

THE QUR'AN

A COMPLETE REVELATION

Reference Edition • Parallel Text

ebook version

complete and unabridged

SAM GERRANS



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هَاتُوا بُرْهَنَكُمْ

Bring your evidence.¹

1. 2:111, 21:24, 27:64, 28:75.

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Dedication

For the few.

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Preface

Traditionalist Islam² claims – and is typically supported tacitly in its claim by the Orientalist scholar and mainstream media – that the Qur'an may be fully understood only via the Traditionalist and his recourse to a vast later literature called the *ḥadīth*; it also maintains that, taken together, the Qur'an and the *ḥadīth* provide the foundation of what is called Islam; it further maintains that Islam is a religion (in the sense of prescribed dogma, rite and custom) and that by following the Traditionalist's presentation of that religion one aligns oneself with the core Qur'anic imperatives. I reject each one of these claims on the basis of the Qur'anic text.

I believe in God. I have analysed the Qur'an with great care, and know it to be from God. And on the basis of the same analysis I reject Traditionalist Islam. I do so for many of the same reasons I reject Trinitarian Christianity and Rabbinic Judaism: I reject any religion founded on writings, opinions and events which post-date their respective revelations in which I find little general (to say nothing of *exclusive*) correspondence between the resultant dogmas and the revelations to which they lay claim. Like the Karaite Jew, I believe the guidance I hold in my hands from God to be sufficient for the business of knowing how to obey God, and I take responsibility for the exercise of my intelligence on that basis.

The present work not only demonstrates that a full and satisfactory understanding of the Qur'an is possible without *ḥadīth* – or any other interloping literature claiming canonical status for that matter – it shows the religion commonly known as Islam to have, at best, vestigial correspondence with the Qur'an, and no claim to a monopoly over it whatever.

I provide evidence throughout, marshalling Qur'anic, etymological, contextual and historical data, to expose as spurious, specious and extraneous those assertions which the Traditionalist insinuates between the reader and the text – assertions made solely to lend credence to the Traditionalist's claim to find confirmation in the Qur'an for his religion when his religion has its genesis elsewhere. I also draw the reader's attention to some of the many instances where a plain reading of the text militates against that cultural narrative which today is called Islam.

While the energy expended in addressing the Traditionalist's claims defines the tone and content of much of this work, my dominant interest is neither in brand Islam nor in those who espouse it; nor am I writing for the edification of academia, or even for those who participate in online Muslim forums which de-emphasise *ḥadīth*. I will be glad no matter who reads, reflects on, and benefits from what is presented here. But the people I am writing for typically overlook the Qur'an altogether. They assume it to be no more than another node in the *Realpolitik* mental control grid, or they equate it with the words and deeds of those who claim loudest to believe in it and – perhaps understandably – dismiss it on that basis.

In short, I am writing for the few: those who are awake and using their brains; those suspicious of organised religion; those who recognise that they live in a matrix characterised by controlled opposition, perception management and media fictions; those who understand that the world is in the thrall of a Satanic tyranny; those who sense their own createdness and – despite endless propaganda to the contrary – know life to have objective meaning, intuit a higher purpose, and want to do something about it.

Among such people will be found individuals capable of grasping a key point about the Qur'an (one obvious when the intelligence is not suborned to the pre-existing requirements of an organised religion) which is that the Qur'an repeatedly illustrates God's time-honoured protocol for defeating Satanic tyrannies – even worldwide tyrannies possessed of what today is called *full-spectrum dominance* – and that the sincere, steadfast application of this protocol has a proven track record of success.

It is my firm conviction, based upon much analysis and reflection, that the Qur'an contains the keys both to ultimate success and to overcoming tyranny in all its forms – including, incidentally, those which speak the language of religion.

The translation and notes which comprise this work are the result of my own process of due diligence upon the text of the revelation received by Muḥammad and represent that doctrine upon which I stand.

S.G.

2. By Traditionalist Islam, I mean the orthodox schools of what today is generally called Islam – which are based on the *ḥadīth*.

Background

The values men ascribe to words are a means to govern how they may interpret the world and, therefore, limit what they will do in it. This fact is understood by ruling elites in all ages, and they employ clever men trained in the sciences of how we work to ensure that this reality serves their interests. They have had millennia to practice their craft; they keep records, and are continually learning more.

When I was a child *gay* meant *happy*. Today *gay* is the sanctioned nomenclature for what my father's generation called *homosexual*, my grandfather's generation called *queer*, and my great-grandfather's generation called *sodomite*. The day may come when any connection between *gay* and *happy* will be expunged from the lexicons and popular memory altogether.

Unthinking adoption of the new word value I am using to illustrate my point is become almost universal. Potty-training the herd in the use of this new, fluffy euphemism was a necessary though minor line-item in a larger plan; one of many such plans which have as their combined object political and cultural goals which the population not only had no part in deciding, it will never be apprised of their existence.

The masses think of their lives as individually significant, and they plan in hours, days, weeks and months. The ruling elite regards the masses as a herd with no individual significance at all, one which needs to be managed by its betters; and it plans in decades and centuries.

The transition from *sodomite* to *gay* took a few decades. That is a long time for the man in the street; but not for those who rule him.

The Qur'an is 1,400 years old. It is natural that key Qur'anic word values should have attracted the attention of previous ruling elites and that such elites should have assigned intellectual capital under their direction to the task of making those values work for them. It is equally as predictable that this should have been achieved by stealth and have gone largely unnoticed by – and with the unthinking complicity of – the masses.

It was interesting to me as I began to apply myself to the Qur'an in earnest that the Qur'an contains – as part of its DNA as it were – a number of inbuilt defences against the imposition of arbitrary values upon its components, by means of which the original values of key terms can be recovered should they be corrupted.

Among these is what is simply a feature of that system of roots which underpins the Arabic language. This system is useful in that it allows words to be analysed and assessed on the basis of predictable and consistent criteria.

I will give the reader without access to Arabic a taste of what I am referring to by means of an illustration – albeit an imperfect one – by taking what I will call for these purposes the English root *h-s-p*. From this root we get *hospital*, *hospice*, *hospitable*, and *hospitalise*. Because we are speakers of English we recognise that these words are connected. But let's say everyone in the world starts to agree that *to hospitalise* means *to give money to the priesthood*. We can go along to get along, which is what most people do when the world agrees upon something. But we can also choose to demonstrate – even decades or centuries later – on the basis of the broader milieu of the language why *to hospitalise* does not and cannot mean *to give money to the priesthood*. And more than that, we can provide a strong case for what it does mean.

Arabic allows one retrospectively both to expose and to clarify cases where values have been twisted, and it allows one to do so to an extent far greater than is possible in English. And the interlocking root structure of Arabic I have just mentioned is but one of the mechanisms we have now at our disposal. There are others, and I will touch upon those in due course.

A few words about my background are in order. I did not begin as a disaffected Muslim. I began as a disaffected Christian. I became a disaffected Christian through admitting the fallacies inherent in Trinitarian Christianity and the obvious contradictions in – and historical weaknesses of – Christianity's foundational texts. I had also seen through the usurpation of what remains of the message of Jesus by the self-appointed Paul.

Clearly, there is some veracity in the Christian accounts – and I accept that within those accounts exist teachings sufficient for one who obeys them to gain access to Paradise – but I could not escape the fact that the Trinitarian Christianity in which I was schooled is based in subjective mysticism. I have nothing against subjective mysticism *per se*. However, I take issue with subjective mysticism when it parades itself about as objective truth.

This, then, was the context in which I became interested in the Qur'an. I wanted to know, in particular, what it had to say about Jesus and the nature of God. It was due only to my close study of the Qur'an coming from this perspective – and subsequent acceptance of the Qur'an's veracity – that I felt a need to acquaint myself with brand Islam.

I was not predisposed toward rejection of the Traditionalist's arguments, but nor did I have a pre-existing allegiance to them. I listened to them. I studied them. And then I rejected them.

The Traditionalist's claim is that his secondary (in fact, *supplanting*) literature explains the Qur'an. The truth is that his religion has been decided upon on the basis of the aforementioned literature – one entirely removed from the Qur'an – and that the Qur'an serves only as a wall at which he throws those extracts of this supplanting literature which form the sum and substance of his religion in the hopes that some of them will stick – which some of them seem to do if the reader accepts assertions on a generalised or piecemeal basis and puts his faith in authorities and cultural conventions.

A key feature of the Traditionalist's method is the arbitrary assignment of specialised values to ambiguous or general statements.³ He claims that such statements mean whatever he likes in order to achieve his predetermined ends, and the laity assumes he is right. Should anyone challenge the merits of his assertions, that person's motives are called into question, or he is accused of impiety or heresy.

The Traditionalist's intellectual process – if one can call it that – features such logical fallacies as the contention that since his preferred literature says that a particular word means *x*, the fact that his externally derived expectations of *x* are not met in the Qur'an constitutes proof that his preferred literature is necessary in order to understand the Qur'an.

This is the logic of children.

When I have questioned the Traditionalist's assumption that *x* necessarily has the value his extra-Qur'anic stories claim for it – especially in the context of a revelation he himself acknowledges as both consistent and complete – he has typically either flown into a rage or denied the premise of my point by reference to nebulous, superior knowledge held by wise specialists, one to which he himself has no access and about which he knows nothing.

In one sense, of course, the Traditionalist is right. His religion can only be understood by reference to this other literature. He is right to such an extent that one can remove the Qur'an entirely from the construct within which he operates to no measurable effect.

My position is not that the Traditionalist should not follow his religion – he can follow what he likes no matter how little sense it makes to me; it is that he should cease conflating his religion with the Qur'an and claiming monopoly rights over a book for which he demonstrably has so little use.

My thoughts on the *ḥadīth* literature, in a nutshell, are as follows:

- The Qur'an itself claims to be from God and complete. If this is true, there is no good reason to follow anything else. And if it is not true, there is no good reason to follow the Qur'an.
- The *ḥadīth* literature is, by universal consent, hearsay. And hearsay has no place – to my mind at least –

3. This is only one branch of the Traditionalist's obdurate maltreatment of the Qur'an, but it is a key one, and one from which important branches of obtuseness extend and divide in a process of ever-increasing divergence, complexity, and dependence upon tenuous derivation. However, I must mention here further central branches such as: the emphasis *ad nauseam* on the glorification of an imagined past as religious obligation and prerequisite of piety, an adamant insistence that the Qur'an is incomplete (not in word, naturally, but everywhere in deed), and the immovable resolve never to apply initiative or intelligence to the Qur'an without reference to (and complete obeisance before) a later and co-opting mythology – and to regard any effort in that direction as an act of irreligion. A culture thus constricted needs no active external enemies to be conquered. It is already made the pawn of any organised agency possessed of unconstricted intelligence which chooses to commit resources to controlling it.

in the business of establishing the facts concerning God.

- At the root of what divides the two major sects of what is today called Islam lies conflict between their competing bodies of *ḥadīth* literature. If they cannot agree among themselves on what they accept, I see no reason why I should accept any of it.
- The so-called science of *ḥadīth* (that system by which a particular chain of narrators is established and assessed) is predicated on obvious foolishness and a sophistic method; there is no such thing as reliable hearsay. All hearsay is unreliable.
- The Qur'an says that God sent down the best *ḥadīth* in the Qur'an. If that is the case, I can see no scenario in which one would look to *ḥadīth* other than that which is best.

The Traditionalist's proselytising efforts are an amalgam of two related deceits: the first is the common bait-and-switch method (using the Qur'an primarily as a means to shoehorn a religion entirely of his own contrivance into the mind), and the second is the conflation of the Qur'anic revelation with another literature. Such a presentation leverages revelation rather than rests upon it, and insinuates a cultural mythology into the space created by an individual's engagement with that revelation – a revelation over which he, the Traditionalist, then claims expert, exclusive and exhaustive knowledge.

The religion the Traditionalist is so attached to has an emotional appeal – especially for those tired of both the tyranny of moral relativism and the undeclared religion of fraudulent science (among which number I certainly count myself) – yet it is, when viewed dispassionately, a cultural construct and mythical narrative, one with no direct foundation in revelation.

I am a white northern European. If it is simply a matter of finding an old mythology as a bulwark against the advancing nihilism and utilitarianism of a scorched-earth cultural policy agreed upon by the current ruling elite, there are better traditions to choose from than what brand Islam has to offer, ones much closer to my own cultural heritage and racial memory.

The question, then, for me is not about electing to believe something I like in order to fight a rear-guard action against something I do not. It is about responding appropriately to a preserved revelation from the creator of the universe.

I disregard the Traditionalist's understanding of the Qur'an not only because I am highly sceptical of his preferred sources, but also because I am not much impressed with his results. Nor am I much impressed with the rest of what he has done. Of course there have been some generative thinkers within the cultures in which the Traditionalist has prevailed, but that fact does nothing to mitigate for me the dominant tendency towards intellectual osteoarthritis in all places where the Traditionalist gains the ascendancy. Those vigorous boosts which cultures today called Islamic received in the past were due to the influence of the Qur'an, and intellectual and cultural progress was made despite the Traditionalist and his stock of fictions, not because of them.

While many people are afraid of criticising the religion of Islam, I regard such concerns in a broader context. For me, brand Islam is just one among many streams of human energy being directed towards confluence and useful conflict by those who understand *Realpolitik*. If it were not required as an agenda item, Islam would not have been given its present form or imported into the West. I do not regard brand Islam as a cause, but almost entirely an effect. It is an effect like feminism, the cult of sexual license and perversion, the destruction of the family, the institution of dumbed-down education, mediocrity as the new excellence, the degeneration of cultural standards, or the promotion of distractions such as Hollywood and sports. If there is one thing of which I am completely sure as concerns the Traditionalist, it is that when it comes to the larger game he is a pawn and not a player. And I have greater concerns than how one particular group of unthinking people allows itself to be manipulated given a world in which there are so many such groups of pawns that we are drowning in them. I am not looking to reform or influence Islam; but neither will I be intimidated out of using my mind by people who cannot or will not use theirs. The strategists who have given brand Islam some time on the playing field run many, many projects, some of which seem contradictory but enough of which have the extermination of the majority of the world population as a mid-term goal for a sensible man to consider it a credible threat. And if I do not fear such people or their plans more than I do God, the Traditionalist may rest assured that being individually killed by him and his intellectually mediocre co-religionist pawns is no more intimidating to me than is the prospect of being caught up in a planned mass cull at the hands of the highly organised, interlocking cabals of those extremely intelligent men who do control strategy.

In short, there is a queue of people with murderous agendas which have me in their sights, as they do

billions of others, and the Traditionalist – if he wants a piece of me – should join the back of the queue.

Much of the Traditionalist's difficulty with others like himself lies in the fact that interpretive efforts are assessed, in the final analysis, on perception of the authority of the personality behind them. When it comes right down to it, it is simply a question of who has the longest beard. And the question of who has the longest beard is nothing if not a reliable source of frustration and conflict. And while such a dynamic provides intelligent men with a reliable constant for evolving strategies of *Realpolitik*, it does nothing to provide other intelligent men with a reliable constant for evolving questions of hermeneutics. And it is for this reason that the majority of the intellectual overhead in the present work was spent on the creation and testing of an intrinsically Qur'anic system of hermeneutics – one larger and, I hope, more enduring and interesting than the question of the length of my particular beard.

I wanted to achieve several goals: firstly, to prove whether it is possible to demonstrate the Qur'an as complete and sufficient for the business of knowing how to serve God – contrary to the Traditionalist's claims; secondly, to aid those for whom I am primarily writing, a goal which necessitates providing comprehensive proof against the Traditionalist's specialist claims for – and over – the Qur'an; thirdly, to present a working mechanism which permits assessment of its results on the basis of verifiable data – thus precluding the insinuation of nebulous and far-removed authorities; fourthly, to provide demonstration of a system which itself can be extended or improved upon without implying rift or schism; and lastly, to force any Traditionalist who may wish to attack me to understand at least something about my work before he does so.⁴

We do not have to guess at what the Traditionalist thinks the Qur'an means. He is quite open about it. His exegesis is implicit in his translation. His process is, in the main, eclectic, erratic, and unblushingly outcome-based; that is, he knows what he wants the text to mean and, by God, he intends to bludgeon it

4. Clearly, the gatekeepers of this particular facet of the overall control grid are unlikely to smile upon findings which, in essence, debunk their religion on the basis of the book they claim as its foundation. And the priesthood and the unthinking portion of the laity of that religion will be unlikely to consider the evidence here on its merits. Why should they? Their position gains neither purchase nor power in critical thinking. However, those of us who are able to think are forced to think, to think ahead, and to think for those who will not think. With this in view, I have the following points to make. There is an event (one I have to assume to be present among the options of military planners and those of other think tanks) which, if enacted, will set off a powder keg of emotions among those who follow the Traditionalist. This event – should it happen – will be calculated to provoke the reaction needed to further the broader geopolitical goals of the ruling elite. I have in mind the destruction of the so-called *ka'aba* at Makkah by a Nato smart-bomb, or as part of a further patsy-based 'terrorist' operation. Should this event come to pass in whatever form, those who today follow the mullahs – and whose religious sentiment has a sincere basis – will be forced off the pavement and out onto a theological crossroads, one which they will have no option but to consider critically in order to negotiate. Then they will not only be forced to consider the like of what is presented here, they will be very glad of the opportunity to do so. On a separate but related topic: the Traditionalist should bear in mind that the lack of criticism of him and his position he currently finds among Western scholars and media denotes neither assent nor acknowledgement of his authority. It is the result of policy – one he had no part in forming. As and when the ruling elite's need for an Islamic bogeyman abroad and Islamic social-engineering programs at home are superseded by narrative requirements featuring some new set of fictions – be it asteroids heading towards earth, alien invasion or some new contagious disease, it really doesn't matter – the cultural cover which the Islamists presently enjoy in the West will cease. If and when that happens, criticism of the Traditionalist narrative will become common, if not *de rigueur*. The Traditionalist's total narrative is both fundamentally and obviously faulty (as anyone with even average critical abilities who has taken the time to look at the evidence will allow), and attacking it on the basis of the *hadith* literature has two key features, both of which are rather depressing for the Traditionalist: firstly, it is fun; and secondly, it has a tantalisingly low entry point. (There are entire YouTube channels run by intellectually unimpressive Christians dedicated to little other than bashing *hadith*, the total impression of which is of hicks sitting out in the yard calmly blasting fish in a barrel with shotguns over a few beers with a boar on a spit in the background.) The Muslims, naturally, have their own champions; and while certain Muslim apologists – intelligent ones – make a strong presentation when attacking the legion problems with Christian narratives, they look distinctly weak once forced to defend *hadith* (or the Qur'an when presented on the basis of the same). My point here is this: highly intelligent and well-financed Western opinion-makers will turn their sights on brand Islam once word comes down from further up the food chain that it may safely be attacked (i.e. once brand Islam has served its purpose inside the gates of the Western nations, namely that of forwarding the project of the ethnic and cultural corruption of the original populations, and providing the powers-that-be with the justification needed to create a police state in previously 'democratic' countries) and that it may be done at a level more august – and with a cultural saturation greater – than that possible via YouTube. By defending his non-Qur'anic literature and drawing his understanding of the Qur'an through a filter of the same, the Muslim could only lose against such an adversary even were he honed and practiced in the art of intellectual confrontation – and he is neither. There was a time when those he claims as his forebears were intellectual masters. But that was a thousand years ago and the scenery is very different now. The question now is not whether the Muslim of today – and not some legendary intellectually formidable ancestor – will lose; it is only *how* he will lose and in what specific ways he will be stamped into the ground. For myself, I am not trying to save the Traditionalist, nor am I trying to stem the tide of the collapse of my own culture – both are struggles doomed to failure. My defining allegiance is neither to the white race (a race which shows itself too easily deceived to warrant continued existence as a viable mass demographic, at least in a form which is intellectually rigorous, culturally sustainable or morally defensible), and nor is it to the Islamic religion which fails on the same criteria. My defining allegiance is to God, to the message of the Qur'an, and to those who strive both to understand that message and to apply it.

into the required shape no matter what problems are created in the process – and there are many. I have read many translations and refer in this work to common Traditionalist assertions and assumptions as a part of the process of exposing and dismantling them.

For my part, I did not begin with a fixed idea of what the text means. I began with a number of precepts,⁵ certainly – such as the precept that the Qur'an is from God, complete and preserved – but I have treated the text itself as a perfect structure, something the mechanics of which may be learnt, applied and tested; I sought to understand what it means rather than to tell it what it means. And the process of rendering the Arabic into English – while demanding high levels of attention – was, in the end, largely a technical one, a function of that hermeneutical method which grew out of my extensive preliminary investigations.

There were two breakthroughs which informed my process which deserve mention, both derived – although by different routes – through unconnected reading on the Hittite civilisation.

The first came about when I became interested in the brilliant Czech linguist Bedřich Hrozný. It was Hrozný who translated the Hittite libraries which were discovered early in the twentieth century.

The texts were written in cuneiform which, of course, was known to scholars. However, the Hittite language itself was not. Hrozný, undaunted, undertook the translation of these works from an unknown language with no dictionaries and no source materials other than his knowledge of languages in general and a lively intelligence. He first went through the entire body of texts and found the most commonly occurring word. He reasoned that this word must mean *bread* (which it did). And working on this basis he pieced the entire language together like a giant jigsaw puzzle.

I reasoned that it must be possible to apply something of Hrozný's approach to the Qur'an in at least some of those cases where the Traditionalist's claims for word values are neither consistent nor in harmony with the totality of the language or available contexts. And this insight informed part of my eventual method.

My task was far easier than that which Hrozný faced since the meaning of the broader context is known. But where the Traditionalist's treatment of a word causes a disconnect for any reason, or he claims a value which he imports from elsewhere, I searched the entire text for every instance or form of that word, and it was only when I had both investigated that word and its root and identified a meaning which was acceptable in the totality of contexts (that is, one which brings all instances into alignment) that I allowed that value. And not only did I allow such a value, I insisted that its feet be held to the fire in terms of consistency.⁶ And on that basis I translated the text; not in linear fashion but iteratively, traversing the entire text to determine each value before allowing it, a process which I repeated many thousands of times.⁷

My second breakthrough connected with the Hittites came by reading an article on Hittite history. The Hittites were a successful civilisation, I was interested to learn, less by force of arms than by the wisdom of their treatises. As I studied the format of a Hittite suzerainty treaty it dawned on me that *al fātiḥah* (the first chapter⁸ of the Qur'an) comprises a contract between lord and vassal, one with much in common with the conventions found in the Hittites' suzerainty treaty.

Having had some experience of contracts in my working life, I knew that contracts typically define their terms in the preamble. I approached the opening pages of *al baqarah* (the second chapter) with this awareness in mind and found that they indeed contain exact definitions for some of the most common key terms found in the Qur'an. I then took those values and applied them across the entire text and found that not only do they make consistent sense, they make full and illuminating sense in many places where the Traditionalist's current values are redundant or at odds with the context, or both.

5. Arrived at on the basis of my initial analysis.

6. There are cases where I use a synonym by virtue of the requirements of the English language, but none in which I leap erratically from one value to another for the same source item. Where a source item objectively has more than one sense, footnotes are added where necessary.

7. The Traditionalist on the other hand hops shamelessly across entire lexical categories to ascribe to the same word the values he requires it to bear in order to justify his religion – some of which process I expose both *in situ* and in related parts of the Appendix. My experience in such cases is that where a value is correctly identified, it fits all contexts; where it is contrived, comparison of all instances across the entire set exposes where and how the Traditionalist has done violence to the language to achieve his aims.

8. I attempt to refrain from the use of *sūrah* in the sense in which it is commonly used, i.e. to describe a Qur'anic chapter.

The other methods by which meaning is demonstrated are outlined *in situ* or in the Appendix.

There are a few things I wish to say in closing.

Firstly, I would be remiss in my duty not to say that over the course of my extensive analysis of and work with the Qur'an I have acquired a professional respect for the men who constructed the religion known as Islam.

As I have unpicked what they contrived so long ago (as they – quite clearly – set out to neutralise and emasculate what they must have seen as the threat of a nascent, burgeoning Qur'an-fuelled movement), I have grown sincerely impressed at their ingenuity, knowledge of human foibles and mastery of subtlety. The fact that I do not like or condone what these men did does not prevent me from respecting the dexterity of their minds. These were men of insight and genius, used to planning over centuries, and accustomed never to fight head on what they could direct towards other purposes.

They had to be both vigilant and subtle. They knew that the Qur'an was universally read – and had been committed to memory – by sincere and careful students. Their influence had to be at once minimal and devastating.

Yet, now that I have finished my process of reverse-engineering the influence of their work, I am even more impressed – overwhelmed, in fact – by the integrity native to the Qur'anic text. This inherent quality has proven sufficient to preserve the original sense against later cultural interference, and to allow the deciphering and unpicking of that later barrage of misdirection, and the recovery of much, if not all, of the original sense, even after so many centuries.

Secondly, I should be clear that this project is not the product of a desire to engage academics, theory tourists or novelty seekers; nor is it formatted to cater to the predilections of such people. My principle motivation was to do my own due diligence on the Qur'an, to satisfy my own desire to understand it, and to do so free of brand Islam, a *Weltanschauung* born of a literature both extraneous to the Qur'an and obviously – to me at least – with origins in competing medieval *cointelpro* operations.

And lastly, I wish to say that – having completed that process of due diligence to my own satisfaction – it is my hope that the result will provide a comprehensive, intellectually robust, and accessible⁹ resource to sincere people who – like myself – feel the impetus to do something meaningful with their lives.

9. Notes tend to be presented in a terse form with an emphasis on textual references in support of points.

Existing translations

What follows is an overview of translations of the Qur'an into English; I have tried to include a representative selection of the most influential translations within three broad categories: Traditionalist, Orientalist, and Independent.

Traditionalist translations

Muhammad Asad

Muhammad Asad (1900-1992) was an Austrian Jew. He was a journalist, diplomat and accomplished linguist who converted to the religion called Islam.

While he states in the introduction to his translation that the Qur'an can be understood independently he, lamentably, does not pursue that end. Nevertheless, his work is, for me, one of the least troubling among the Traditionalist translations. His rendering is fanciful and flighty – suggestive of a good man rather more, perhaps, than of a fastidious translator. However, his annotations are intelligent, well researched, and insightful in many places, and I have included a number of them in the notes here.

Asad was a man of letters, an intellectual, a refined man, and perhaps also a little naïve. He threw his impressive energies and talents behind the Islamic experiment in post-Partition Pakistan, but was likely more enamoured of the idea of what it might become than of what it, in fact, became.

Chastened, I suspect, by reality, he withdrew to Andalusian Spain to live out the remainder of his days.

Abdullah Yusuf Ali

Abdullah Yusuf Ali (1872-1953) was born in Bombay, India, and later removed to England where he lived to the end of his life.

The impression one gains from his translation and commentary is of an intellectual, fair-minded writer, and gentle soul.

His was the first translation I read. In it, he attempts to tip his hat in the direction of King James English, with varying degrees of success.

He sets out to interpret the Qur'an in the light of orthodoxy (namely, Sunni orthodoxy) rather than to investigate or to reason. His translation is the one recommended by the Saudi authorities, which is perhaps a reason to be careful of it.

He makes some interesting points in a number of his annotations, a few of which I have included here.

Marmaduke Pickthall

Marmaduke Pickthall (1875-1936) was the son of an English clergyman and became a novelist esteemed by many contemporary writers, as well as a journalist and headmaster.

His translation, which followed his conversion to Islam, is subordinate to Traditionalist orthodoxy. Its style is dated and stilted to the modern ear.

Drs. Hilali and Muhsin Khan

Dr. Muhammad Taqi-ud-Din bin Adil-Qadir al-Hilali (1893-1987) was a 20th-century Islamic scholar from Morocco, and Dr. Muhammad Muhsin Khan is a Pakistani with Afghan Khattak heritage.

If Muhammad Asad's translation can be thought of as representing the side of contemplation, reason, compassion and intellect within the Traditionalist spectrum, the Hilali-Muhsin Khan work is firmly dug in at the opposing end. It attempts to force the entire Qur'anic narrative through a filter of *ḥadīth* literature and is full of interpolations and footnotes based on the same. Its value lies in the insight it provides the

outsider into a vocal and dominant mindset within the church of Islam.

If the Hilali-Muhsin Khan rendition truly represented the message of the Qur'an, my own engagement with the Qur'an would have lasted no longer than a short perusal.

Saheeh International

The Saheeh International translation was produced by a small team. The idea appears to have been to bring together Traditionalist orthodoxy – presumably as intoned by a group of Pakistanis or Arabs – with native-English editing capabilities. It follows without apology or question the standard Traditionalist line and – like all other translations that I have seen – unabashedly switches values for key terms in order to achieve predetermined outcomes.

I generally use this version in the Appendix section to represent the Traditionalist position. While the reader may form the opinion that I am picking unduly on the Saheeh International translation, the fact is that I use it because it represents a consistent and fair demonstration of the Traditionalist view; a middle ground between the erudite and mystical Asad on one hand and the problematic Hilali-Muhsin Khan on the other; and because it generally indicates by means of square parenthesis where words have been inserted into the text to reach the foregone conclusions Sunni orthodoxy requires of it.

Orientalist translations

N. J. Dawood

Born in 1927 in Iraq, N. J. Dawood grew up bilingual in Arabic and English. His translation of the Qur'an describes Traditionalist orthodoxy though with a number of creative flourishes of his own. His style is economical, well-crafted and generally pleasing to read.

Since he is a Jew and not a convert¹⁰ to Sunni Islam, his translation tends to be snubbed by Muslims. It is, however, one of the best-selling versions among the non-Muslim population having been published by Penguin since 1956.

A. J. Arberry

A. J. Arberry (1905-1969) was a British Orientalist. His translation of the Qur'an makes no historic interpretative strides but then neither does it offend. His style is quiet and careful, pleasing in parts, and more exact in many cases than other renderings.

Independent translations

Ghulam Ahmad Parwez

Ghulam Ahmad Parwez (1903-1985) was a Pakistani, the son of a prominent Sufi, and a civil servant. He was denounced as a heretic by the Traditionalist mullahs for refuting the *ḥadīth*. He is incorrectly credited by some Traditionalists today with founding the movement for the Qur'an alone.¹¹ He was friend and mentor to Abdul Wadud, author of *Conspiracies Against the Qur'an*.¹²

His rendering of the Qur'an into English comprises a highly subjective and lengthy exposition of Qur'anic

10. The tendency among intellectually isolated Sunnis is to use the word *revert* to describe converts to their religion. The unsubtle implication is, of course, that Sunni Islam is the pre-existing and universal faith from which some have latterly diverged. This silly verbal condiment is predicated, somewhat predictably, upon a *ḥadīth*.

11. There have always been those who stood by the Qur'an alone. The idea that Traditionalist Islam is the 'religion' of the Qur'an is demonstrably false. Traditionalist Islam was created by Persians beginning almost two centuries after the time of the messenger and it has persecuted those who have challenged it ever since. My own opinion is that the plot is thicker than even this, one whose motivating and principle origins may even stretch as far as Rome. However, this is a subject requiring further study.

12. This book is highly recommended to the serious student.

themes, one which gives voice to his view – at least as I understand it – that the Qur'an's primary mission is to institute a form of socialism in the name of God.

Rashad Khalifa

Rashad Khalifa (1935-1990) was an Arab-American biochemist who achieved notoriety on the basis of his computational work with the Qur'an focused on the number nineteen. He rejected the *ḥadīth* literature entirely. He later claimed to be a messenger of God. This brought the wrath of the Traditionalist Muslims upon his head, after which he was murdered – I understand by one of their number.

His translation is unremarkable and a Traditionalist would find in it little to enrage him. Khalifa was not a native speaker of English and – without wishing to be unkind to him – his translation suffers as a result.

Edip Yuksel

Edip Yuksel (b. 1957) is a Turkish-American university lecturer. He was born in Turkey and as a young man was an active Sunni radical and imprisoned by the Turkish authorities as a consequence. While in prison, he was befriended by Rashad Khalifa by letter, after which Yuksel became convinced of many of Khalifa's arguments against sectarian Islam.

Yuksel's translation was written in collaboration with Layth Saleh al-Shaiban who is owner of the free-minds.org website, and Martha Schute-Nafeh.

An understandable irritation and frustration at the foolishness of the Traditionalist is evident in some of the notes, although they are frequently interesting and make intelligent connections with the Christian Bible (New Testament) and Jewish Bible (Tanakh).¹³ The work forwards alternative – more palatable – interpretations of particular words, an effort which many Westernised readers will appreciate.

As a student of Khalifa it is natural that Yuksel places a heavy emphasis on mathematical proofs. I am neither a mathematician nor temperamentally inclined to concentrate on the type of numerical patterns such as Yuksel discerns within the Qur'an; for me, such an emphasis is of limited relevance or application. However, I both admit and embrace the fact that people bring different talents to their study of the Qur'an.

I reviewed this work only in part but was unable to identify a coherent and consistent hermeneutical system apropos key word values, and it is that which is my primary focus.

The Monotheist Group

The Monotheist Group grew out of the free-minds.org website, and members of that group created a translation called *The Qur'an: A Monotheist Translation*.

The foreword to the translation contains an interesting article on pan-Qur'anic exegesis. The translation itself adopts the rendering of *rahmān* as *almighty* (as do I), but does not explain why it does so – a point which has left some readers perplexed. Its assumptions, so far as I can tell, comprise a composite of the views of Khalifa, Yuksel and perhaps one or two of the more vocal contributors to the free-minds.org site.

There is no system in the application of terms across the greater text, and the reading is as subjective as any other.

Conclusions

There exist many other translations, not all of which I have read. However, I am confident that I have presented a fair and representative selection of those translations (or, rather, translators) pertinent to my

13. The commonly used term *Judaean-Christian* is misleading which is why I tend to shy away from referring to *the Bible*. There is a Christian Bible (i.e. New Testament) and a Jewish Bible (i.e. Tanakh). Each is a collection of assorted writings in various conditions of corruption. Judaism and Trinitarian Christianity have almost nothing in common. Judaism – properly speaking at least – is a purely monotheistic Abrahamic religion. Trinitarian Christianity – despite what it pretends – is not; its true origins are in Hellenic-Roman traditions and mythologies in combination with – according to what is termed in this work the 'Asir-Hejāz thesis – a pre-existing Nazarene religion founded by the prophet 'Isā, itself conflated with the name and deeds of the man Jesus (Yeshua) who was killed in Jerusalem around 2,000 years ago, and whose reputation was created and propagated in the first instance by St. Paul (see Article XVIII). A proper study of the Jewish perspective of Trinitarian Christianity is most worthwhile. Whether one accepts the 'Asir-Hejāz thesis or not, while the Qur'an presents 'Isā as *al masīḥ* (the anointed one), there is no sense in which this correlates with the claims Trinitarian Christianity makes for Jesus (i.e. that he is in some way part of what it calls the 'godhead').

broader thesis. I will now turn to the question of motivations and results.

The Orientalist translators are easiest to deal with. They are typically unconcerned with Eternity. They are concerned with royalties, with their professional standing among their peers, and with not having to check under their cars before backing out of the garage. They have taken what they consider the safest route: to turn a Sunni orthodox reading into something digestible in English which the publisher will like.

The translators of the remaining two categories are, like myself, ideologically motivated. However, they both fall at the same fence to varying degrees in that acceptance of their readings boils down to a question of personal authority.

The authority for the Traditionalist's translations derives from a perception of his traditions and of those who wrote and expounded upon them.¹⁴ The authority for what I have called independent translations – while deriving from a different historical basis – rests, in the end, upon a similar type of foundation: one must choose to believe or not believe that Parwez, Khalifa, Yuksel or the authors of the Monotheist Group are sufficiently wise, clever or competent to make their work reliable.

The point I am making here is not that these people are not wise, clever or competent. For all I know they are superlatively so. I am saying that, at bottom, the same mechanism is at work in the mind of the reader regarding the non-*ḥadīth* readings as with Traditionalist translations: in both cases the reader has no choice but to make an assessment based upon a perception of the personal competence¹⁵ of the translator.

This translation

Certainly, I have a worldview, and regard the Qur'an within the framework of that worldview. For example, I dismiss many popular coincidence theories of history and current affairs, and in terms of *Realpolitik* have much in common with aspects of the Patriot Movement, the Truth Movement, some historical revisionism, libertarianism and anarchism.

However, my textual approach was not actuated by my worldview. And acceptance by the reader of my findings is not contingent upon his worldview and mine corresponding. I have developed and applied a method of linguistic hermeneutics which can be picked apart or utilised by anyone prepared to take the time to do so – no matter what his worldview. This allows the emphasis to be taken off how wise or foolish I may be personally, and placed on a methodology.

While I have certain preferences, I am ultimately interested less in who is right than in what is right so I am not blindly or unreasonably protective of my efforts. If someone more talented than myself can produce a cogent and integrated demonstration of the total Qur'anic corpus – not just some small part of it – which both proves my presentation wrong and his right, I will thank him and henceforth read his translation and not my own.

But I will judge him on the basis of his achievement; I have no interest in the length of his beard, his lineage, his university, the letters he uses after his name, the media support he can generate, what people in the past supposedly said or thought about him, or anything else of that nature. I am interested only in the results he can demonstrate – his evidence.

14. He is emotionally bound up in this in the same way as I, as an Englishman, may be bound up in notions of the sovereignty or history of my country. Fundamentally, the driver in each case is of a sectarian nature. It is tribal. For him, an attack on the *ḥadīth* is not an intellectual question he can dispassionately review. It is connected with his feeling about his parents, his tribe, his land, his culture. He has a visceral response. I have similar responses about many things which are happening to my country and culture and tribe. I am not objective and dispassionate about them. I am under attack and I respond. But there is a difference: the lamentable condition of my country and culture and tribe may sadden me – and it does – but it has no bearing on my eternal soul; it is not a point of doctrine, belief in which will bear me to the garden or to the fire. However, the same cannot be said for belief in the *ḥadīth* literature.

15. This analysis holds true for people such as Khalifa and Yuksel also, for while mathematical findings contribute towards confidence in the Qur'an as a whole they do little or nothing to elucidate the meaning of the narrative.

Hermeneutics

Postulates

- The Qur'an is guidance for mankind (2:185)
- The Qur'an requires careful consideration and full attention (4:82, 47:24, 7:204)
- The Qur'an was sufficient for Muḥammad (10:15)
- The Qur'an could only be from God (10:37, 17:88)
- The Qur'an is in Arabic so that we should use reason and understand (12:2, 43:3)
- The Qur'an contains the best *ḥadīth* (39:23)
- The Qur'an guides to that which is most upright (17:9)
- The Qur'an was both divided and compiled by God (17:106, 75:17)
- The Qur'an will be abandoned by its original recipients (25:30)
- The Qur'an warns man and is that by which Muḥammad warned (27:92, 50:45)
- The Qur'an is free of inconsistency or deviation (18:1, 39:28)
- The Qur'an is wise in judgment and guides to sound judgment (36:2, 72:1-2)
- The Qur'an is taught by God (55:2)
- The Qur'an is guarded (15:9, 56:77-79)

Qualifications

- The Qur'an is guidance for all mankind – a group to which I belong (2:185)
- I have taken the time to give the Qur'an careful consideration and full attention (4:82, 47:24, 7:204)
- I have studied the Arabic and use reason (12:2, 43:3)

Resources

- Definitions found within the Qur'anic text (56:77-79, 85:2)
- The principles and norms of the Arabic language (12:2, 43:3)
- Arabic usage across the totality of the Qur'an (28:39, 39:28)
- Reason (10:100)
- Historical evidence (16:43, 21:7)¹⁶

Methodology

- Where a Qur'anic definition exists for a word, that value is adopted and sustained – either overtly in the translation or by means of elucidation in corresponding footnotes – across the entire text in every instance where that word is found in that form in which it is found in the definition; in all other cases¹⁷ that word is subject to the criteria which follow:
- Where historically accepted word values cause no tension or dissonance either within local contexts or across the totality of instances they are considered potentially acceptable and if found to be so are applied consistently subject to the criteria which follow:
- In any case where a clear, explicit¹⁸ value exists for any term, that value is enforced across all instances and an arbitrary¹⁹ value not admitted to any instance of that term, the remaining cases being subject to the criteria which follow:
- In those cases where a value claimed by the Traditionalist for a word generates dissonance with the principle or prosaic meaning of that word and its root values and there exists no single instance which explicitly identifies the value for that word, the totality of the contexts of that word is considered in order to render a single value which can – and must – be applied consistently²⁰ to every instance, the remaining cases being subject to the criterion which follows:
- Where there are insufficient instances of a word to identify its value by comparing contexts, human reason is deemed sufficient to identify from lexicons which available value best fits the local context²¹ given consideration of the broader narrative.

16. These two verses refer to *the people of the remembrance*, which I take to mean *historians* in the broadest sense.

17. I.e. where the word operates other than in that form in which it is found in the definition (by means of different prepositions).

18. I.e. any case where the meaning of the word is clear from the context. For example *he entered the house and closed the door behind him*. Here there is no question as to the meaning of *door*. If in another context the assertion is made that *door* means something other than that mechanism by which one enters and leaves a house, it is disallowed and *door* enforced.

19. I.e. a value for which no explicit support exists within the text.

20. Certainly a single verb can have more than one meaning – typically through the use of different prepositions, or as part of particular collocations (although experience shows that there is typically a unifying core connecting such variance). However, the rendering of the same combination of verb and preposition or collocation should be consistently applied.

21. Where the results of such a process require comment footnotes are provided.

Conventions

- I use *chapter* rather than *sūrah* in the notes since I take *sūrah* in a specific meaning (discussed at 2:23).
- I use the archaic *thou* form for the second person singular since it identifies easily what is addressed to the Prophet as well as – by extension – to the individual believer in many cases.
- I render *rabb* as *lord* except where *rabb* forms part of a title in which case I render it *Lord*.
- I render the first letter of God's attributes in lower case where they occur without the definite article and in upper case where they occur with the definite article in those instances which denote titles.
- I render *allāh* as *God* which is the correct nomenclature in English. The Arabic *allāh* is not a proper noun and making it one in English contributes to the deceit that the Qur'anic revelation is an exclusively or specifically Arab matter.²²
- I stay as close to the original word order as I can without offending the English ear.²³
- I am not alone in breaking up verses to create new lines in my translation,²⁴ and I restrict the Arabic text to two lines or less.²⁵
- The layout on the page intentionally leaves sufficient space for written notes, even at the cost of an increased number of pages; engaged and intelligent students wish to add their own observations – this work seeks to facilitate the needs of such people.
- The bare Qur'anic text has no punctuation; rather, the narrative force implies it. For example, the Qur'an does not use an exclamation mark,²⁶ but the context itself requires one by convention in English, and I provide it accordingly.
- I find the text perfect. The translators do not, as evidenced by their use of interpolation to fill in what they see as the gaps. There are no gaps.²⁷ They have missed the imperative implicit in the text²⁸ to parse, failing to see that when the text has been properly parsed there is no need for interpolation.²⁹ Hence, while my use of parenthesis³⁰ is more extensive than that seen in previous translations, I do not make interpolations. I have no need of them. The Qur'an clearly contains nested statements; by revealing them as such, the need for interpolation beyond ellipsis falls away. All comments or explanations are made in the form of footnotes.
- The Qur'an makes use of ellipsis³¹ (where the narrative trails off and intimates rather than explicitly states a conclusion, a convention widely recognised to exist in the Qur'an and employed by the majority of translators and commentators). I accept and use this convention and indicate what I take to be the implicit text by means of *scilicet*³² in a footnote.
- I use a colon³³ to denote where a phrase points at a subsequent one, including where what follows is speech; to indicate the vocative; and to signal *examples* (i.e. parables or comparisons).
- I identify a number of cases where one speaker cuts off the preceding one which I indicate by means of double dashes.³⁴
- The common *idh* is rendered as *when* (or occasionally as *then* where it provides a complement to a preceding adverb). After *ba'da* it is elided.

22. There is nothing exclusively holy about either Arabic or the Arabs. The Qur'an itself says that it is in Arabic so those who heard it might understand. Had they been speakers of Czech, one must assume that the Qur'an would have been revealed in Czech. The word *allāh* simply means *God* in Arabic and is the word used for God in Arabic by Christians also.

23. I do this, in part, because it is my expectation that the serious student will use the translation as training wheels to assist him as he learns to read the original for himself. A close correlation between the Arabic and English word order is helpful to him, and lessening the burden upon a dedicated individual of this sort is one of my core aims. My priority was to achieve consistent, literal, methodically-achieved equivalence, and poetic beauty has been sacrificed in those cases where a trade-off is unavoidable.

24. The text naturally falls into small statements. This makes following and remembering it easy.

25. This means that those who know enough Arabic to follow much of the text in the original can more easily avail themselves of the English where necessary.

26. !

27. That is, outside of ellipsis (discussed below) which is an accepted rhetorical device and occurs at the end of statements only; whereas the interpolation used by translators is found in any position. Clearly, values for statements expressed by means of ellipsis are by their very nature subjective since they imply and expect a subjective effort on the part of the reader to supply the finishing thought.

28. There are legion instances where Traditionalists – and thus Traditionalist translators – have failed to understand that *implicit parenthesis* is a feature of the Qur'anic text. They have rightly discerned that the text seems disjointed in places, and to get round this they resort to interpolations (i.e. making up the narrative in accordance with the requirements of their respective schools of thought and favourite *ḥadīth*). Had previous readers simply understood that the wording is thus to force parenthesis upon the text and read accordingly, the sense would have become clear and required no interpolative invention on their part.

29. []

30. ()

31. [...]

32. Sc.

33. :

34. --

- I treat *wa idh* as *and when* in all cases.
- Such stylistic devices and flourishes as *inna* (often rendered *lo!*) and the double *nūns* found in certain verbs indicating intensity of degree (often rendered *indeed*) are elided since they add little in contemporary English and the attempt to accommodate them clouds rather than clarifies.
- Devices such as *balā*³⁵ and *bal*³⁶ are observed, and the function of the former as a pan-textual indicator identified.
- I treat *fa* as a comma, a colon, *for*, *then*, *so*, *and* or *but* depending on context, which is standard.
- I treat *wa* typically as *and* or *but* depending on context; and sometimes as *when* or *so*, which is standard.
- I include comments on grammar, word order, or the literal meaning of certain phrases both to assist the serious student and to aid future translators of this work into other languages achieve the level of consistency in their target language as I have achieved in mine.
- I use neither speech marks nor italics to indicate speech since the delineation between narrative and speech is often interpretive in nature and best left to the reader to decide.
- The number of commas and semi-colons is kept to the minimum admissible in modern English.³⁷
- I do not believe the *bismillahs* to be native to the Qur’anic revelation³⁸ beyond *al fātiḥah* – a view which is supported both by some scholars and by the fact that *bismillahs* beyond that introducing *al fātiḥah* are not numbered by longstanding convention. It is my opinion that their inclusion distracts from the obvious narrative connections which exist between a number of contiguous chapters, and I have elected to minimise their visual intrusion in the print version of this work. It is my view that our understanding of the Qur’an is impeded by the insertion of white space between chapters (resulting, typically, from design or organisational considerations, or from the natural inclination on the part of a Westerner to format the text after the conventions of a modern book). Having reviewed some of the earliest codices, I have come to the view that chapter divisions are of no more moment than are paragraph breaks today, and have elected to minimise both the space between them and the impact of the intrusion of the chapter titles in the print version of this book. Cf. 15:91-93.
- Modern English confuses the nominative and accusative personal pronoun in certain circumstances (*There is no god but him* and *There is no god but he*). I hold to the latter, more correct form when the personal pronoun is not an object of any kind.
- I now render names in Arabic transliteration. Previously, I rendered them by means of familiar Biblical forms as I did not wish to alienate the non-specialist reader. However, such a policy left me tacitly supporting the Egypt-Palestine thesis³⁹ and preventing the reader from gaining access to other possibilities. Names which occur rarely or are very far removed from their familiar forms have footnotes. Common names receive a footnote in their first occurrence only.
- In those cases where I have made pan-textual comparisons and reached conclusions which require comment I apply the appropriate value and supply a footnote for all instances of that term.
- Where a word forms part of a collocation (that is, it works predictably in combination with another word or words to create a consistent compound meaning) I stay true to the rendering of that collocation throughout.⁴⁰
- Where a particular word objectively has more than one meaning – and more than one of the available meanings fits the context (for example, some instances of *imām*, *ummah*, or *azwāj*) – a footnote is supplied in relevant contexts.
- I pay close attention to grammatical constructions and other formulæ, enforcing consistency throughout and deriving values on the basis of pan-textual comparison, much in the same way as is done with vocabulary.⁴¹
- I include some comments which I find intelligent and reasonable (but not all of which I fully agree with) by one or two previous translators in order to furnish the reader with a broader perspective.
- Where a footnote will not permit full explanation on any point reference is made to the appropriate part of the Appendix.
- Various single and combined letters (*muqatta‘āt*) precede certain chapters. In this work, where such letters precede a chapter they are presented in the bottom corner of each page of that chapter; where they are implied they are given in brackets.⁴²

35. English: *verily*.

36. See note to 2:88.

37. The number of both used by convention in modern English is reducing under the influence of electronic media, mobile communications, and degrading standards of education.

38. See Article XX.

39. See Articles XVIII and XXI.

40. For example, *ḍaraba + mathal* is to *present an example* throughout. And while *ḍaraba* cannot be rendered as *to present* in combination with other words, those combinations in which *ḍaraba* features are consistently rendered.

41. The requirement to catalogue and reference my evidence has been met at the price of burdening the text with footnote references.

42. See Article XX.

Historical context

I have become aware since releasing previous e-book editions of this work that my presentation fell at a common fence in that it assumed much of the unproven though dominant Judaeo-Christo-Zionist narrative (hereafter: the Egypt-Palestine thesis) and even some parts of that highly suspect narrative advanced by Traditionalist Islam.

I had been cognisant, naturally, of tensions between the Qur'anic narrative and the Egypt-Palestine thesis – a fact that an assiduous reader of the footnotes from the previous edition will know. I was, at the time of writing that edition, aware of arguments advanced by such people as Kamal Salibi, but I did not place any emphasis on such assertions – or confront those of the Egypt-Palestine thesis – since I wanted to remain within the boundaries of what I could *reasonably* prove. It is only recently that I have come to recognise that I cannot *reasonably* prove the Egypt-Palestine thesis – its popularity, ubiquity and enforcement constituting neither proof nor good reason to assume its conclusions. As a result, in this edition I treat the Egypt-Palestine thesis as one among competing theses.

I was – and remain – convinced of the rightness of the Petra thesis as advanced by Dan Gibson in his book *Qur'anic Geography* in the sense that I am fully convinced of the rightness of his identification of Petra as the place of the Arab pilgrimage (i.e. *al masjid al ḥarām*) referred to in the present work as the Petra pilgrimage thesis. I was – and remain – neutral on many of his other claims. This is not because I think he is wrong, but because I do not know that he is right; at least, I do not know it to the extent that I can demonstrate on the basis of Qur'anic and other data that he is right on the single point just mentioned.

I did, however, previously rather allow – by association – that Gibson's further assertions regarding the location of 'Ād, Thamūd, and so on, as geographically local to *al masjid al ḥarām*, were correct. And they may be. But I want here to make a distinction between my support for the Petra pilgrimage thesis (i.e. that Petra was the location for *al masjid al ḥarām*) and any other theses Dan Gibson presents which I allow may also be true, such as the locations of 'Ād, Thamūd, and so on.

Independently of my assessment of Gibson's excellent book, I have come to question the assumption that the location of *al masjid al ḥarām* and the city of Muḥammad's origin and initial locus of action are necessarily one and the same. I do not refute the claim; I have simply chosen to allow that it may not be so. And if that point is granted, it is not necessarily the case that *al masjid al ḥarām* was local to the historical peoples just mentioned; and that being the case, it would be fairer for me to present those parts of Gibson's work which treat of the location of previous peoples in the same light as I present comparable points from those other theses which have much to recommend them but which require (as I'm sure Gibson himself would both accept and welcome as concerns his own thesis) further extensive and diligent work on the ground.

Of course, for most, the Egypt-Palestine thesis (augmented for the Traditionalist Muslim by Traditionalist Islam's addenda) is the answer and we should stop there. I would be prepared to acquiesce if I genuinely thought it was correct, but I do not; at least, conclusive evidence is yet to be produced.

My opinion is that politically motivated narratives – ones heavily invested in predetermined outcomes – have taken the field, and for reasons based in something other than the preponderance of evidence.

Despite all the money and political will behind the Egypt-Palestine thesis, there remains no *prima facie* evidence that the children of Israel were ever captives in the land today called Egypt or that they were resident in Palestine prior to the end of their captivity in Babylon. Importantly, the Qur'an does not overtly support current historical orthodoxy on either point, and appears to fit awkwardly with many of its requirements.

In this work, as regards external theories, I assume an assertive posture only for the Petra pilgrimage thesis (i.e. the location of *al masjid al ḥarām* at Petra) since the data is extant which supports it. It is neither my intention nor within my competence to wage war for or against any of the remaining theses. I wish, rather, to present the Qur'anic text fairly and consistently. And to that end I provide information in the footnotes to indicate where certain Qur'anic statements appear to have a bearing on particular theses (and *vice versa*), and leave the reader to draw his own conclusions.

I make no apology for my primary role which is that of theological revolutionary. In this capacity, what is of central importance to me is that – according to both my reading of 9:28 and the factual evidence on the

ground – *al masjid al ḥarām* is now closed; and that the function of the histories of the prophets in the Qur'an from Nūḥ to Muḥammad is to impel the believer to follow the prophetic template: to warn the dominant evil society and to call it to turn to God alone to the end that those who will might repent and the judgments of God become binding upon the rest. Such a call has nothing whatever to do with promoting or enforcing a religion – and certainly not that religion which is today called Islam. Despite the seemingly insurmountable branding problem the Qur'an has by longstanding association with the Traditionalist's obdurate commitment to an unrelated cult, such remains the Qur'anic model for overthrowing tyranny. We are under tyranny and I see no means of defeating the hell planned by the current 'elite' but by following the Qur'an's instruction. The precise location of the bondage of the children of Israel under Fir'awn or of the people of 'Ad is immaterial to this broader strategic objective. Given that the geological and excavatory work required to achieve objective data on these subjects will likely never be done, I must proceed without waiting for a final and perfect estimate of the facts on such questions.

The Qur'an claims to be a true narrative. I do not believe I can best serve the interests of allowing it a voice if I impose upon it unproven assumptions taken from elsewhere. For this reason, I have elected in this edition of *The Qur'an: A Complete Revelation* to render the names of persons and places in accordance with the norms of Arabic transliteration. Hence *mūsā* is Mūsā rather than Moses, etc. I have no doubt that the person called *mūsā* in Arabic is materially the same as that called Moses in English – and my instinct is to render in English to an English reader rather than to 'Arabicize' the text, a policy which feeds into the cult of the Arab – something widely practiced by the Traditionalist Muslim, and a thing for which I have neither time nor patience. However, I have no way of knowing how far such proper-noun correspondences hold true – and it is not my place to be the arbiter of such correspondences. Since I wish to avoid the trap into which previous translators have fallen (of shoe-horning the reader into *a priori* acceptance of both the Egypt-Palestine thesis and post-Babylonian and Masoretic interpretations and redactions of the scriptures), the fairest and least problematical solution is to render all names of key historical figures in transliterated Arabic, to point out cases where the Qur'anic text supports or militates against notable theses, and leave the motivated student to investigate further.⁴³

43. See Article XVIII.

Note to the reader

As indicated above, this work – among other things – debunks the religion known today as Islam, and does so on the basis of the revelation that religion claims as its foundational text.

This is not something I can present to the world without extensive supporting arguments and detailed evidence. It is not enough to have answers – even correct answers; one must show how he arrived at them. If I am ever to be harmed as a result of having had the temerity to follow the Qur'an's imperative to use my own reason, I insist upon the consolation of knowing that those who may care enough to check my results after me will have the data they need to do so. Such a provision necessitates an extensive use of footnotes.

Not all readers will wish to check all points the footnotes cover, and the casual reader is encouraged to feel no obligation to read more of the supporting documentation than he finds beneficial.

THE QUR'AN

A COMPLETE REVELATION

God's message to Muḥammad as complete revelation
not the auxiliary to a religion invented after his death

SAM GERRANS

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المؤمنون	<i>al mu'minūn</i>	(طه)	23	The Believers	1140
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السجدة	<i>al sajdah</i>	الم	32	Submission	1379
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غافر	<i>al ghāfir</i>	حم	40	The Forgiver	1560
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الفتح	<i>al fath</i>		48	Victory	1709
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ق	<i>qāf</i>	ق	50	Qāf	1734
الذاريات	<i>al dhāriyāt</i>	(ق)	51	The Scatterers	1746
الطور	<i>al ṭūr</i>	(ق)	52	The Mount	1757
النجم	<i>al najm</i>	(ق)	53	The Star	1767
القمر	<i>al qamar</i>	(ق)	54	The Moon	1777
الرحمن	<i>al raḥmān</i>	(ق)	55	The Almighty	1788
الواقعة	<i>al wāqī'ah</i>	(ق)	56	The Inevitable	1800
الحديد	<i>al ḥadīd</i>	(ق)	57	Iron	1812

المجادلة	<i>al mujādilah</i>	(ق)	58	The Disputing Woman	1828
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الطلاق	<i>al ṭalāq</i>	(ق)	65	Divorce	1891
التحريم	<i>al taḥrīm</i>	(ق)	66	Prohibition	1899
الملك	<i>al mulk</i>	(ق)	67	Dominion	1907
القلم	<i>al qalam</i>	ن	68	The Pen	1916
الحاقة	<i>al ḥāqqah</i>	(ن)	69	The Reality	1926
المعارج	<i>al ma‘ārij</i>	(ن)	70	Means of Ascent	1935
نوح	<i>nūḥ</i>	(ن)	71	Nūḥ	1943
الجن	<i>al jinn</i>	(ن)	72	The Jinn	1950
المزمل	<i>al muzzammil</i>	(ن)	73	One Enwrapped	1960
المدثر	<i>al muddaththir</i>	(ن)	74	One Covered	1968
القيامة	<i>al qiyāmah</i>	(ن)	75	The Resurrection	1978
الانسان	<i>al insān</i>	(ن)	76	Man	1985

المرسلات	<i>al mursalāt</i>	(ن)	77	The Emissaries	1992
النبا	<i>al naba'</i>	(ن)	78	The Report	1999
النازعات	<i>al nāzi'āt</i>	(ن)	79	The Extractors	2006
عبس	<i>'abasa</i>	(ن)	80	He Frowned	2013
التكوير	<i>al takwīr</i>	(ن)	81	The Wrapping Up	2019
الإنفطار	<i>al inḥiṭār</i>	(ن)	82	The Cracking	2024
المطففين	<i>al muṭaffifīn</i>	(ن)	83	The Unfair Traders	2028
الإنشقاق	<i>al inshiqāq</i>	(ن)	84	The Rending Asunder	2034
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الفجر	<i>al fajr</i>	(ن)	89	The Dawn	2056
البلد	<i>al balad</i>	(ن)	90	The City	2062
الشمس	<i>al shams</i>	(ن)	91	The Sun	2066
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القدر	<i>al qadr</i>	(ن)	97	The Determination	2087
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العصر	<i>al ‘aṣr</i>	(ن)	103	The Span of Time	2108
الهمزة	<i>al humazah</i>	(ن)	104	The Slanderer	2110
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الماعون	<i>al mā‘ūn</i>	(ن)	107	Small Things	2117
الكوثر	<i>al kawthar</i>	(ن)	108	Abundance	2119
الكافرون	<i>al kāfirūn</i>	(ن)	109	The Spurners of Guidance	2122
النصر	<i>al naṣr</i>	(ن)	110	Help	2125
المسد	<i>al masad</i>	(ن)	111	Twisted Strands	2127
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الفاتحة

1

al fātiḥah The Opening

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. In the name of God: the Almighty,⁴⁴ the Merciful.⁴⁵

الْحَمْدُ لِلَّهِ

2. Praise belongs to God

رَبِّ الْعَالَمِينَ

- The Lord of All Mankind⁴⁶

الرَّحْمَنِ الرَّحِيمِ

3. The Almighty,⁴⁷ the Merciful

مَالِكِ يَوْمِ الدِّينِ

4. Master of the Day of Judgment.⁴⁸

إِيَّاكَ نَعْبُدُ

5. Thee alone will⁴⁹ we serve

-
44. 1:1 [1]. Arabic: *rahmān* – generally translated *most merciful* and synonyms thereof. This is understandable given modern usage of the word and the fact that it shares the *r-ḥ-m* root with *rahīm*. However, there are three cases to be made against such a Qur’anic value for *rahmān*. Firstly, there are many Qur’anic instances where context and usage are at direct odds with the subject of mercy. Secondly, *rahmān* appears alongside *rahīm* in the *bismillah* which would be – were the Traditionalist right in his assessment of *rahmān* – tautologous (whereas the text in general is characterised by great economy words and exactitude). Thirdly, there is hard historical evidence of usage of *rahmān* among Nabataean Arabs in the sense of *almighty* (specifically, in the context of a eulogy to a king who had just defeated and laid waste his enemies). That *rahmān* was used in this sense among the Nabataeans lends additional supports to the broader thesis that Muḥammad was a Nabataean Arab – perhaps from Petra, but certainly with access to it as a place of pilgrimage (see Article XVIII). The rendering of *rahmān* as *almighty* is based upon pan-textual comparison of all instances. All instances are footnoted and reference this verse. See 36:23 and Article I.
45. 1:1 [2]. Whatever else *al fātiḥah* may be, its primary function is as a *contract* between lord and vassal. Interestingly, its contents and structure mirror to a noticeable extent suzerainty treaties used by the Hittites – whose kingdom at one point buttressed the city of Petra – where I and others place *al masjid al ḥarām* (see Article XVIII). The articles of the contract are tersely stated, but are present for all that, with rights and responsibilities clearly listed on both sides. By treating the Qur’an as a complete document – and given my understanding that *al fātiḥah* represents a contract – it was natural to look in what follows *al fātiḥah* for what is common to all contracts: clarification of the key terms used by the broader document – and this is what one finds. It is helpful to think of *al fātiḥah* as the believer’s pledge of allegiance. See Article XI.i.
46. 1:2 [2]. Arabic: *‘ālamīn*. This denotes ‘worlds’ – i.e. all places that can or do exist – or the inhabitants thereof. Since we have to choose a value for the text, given that I work according to a methodology where clearly demonstrable values are taken over those which have a measure of ambiguity, I have opted for ‘all mankind’ since that is clearly the sense at 2:47, 2:122, 3:33, etc.
47. 1:3 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.
48. 1:4 [1]. Arabic: *dīn*. See Article VII. For *Day of Judgment* see 82:17-19.
49. 1:5 [1]. Tenses are often indistinguishable in Arabic. The future tense, I believe, is both implied and natural in English in a context where terms are agreed.

وَإِيَّاكَ نَسْتَعِينُ

And from thee alone will we seek help.⁵⁰

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

6. Guide thou us to the straight path⁵¹

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

7. The path of those whom thou hast favoured

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

Not of those who incur wrath⁵²

وَلَا الضَّالِّينَ

Nor of those who go astray.⁵³

50. 1:5 [2]. This verse is of critical importance to the man who takes the Qur'an seriously since it represents his part of the contract he makes with God.
 51. 1:6 [1]. See 6:151-153.
 52. 1:7 [2]. Such people are those who either disobey or otherwise reject the truth after it comes to them (see 2:61, 2:112, 4:93, 7:71, 8:16, 16:106, 20:81, 42:16, 48:6, 58:14).
 53. 1:7 [3]. Arabic: *al dālūn*. See note to 3:90.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁵⁴ the Merciful.

الْم

1. alif lām mīm⁵⁵

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

2. That⁵⁶ is the covenant about which there is no doubt⁵⁷

54. 2:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.
55. 2:1 [1]. Various single and combined letters precede certain chapters. In this work, where such letters precede a chapter, they are presented in a bottom corner of each page of that chapter. Traditionalist Islam has, in its 1,400-year history, furnished many theories as to their meaning, none of which is convincing and some of which are, frankly, silly and insulting to the intelligence. There is nothing wrong with ignorance if one is open and honest about it, and in the first e-book editions of this work I do not claim to understand what these letters – or *muqatta'āt* as they are known – mean; having tried and failed to decipher them on more than one occasion, I had made peace with the fact that I would have to publish my life's work without an answer to this age-old question. However, as I was approaching the end of the process of correcting the text prior to the hardcopy release, I was privileged and humbled to gain a cohesive and convincing understanding of their meaning in response to prayer. The findings themselves (i.e. the logical workings and meanings which God decreed for the *muqatta'āt*) are both demonstrable and – when understood – impressive. However, they are not something one can summarise in a few words; they require a certain level of intelligence possessed of the power of sustained concentration combined with an amount of effort. However, these factors being present, a full understanding of the *muqatta'āt* may be gained in a few hours by the diligent student; and once gained, such an understanding will enhance that student's engagement with – and appreciation of – the Qur'an. In the footnotes, I provide the meaning of each set of *muqatta'āt*, along with a reference to this note and to Article XX where the interested reader may acquaint himself with their detailed exposition.
- alif lām mīm:*
alif: In the name of God: the Almighty, the Merciful.
 Praise belongs to God
 The Lord of All Mankind
 The Almighty, the Merciful
 Master of the Day of Judgment. (1:1-4)
lām: Thee alone will we serve
 And from thee alone will we seek help. (1:5)
mīm: Guide thou us to the straight path
 The path of those whom thou hast favoured
 Not of those who incur wrath
 Nor of those who go astray. (1:6-7)
56. 2:2 [1]. Arabic: *dhālika*. This demonstrative pronoun is commonly rendered at this juncture by Traditionalist translators as *this* (i.e. *what follows*). The non-sectarian A. J. Arberry distinguishes himself among mainstream translators in that he correctly renders *dhālika* *that* (i.e. *what precedes*). In this work the order of the Qur'an is taken to be as fixed and deliberate as that of its contents; thus *dhālika* points back at and references that which precedes; namely, the conjoined letters *alif lām mīm*, and via them, *al fātiḥah*. The feminine equivalent of *dhālika* is *tilka* (*that, those*).
57. 2:2 [1]. **Qur'anic definition:** *al kitābu lā rayba fī hi*. This is how the Qur'an refers to what is commonly called *al fātiḥah*. Verses 1:1-7 comprise a suzerainty (or lord-vassal) treaty – defining obligations and rights between parties. This agreement comprises the quintessence of the Qur'an (the Qur'an states at 10:37 that the Qur'an itself serves two purposes: to confirm what is within its scope, and to give a detailed exposition of *al kitābu lā rayba fī hi*). One of the senses of *kitāb* is *contract* and synonyms thereof, and the present phrase is rendered here and throughout: *the covenant about which there is no doubt*. See 10:37, 32:2 and Article XI.i.

هُدًى لِّلْمُتَّقِينَ

Guidance for those of prudent fear.⁵⁸

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

3. Those who believe in⁵⁹ the unseen

وَيُقِيمُونَ الصَّلَاةَ

And uphold the duty⁶⁰

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

And spend of what we provide them.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ

4. And those who believe in⁶¹ what is sent down to thee

وَمَا أُنْزِلَ مِنْ قَبْلِكَ

And what was sent down before thee⁶²

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

And of the hereafter are certain.⁶³

58. 2:2 [2]. **Qur'anic definition:** *al muttaqūn*. Verse 2:3 describes *al muttaqūn* – those possessed of *taqwā*: those who act in the world on the basis of something they have not yet seen. The concept of *taqwā* is often translated as *consciousness (of God)* or *piety*. I agree with these renderings insofar as they carry the connotation of circumspection and precautionary, preparatory or anticipatory awareness; yet they are missing two key components: the fact that such fear is *warranted* (one's duty is a real and pre-existing obligation; see 7:172), and *action based thereon* (here: spending of everything which God gives) which is proof positive of that which is claimed. I render the verb: *to be in prudent fear*, the participle *those of prudent fear*, and the noun *prudent fear* throughout since this rendering achieves something of the two requirements just stated as well as the initial sense of *fear* or *consciousness*. The possession and exercise of *taqwā* is a core purpose of the human experience (2:21), and something peculiar to humans who, alone in all Creation so far as we know, are capable of conceptual anticipation and of planning and action on such a basis. All instances are footnoted and reference this verse.

59. 2:3 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

60. 2:3 [2]. Arabic: *aqāma al ṣalāt*. See Article III. Generically, *ṣalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172). It may also denote worship since worship is a *ṣalāt* (duty). But just because worship is a duty does not mean that all duty is worship (just as, while all oranges are fruits, all fruits are not oranges – a simple point that evades the Traditionalist because he reads the Qur'an through the expectations implanted within him from *ḥadīth*; he sees what he expects to find and twists or ignores what does not fit those expectations).

61. 2:4 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

62. 2:4 [2]. I.e. that of which the Qur'an treats which confirms (and generally corrects) previous scriptures. See note to 2:66.

63. 2:4 [3]. Arabic: *yaqīna*. Generally translated as *to be certain* and synonyms, such values are acceptable but require clarification. There exists an unfortunate disconnect between Arabic and English here. In short, *yaqīna* means two related things: *to verify* or *confirm* on the one hand and *to be certain* or *sure* on the other – depending on whether the idea is perfective. The two aspects are obviously related: having verified one is then certain. However, in the English of today such a relationship is not obvious. If *to believe* is fraught with difficulty in English (meaning today anything between *to accept blindly* and *to be gullible* on the one hand through *to give purely intellectual assent to* on the other) then *to be certain* to some

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ

5. These are upon guidance from their lord

وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And these are the successful.⁶⁴

إِنَّ الَّذِينَ كَفَرُوا

6. Those who are indifferent to warning:⁶⁵

سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ

It is the same to them whether thou warnedst them

أَمْ لَمْ تُنذِرْهُمْ

Or thou hast not warned them.

لَا يُؤْمِنُونَ

They do not believe⁶⁶

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ

7. Whose hearts God has sealed

وَعَلَىٰ سَمْعِهِمْ

And whose hearing

وَعَلَىٰ أَبْصَارِهِمْ غِشَاةٌ

And over whose sight is a covering.

extent is an expansion or intensification of what *to believe* has come to mean. But *yaqina* is an evidence-based conviction; it is not a hope or a feeling – even an intense hope or feeling. All instances are footnoted and reference this verse.

64. 2:5 [2]. See 2:5, 3:104, 7:8, 7:158, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

65. 2:6 [1]. **Qur'anic definition:** *alladhīna kafarū*. Typically rendered *the unbelievers*. The text immediately following provides the value for the discrete compound *alladhīna kafarū*. Those for whom [...] *it is the samef...* whether thou warnedst them or thou hast not warned them are, by definition, *indifferent to warning*. The definition applies only to *alladhīna kafarū*. According to the methodology used here since other compounds such as *alladhīna kafarū + bi* are not mentioned, they are not governed by this definition. All instances are footnoted and reference this verse. See 2:257 and Article II.iv.

66. 2:6 [4]. **Qur'anic usage:** *lā yu'minūn*. The implicit value for this term is found in what follows at 2:7. This value may be summarised as: *they are lost in darkness*. Note that the definition applies to the discrete compound *lā yu'minūn* only. According to the methodology used here since other compounds such as *lā yu'minūn + bi* are not mentioned they are not governed by this definition. Qur'anic treatment throughout identifies *belief* as *the acceptance of proof when presented*. These who 'do not believe' reject proof though it is compelling. In the first two editions I rendered this collocation explicitly as 'they are lost in darkness' throughout. In this edition I have decided to revert to the standard reading but include this nuance of usage as a footnote in all cases. All instances are footnoted and reference this verse. See Article II.ii. Cf. 36:10.

- وَلَهُمْ عَذَابٌ عَظِيمٌ
And they have a tremendous punishment.
- وَمِنَ النَّاسِ مَن يَقُولُ
8. And among men is he who says:
ءَاْمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْآخِرِ
We believe in⁶⁷ God and the Last Day
وَمَا هُمْ بِمُؤْمِنِينَ
And they are not believers.⁶⁸
- يُخٰدِعُونَ اللّٰهَ وَالَّذِينَ ءَاْمَنُوا
9. They would deceive God and those who heed
warning⁶⁹
وَمَا يَخْدَعُونَ اِلَّا اَنْفُسَهُمْ
But they deceive only themselves
وَمَا يَشْعُرُونَ
And they perceive not.
- فِي قُلُوْبِهِمْ مَّرَضٌ
10. In their hearts is disease
فَزَادَهُمُ اللّٰهُ مَرَضًا
So God increases them in disease.
- وَلَهُمْ عَذَابٌ اَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ
And they have a painful punishment for that
about which they lied.
- وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْاَرْضِ
11. And when it is said to them: Work not
corruption in the earth

67. 2:8 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

68. 2:8 [3]. Arabic: *(al) mu'minūn*. See note to 8:2.

69. 2:9 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

They say: We are but those who do right.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ

12. In truth:⁷⁰ it is they who are the workers of corruption

وَلَكِنْ لَا يَشْعُرُونَ

But they perceive not.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ

13. And when it is said to them: Believe as mankind believes

قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ

They say: Shall we believe as the foolish believe?

أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ

In truth:⁷¹ it is they who are the foolish

وَلَكِنْ لَا يَعْلَمُونَ

But they know not.

وَإِذَا لَقُوا الَّذِينَ ءَالَمَنُوا قَالُوا

14. And when they meet those who heed warning⁷² they say:

ءَامَنَّا

We believe.

70. 2:12 [1]. Arabic: *alā*. This word performs a range of functions depending on the mechanics of the sentence, but here it is operating as an intensifying interjection introducing a new sentence or thought which clarifies what went before. All instances in which *alā* performs this function are rendered *in truth* – which is a standard means of conveying its sense, although consistently applied in this work. This interjection is found at 2:12, 2:13, 2:214, 6:31, 6:62, 7:54, 7:131, 9:99, 10:55, 10:55, 10:62, 10:66, 11:5, 11:8, 11:18, 11:60, 11:68, 13:28, 16:25, 16:59, 24:64, 37:151, 41:54, 41:54, 42:5, 42:18, 42:45, 43:53, 58:18, 58:19, 58:22. The statements found thereat provide a meta-narrative which pan-textual comparison of all instances reveals. All instances are footnoted and reference this verse.

71. 2:13 [3]. Arabic: *alā*. See note to 2:12.

72. 2:14 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا

But when they are alone with their *shayṭāns*⁷³ they say:

إِنَّا مَعَكُمْ

We are with you.

إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ

We are but mocking!

اللَّهُ يَسْتَهْزِئُ بِهِمْ

15. God mocks them

وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

And assists them in wandering blindly in their inordinacy.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ

16. These are they who sell guidance for error

فَمَا رِبْحُ تَجَرُّهُمْ

So their transaction profits not

وَمَا كَانُوا مُهْتَدِينَ

And they are not rightly guided.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا

17. Their example is like the example of one who kindles a fire:

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ

When it has illuminated round about him

ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ

God takes away their light and leaves them in darkness.

73. 2:14 [3]. Arabic: *shayāṭīn* – pl. of *shayṭān*. Typically identified with Satan.

لَا يُبْصِرُونَ

They do not see.

صُمُّ

18. Deaf

بُكْمٌ

Dumb

عُمِّي

Blind:

فَهُمْ لَا يَرْجِعُونَ

They will not return.

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ وَرَعْدٌ

19. Or⁷⁴ like a thundercloud from the sky wherein is darkness,⁷⁵ thunder and lightning

وَبَرْقٌ

يَجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ مِّنَ

They thrust their fingers in their ears against the thunderbolts for fear of death.

الصَّوْعِ حَذَرُ الْمَوْتِ

وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ

But God encompasses those who spurn guidance while claiming virtue.⁷⁶

74. 2:19 [1]. I.e. this is a second example, the first being at 2:17.

75. 2:19 [1]. Lit.: *darknesses*.76. 2:19 [3]. **Qur'anic definition:** *al kāfirūn*. Typically rendered as *the unbelievers*, *the rejecters* or *the infidels*. Verses 2:8-20 focus upon the single term *al kāfirūn* and – according to my analysis – define it. To claim *al kāfirūn* as *unbelievers*, *rejecters* or *infidels* as per the Traditionalist's contention may be right in a highly specialised sense, but that sense is now long lost. The Qur'anic definition restores and revives the term fully. Of the terms defined in the first pages of *al baqarah* it is *al kāfirūn* which is treated most comprehensively; perhaps because it is precisely this category of persons which is most pernicious and destructive. Verses 2:8-20, then, comprehensively fix the correct definition of *al kāfirūn*, which may be summarised (based on the Qur'anic treatment) as follows:

- they claim to believe in God when they are not among those who truly believe
- they try to deceive both God and those who do believe
- they are themselves deceived

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَرَهُمْ

20. The lightning nigh snatches away their sight.

كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ

Whenever it gives them light they walk therein.

وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا

And when it darkens against them they stand.

وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ

And had God willed he would have taken away their hearing and their sight.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

God is powerful over all things.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

21. O mankind: serve your lord⁷⁷ who created you

- they are diseased in heart
- they create corruption in the earth while failing to see that they do so
- they have contempt for the faith of the generality of mankind
- they claim to believe and side with those who believe in God but, in fact, side with the *shayṭāns*
- they are in possession of guidance yet reject it in favour of error
- they are blinded in darkness (due to the failure of the 'light' of their own making)
- the full power and majesty of true light puts them in fear of death
- their continued existence is by the grace of God alone

The Traditionalist's value of *rejecter* or *infidel* here, again, is not spectacularly wrong, but it is still wrong – and sufficiently wrong to matter. What the Traditionalist means by *al kāfirūn* – and what he expects the reader to infer – is *one who rejects the religion of Islam*. That religion is not native to the Qur'an and God did not oblige men to follow the religion today known as Islam. He obliges them to follow *guidance* if they receive it (2:38). The entire point about *al kāfirūn* is that they are possessed of guidance; however, they are distinct from *those who are indifferent to warning* in that *al kāfirūn* claim to believe and claim to be guided. One of the Traditionalist's mistakes regarding this category of men is that he identifies *al kāfirūn* as an external group of deniers and rejecters. This is incorrect; this category of men is an internal group; an insidious force within. A point consistently missed but revealed by following the Qur'anic definition is that *al kāfirūn* see themselves as righteous. They speak the language of religion and faith. But they refuse to follow guidance. Something close in English would be *self-righteous*; however, English is now degraded and this word has lost its primary meaning of *one wise in his own conceits over the guidance of God* and now means merely *opinionated and moralistic*, which is not what is meant here. In the popular sense, *Pharisees* is close to what we are looking for. The word *hypocrites* also bears consideration but is not fully correct. (A hypocrite is just a toady. He pretends to believe what he does not. But he may or may not consider himself righteous.) As defined by the Qur'an, *al kāfirūn* are very particular hypocrites – ones which both reject guidance and consider themselves virtuous. In short: *al kāfirūn* believe themselves followers of guidance, while following something else. All things considered, *those who spurn guidance while claiming virtue* is the shortest and simplest presentation of the core values this concept covers that I can offer, and I translate accordingly throughout where the word occurs as a discrete unit (taking no object), which is how it is found here. As the reader proceeds, he will see this definition of *al kāfirūn* and *kāfirūn* make resounding sense in contexts where the Traditionalist's assumed value falls flat. See Article II.

77. 2:21 [1]. **Qur'anic definition:** *lord*. For moderns the word *lord* (Arabic: *rabb*) has lost its potency. However, we can refer to the Qur'anic definition of the word *lord* as it relates to God in order to regain a right relationship with it. As presented here, it indicates:

- The one who created you and those before you

وَالَّذِينَ مِنْ قَبْلِكُمْ

And those before you

لَعَلَّكُمْ تَتَّقُونَ

That you might be in prudent fear⁷⁸

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا

22. Who made the earth for you a carpet⁷⁹

وَالسَّمَاءَ بَنَاءً

And the sky a structure

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

And sent down from the sky water

فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ

Then brought forth thereby some fruits as provision for you.

فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا

So make not equals to God.

- The one who made the earth 'a carpet' (i.e. a flat surface upon which it is possible to live comfortably)
- The one who made the sky 'a structure'
- The one who sent down water from the sky (thereby ensuring life – since without water there can be no life)
- The one who used that same water as a means to create provision (without which we would not survive)

The Qur'an is clear: the one who did these things is your *lord*. I have not footnoted all instances of *lord* with references to this definition for reasons of economy of space (the word occurs 975 times).

78. 2:21 [3]. See note to 2:2.

79. 2:22 [1]. Qur'anic imagery concerning the surface of the earth consistently references a flat expanse. This conception stands in direct contradiction to popular philosophies which contend that the waters of the oceans are convex and held against the surface of a sphere by dint of a theoretical force nowhere demonstrated by empirical experiment (one which simultaneously magically opposes the proven centrifugal forces which would apply to a ball spinning at 1,000 miles per hour at its widest point – effects of which no-one can see or feel). Water has never been shown to lie at rest in any position other than flat. Railways, roads, canals, aircraft flight paths – i.e. those things men do in the real world – make no allowance for anything other than a flat surface. Opposed to what can be seen, measured and tested, we have claims which have much money, political will and philosophical bias behind them and which are promoted as fact to children before they have formed the ability to think, and which then receive much reinforcement in film and other media. Such assertions include Newton's famous thought experiment (i.e. interesting idea unproven in reality), Einstein's mathematical compositions (which are unproven hypotheses promoted today as fact) and NASA's grandiose claims (and questionable – sometimes laughable – CGI output). The best an intelligent individual can do in such circumstances is investigate and reflect upon such evidence as is around him relying upon his own experience and reason.

وَأَنْتُمْ تَعْلَمُونَ

And you know.⁸⁰

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا

23. And if you be in doubt about what we have sent down upon our servant

فَأْتُوا بِسُورَةٍ مِّثْلِهِ

Then bring a *sūrah*⁸¹ the like thereof

وَأَدْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ

(And call your witnesses other than⁸² God

إِنْ كُنْتُمْ صَادِقِينَ

If you be truthful)⁸³

فَإِنْ لَّمْ تَفْعَلُوا

24. But if you do not

وَلَنْ تَفْعَلُوا

(And you will not)

فَاتَّقُوا النَّارَ

Then be in prudent fear⁸⁴ of the fire

80. 2:22 [6]. I.e. you know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:70, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

81. 2:23 [2]. Arabic: *sūrah*. This word indicates *eminence* or *degree* or *step* or *exalted rank*. Moreover, such degrees or steps exist only within an integrated system. However, the word *sūrah* has become synonymous with *Qur'anic chapter* by dint of usage, and is typically used today in that sense exclusively. I do not believe that to be the primary sense. My understanding, based on the totality of instances in the Qur'an (see 2:23, 9:64, 9:86, 9:124, 9:127, 10:38, 11:13, 24:1, 47:20, 47:20), is that the meaning of *sūrah* is akin to *rule*, *order* or *teaching* (that is, an ordinance – or system of ordinances – such as members of monasteries or other fraternities or communities might live under, which together guide those subject to its tenets towards predetermined goals). My view is that the challenge the Qur'an makes '*to bring a sūrah the like thereof*' relates to philosophical concerns. Man strives on the basis of his own inclinations to create social and political systems – from democracy to 'Islam' to communism and libertarianism; the Qur'an's claim is that anything created by men will be inferior to that which God sent down. I leave the word untranslated throughout. All instances are footnoted and reference this verse.

82. 2:23 [3]. Arabic: *min dūni* – *in place of*, *besides*, *to the exclusion of*, *outside of*, *excluding*, *in preference to*, *other than*, *not*. The use of *besides* can be problematic in English in some contexts due to its connotation of *in addition to* (e.g. *besides reading, I listen to music*) whereas what is meant across Qur'anic usage is *something entirely different to* or *separate from*. I am forced to render *min dūni* variously across the text by dint of what the English language will allow. However, in all cases the sense is that of *exclusivity*. All instances are footnoted and reference this verse.

83. 2:23 [4]. See grammar note at 2:91.

84. 2:24 [3]. See note to 2:2.

الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ⁸⁵

Whose fuel is men and stones⁸⁵

أُعِدَّتْ لِلْكَافِرِينَ

Prepared for those who spurn guidance while claiming virtue.⁸⁶

وَبَشِّرِ الَّذِينَ ءَامَنُوا

25. And bear thou glad tidings to those who heed warning⁸⁷

وَعَمِلُوا الصَّالِحَاتِ

And do deeds of righteousness

أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ⁸⁸

That they have gardens beneath which rivers flow

كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا

(As often as they are provided with the fruit thereof they say:

هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ

This is what was given us as provision before.

وَأُتُوا بِهِ مُتَشَبِهًا⁸⁸

And they are given thereby a likeness.)⁸⁸

85. 2:24 [4]. Stones are mentioned, in my opinion, since they represent the last refuge of vanity. Memory fades and metal corrodes; man hopes that he will live on through his buildings and his monuments.

86. 2:24 [5]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii. This is one of the many places where the Traditionalist's preferred values for *al kāfirūn* (such as *unbelievers* or *infidels*) make no sense. It is also interesting to note that Rabbinic Judaism has it that Mūsā received both the Torah and – to put it in Qur'anic parlance – 'the like thereof' (what Rabbinic Jews call the *oral Torah* – on which basis, at least in part, they ignore what they have of the Torah). In the case of the Qur'anic revelation, it is the Traditionalist who – while claiming to follow the Qur'an – most conspicuously follows something entirely different, something which he takes to be 'the like thereof' (see *sunan Abu Dawud*, book 40/4587) citing grounds which are at odds with the Qur'an itself. By virtue of the fact that he has indeed attempted – and failed – to produce 'a *sūrah* the like thereof', the Traditionalist invites comparisons with those described at 2:23-24.

87. 2:25 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

88. 2:25 [6]. Arabic: *mutashābih*. Lit.: *similar, resembling, by way of analogy or comparison; semblance*. Muhammad Asad's comment on this point is interesting: [...]Various interpretations, some of them of an esoteric and highly speculative nature, have been given to this passage. For the manner in which I have translated it, I am indebted to Muhammad 'Abduh (in *Manar* I,232 f.), who interprets the phrase, "It is this that in days of yore was granted to us as our sustenance" as meaning: "It is this that we have been promised during our life on earth as a requital for faith and righteous deeds." In other words, man's actions and attitudes in this world will be mirrored in their "fruits", or consequences, in the life to come – as has been expressed elsewhere in the Qur'an in the verses, "And he who shall have done an atom's weight of good, shall behold it; and he who shall have done an atom's weight of evil, shall behold it" (99:7-8). As regards the reference to 'spouses' in the next sentence, it is to be noted that the term *zawj* (of which *azwaj* is the plural) signifies either of the two components of a couple – that is, the male as

وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ^{٨٩}

And they have therein purified spouses.

وَهُمْ فِيهَا خَالِدُونَ

And they abide therein eternally.

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا

26. God is not ashamed to present an example be it of a gnat or what is above it.

مَّا بَعُوضَةٍ فَمَا فَوْقَهَا^{٩٠}

فَأَمَّا الَّذِينَ ءَامَنُوا

Then as for those who heed warning:⁸⁹

فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ^{٩١}

They know that it is the truth⁹⁰ from their lord.

وَأَمَّا الَّذِينَ كَفَرُوا

And as for those who are indifferent to warning:⁹¹

فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا^{٩٢}

They say: What means God by this example?

يُضِلُّ بِهِ^{٩٣} كَثِيرًا

He leads astray many thereby.

وَيَهْدِي بِهِ^{٩٤} كَثِيرًا

And he guides many thereby.

وَمَا يُضِلُّ بِهِ^{٩٥} إِلَّا الْفَاسِقِينَ

And he leads astray thereby only the wantonly perfidious:⁹²

well as the female.

89. 2:26 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

90. 2:26 [3]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

91. 2:26 [4]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

92. 2:26 [8]. **Qur'anic definition:** *fāsiqūn*. Commonly translated as *ungodly*, *evil-doers* or *defiantly disobedient*, verse 2:27 contains the Qur'anic definition of this term on the basis of which I render *fāsiqūn* into shorthand in English as *wantonly*

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ

27. Those who declare null the pledge of God⁹³ after its agreement⁹⁴

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

And sever what God commanded thereby to be joined⁹⁵

وَيُفْسِدُونَ فِي الْأَرْضِ

And create corruption in the earth.

أُولَئِكَ هُمُ الْخَاسِرُونَ

These are the losers.

كَيْفَ تَكْفُرُونَ بِاللَّهِ

28. How will you deny God?

وَكُنْتُمْ أَمْوَاتًا

When you were dead:

فَأَحْيَاكُمْ

He gave you life.

ثُمَّ يُمِيتُكُمْ

Then will he give you death.

ثُمَّ يُحْيِيكُمْ

Then will he give you life.

ثُمَّ إِلَيْهِ تُرْجَعُونَ

Then to him will you be returned.

93. 2:27 [1]. There exists an ambiguity: does the pledge itself belong to God or is it one which references God? Upon reviewing all instances of this phrase (2:27, 3:77, 6:152, 13:20, 13:25, 16:91, 16:95, 33:15) it is clear that what is meant is a pledge which God gives to – and is taken up by – man. I take this to reference *al fātiḥah*, the pledge which God gives to and takes from men. All instances are footnoted and reference this verse.

94. 2:27 [1]. I.e. after they have agreed to it.

95. 2:27 [2]. The pledge at *al fātiḥah* mentions two things to be joined (see 1:5).

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ
جَمِيعًا

29. He it is who created for you what is in the earth altogether.

ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ

Then he turned to the sky

فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ ۚ

And fashioned⁹⁶ seven⁹⁷ heavens.

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

And he knows all things.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي
الْأَرْضِ خَلِيفَةً ۖ

30. And when thy lord said to the angels: I am placing a successor in the earth

قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا
وَيَسْفِكُ الدِّمَاءَ

They said: Wilt thou place therein one who will do harm therein and shed blood

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ

When we give glory⁹⁸ with thy praise and are holy unto thee?

قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

He said: I know what you know not.

96. 2:29 [3]. Arabic: sawwā also denotes *making equal, creating or putting things on the same level*.

97. 2:29 [3]. It is my opinion that this may reference one of the following: 1. seven dimensions or levels including those of the atom, aether, light and spirit, which are themselves integrated and occupy the same physical space; 2. physical or metaphysical realms above this plane; 3. laws which inform the processes of life, such as the seven hermetical principles.

98. 2:30 [3]. Arabic: *s-b-h*. See 2:32.

وَعَلَّمَ ءَادَمَ الْأَسْمَاءَ كُلَّهَا

31. And he taught Ādam⁹⁹ the names – all of them.

ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ

Then presented he them to the angels and said:

أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ

Tell me the names of these

إِنْ كُنْتُمْ صَادِقِينَ

If you be truthful.¹⁰⁰

قَالُوا سُبْحَانَكَ

32. They said: Glory¹⁰¹ be unto thee!

لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا

We have no knowledge save what thou hast taught us!

إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

Thou art the Knowing, the Wise.

قَالَ يٰٓأَدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ

33. He said: O Ādam: tell thou them their names.

فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ

And when he had told them their names he said:

أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ غَيْبِ السَّمُوتِ

Said I not to you that I know the unseen of the heavens and the earth?

وَالْأَرْضِ

99. 2:31 [1]. I.e. Adam.

100. 2:31 [5]. See grammar note at 2:91.

101. 2:32 [1]. Arabic: *s-b-h*. The form II of this root is generally translated *extol* or *glory* – both of which are correct. However, this is not simply a mouthing of empty sentiments but an engaged consideration and expression of the majesty and wonder of that Being who created the heavens and the earth and everything within them, the function of which is to render to God that which is his due. See 87:1-5. All instances are footnoted and reference this verse.

وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

And I know what you reveal and what you conceal.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

34. And when we said to the angels: Submit¹⁰² to Ādam

فَسَجَدُوا إِلَّا إِبْلِيسَ

Then they submitted¹⁰³ save Iblīs.¹⁰⁴

أَبَىٰ وَاسْتَكْبَرَ

He refused and was proud

وَكَانَ مِنَ الْكَافِرِينَ

And was of those who spurn guidance while claiming virtue.¹⁰⁵

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

35. And we said: O Ādam: dwell thou and thy wife in the garden

وَكَلا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا

And eat¹⁰⁶ thereof freely wheresoever you¹⁰⁷ will.

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ

But approach¹⁰⁸ not this tree

فَتَكُونَا مِنَ الظَّالِمِينَ

For then will you¹⁰⁹ be among the wrongdoers.¹¹⁰

102. 2:34 [1]. Arabic: *s-j-d*. See Article VI.

103. 2:34 [2]. Arabic: *s-j-d*. See Article VI.

104. 2:34 [2]. Typically identified with the *shaytān*.

105. 2:34 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii. Contrary to the Traditionalist's understanding (which requires *al kāfirūn* be rendered *rejecters* or *disbelievers*), nowhere does Iblīs *reject* God or *disbelieve* in God. Iblīs has face-to-face discussions with God (for example 7:16, 15:39). That Iblīs *spurns guidance while claiming virtue* (which is the definition of *al kāfirūn* found in the Qur'an at 2:8-20 and the one followed here) is in perfect keeping both with the current context and all contexts which treat of Iblīs.

106. 2:35 [2]. Grammar: dual. What is clear from the Arabic but lost without labouring the point in English is that Ādam and his wife fell *together*. There is no sense in the Qur'an that Ādam was a victim of his wife's guile. Rather, the Qur'an states that it was Ādam who hearkened to the guile of the *shaytān* (20:120).

107. 2:35 [2]. Grammar: dual.

108. 2:35 [3]. Grammar: dual.

109. 2:35 [4]. Grammar: dual.

110. 2:35 [4]. Arabic: *ẓālimūn*. See 2:229.

- فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا 36. But the *shayṭān*¹¹¹ caused them¹¹² to fall therefrom
- فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ 36. So he expelled them¹¹³ from what they¹¹⁴ were in.
- وَقُلْنَا اهْبِطُوا 36. And we said: Get you¹¹⁵ down
- بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ 36. An enemy to one another.
- وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ 36. And for you on the earth are place and goods for a time.
- فَتَلَقَّىٰ آدَمُ مِن رَّبِّهِ كَلِمَاتٍ 37. (Then learned Ādam words from his lord.
- فَتَابَ عَلَيْهِ 37. And he¹¹⁶ turned towards him.
- إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ 37. He is the Receptive, the Merciful.)
- قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا 38. We said: Get you down from it all together:
- فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى 38. If there comes to you guidance from me

111. 2:36 [1]. Arabic: *shayṭān*. Typically identified with Satan.
 112. 2:36 [1]. Grammar: dual.
 113. 2:36 [2]. Grammar: dual.
 114. 2:36 [2]. Grammar: dual.
 115. 2:36 [3]. Grammar: there is a shift here to the plural.
 116. 2:37 [2]. I.e. God. Cf. end of 2:54.

فَمَنْ تَبِعَ هُدَايَ

Then whoso follows my guidance:

فَلَا خَوْفٌ عَلَيْهِمْ

They need not fear

وَلَا هُمْ يَحْزَنُونَ

Nor will they regret.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا

39. But those who are indifferent to warning¹¹⁷ and repudiate our proofs¹¹⁸

أُولَئِكَ أَصْحَابُ النَّارِ

These are the companions of the fire

هُمْ فِيهَا خَالِدُونَ

Wherein they abide eternally.

يٰۤاَيُّهَا اِسْرَءٰىلُ اذْكُرُوْا نِعْمَتِيَ الَّتِيۤ اَنْعَمْتُ
عَلَيْكُمْ

40. O children of Isrā'īl:¹¹⁹ remember my favour wherewith I favoured you

وَأَوْفُوا بِعَهْدِيۡ

And fulfil the pledge to me.¹²⁰

أَوْفِ بِعَهْدِكُمْ

I will fulfil the pledge to you.¹²¹

وَإِنِّيۡ فَارَّهَبُونَ

And me, fear me.

117. 2:39 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

118. 2:39 [1]. Arabic: *āyāt*. See Article X.

119. 2:40 [1]. The person of Isrā'īl is typically identified with Old Testament Jacob. While the Qur'an does not refute this, it also provides no explicit statement to that effect.

120. 2:40 [2]. Lit.: *my pledge*.

121. 2:40 [3]. Lit.: *your pledge*.

وَعَامِنُوا بِمَا أُنْزِلَتْ مُصَدِّقًا لِّمَا مَعَكُمْ

41. And believe in¹²² what I have sent down confirming what is with youوَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ^ط

And be not first to deny it.

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا

And sell not my proofs¹²³ for a cheap price.

وَإِنِّي فَاتَّقُونِ

And me, be in prudent fear¹²⁴ of me.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبُطْلِ

42. And clothe not truth¹²⁵ with vanity

وَتَكْتُمُوا الْحَقَّ

Nor conceal the truth.¹²⁶

وَأَنْتُمْ تَعْلَمُونَ

And you know.¹²⁷

وَأَقِمْوَا الصَّلَاةَ

43. And uphold the duty¹²⁸

وَعَاثُوا الزَّكَاةَ

And give the purity¹²⁹122. 2:41 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.123. 2:41 [3]. Arabic: *āyāt*. See Article X.

124. 2:41 [4]. See note to 2:2.

125. 2:42 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).126. 2:42 [2]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

127. 2:42 [3]. I.e. you know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:70, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

128. 2:43 [1]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).129. 2:43 [2]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to)* – *or to pay (the price of)* – (*sexual*) *purity* (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

وَارْكَعُوا مَعَ الرَّاكِعِينَ

And be lowly¹³⁰ with the lowly.¹³¹

﴿۞﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ

44. Enjoin you virtue upon mankind and forget yourselves¹³² when you read the law?¹³³

وَأَنْتُمْ تَتْلُونَ الْكِتَابَ

أَفَلَا تَعْقِلُونَ

Will you then not¹³⁴ use reason!

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

45. And seek help in patience and duty.¹³⁵

وَأَنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

And it is hard save for the humble:¹³⁶

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبِّهِمْ

46. Those who consider that they will meet their lord

وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

And that to him they are returning.

يٰۤاَيُّهَا بَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ

47. O children of Isrā'il: remember my favour wherewith I favoured you

عَلَيْكُمْ

130. 2:43 [3]. Arabic: *r-k-* – lowly (i.e. before God). See Article V.

131. 2:43 [3]. Arabic: *r-k-* – lowly (i.e. before God). See Article V.

132. 2:44 [1]. Lit.: your souls.

133. 2:44 [1]. Arabic: *al kitāb*. See Article XI.ii.

134. 2:44 [2]. Arabic: *afalā*. See Article XVI.

135. 2:45 [1]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty.

136. 2:45 [2]. **Qur'anic definition:** *al khāshī'ūn*. Verse 2:46 furnishes the full Qur'anic definition of this term. I render this term throughout as per its dictionary definition (*humble*) but it is helpful to be aware of the Qur'anic distinction. All instances are footnoted and reference this verse.

وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

And that I preferred you above all mankind.¹³⁷

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ

48. And be in prudent fear¹³⁸ of the day no soul will avail a soul anything

شَيْئًا

وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ

Nor will intercession be accepted from it

وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ

Nor will compensation be taken from it

وَلَا هُمْ يُنصَرُونَ

Nor will they be helped.¹³⁹

وَإِذْ نَجَّيْنَكُمْ مِّنْ عَالٍ فِرْعَوْنَ

49. And when¹⁴⁰ we delivered you from the house of Fir'awn¹⁴¹

يَسُومُونَكُمْ سُوءَ الْعَذَابِ

They were afflicting you with an evil punishment

137. 2:47 [2]. At 2:49 there begins a series of thumbnail-sketch histories of the children of Isrā'il each of which is introduced by the Arabic conjunction *wa idh* (found at 2:49, 2:50, 2:51, 2:54, 2:55, 2:58, 2:60, 2:61, 2:63, 2:67, 2:72, 2:83, 2:84, 2:93). Each instance refers back to this statement at 2:47. To be clear: from the Qur'anic evidence, God did not prefer the children of Isrā'il 'above al mankind' for all time – although there will be those who will claim this verse outside of the broader context in support of that assumption. The summaries which follow recount very specific times and ways in which God favoured the children of Isrā'il, and how – as a rule – they spurned that favour. The Qur'anic position is the precise opposite of that claimed by Jewish supremacists; it is that there is no favouritism or special consideration with God on the Day of Judgment. All instances are identified throughout by footnotes and reference this verse.

138. 2:48 [1]. See note to 2:2.

139. 2:48 [4]. Muhammad Asad comments here: [...]*an obvious allusion to the Christian doctrine of vicarious redemption as well as to the Jewish idea that "the chosen people" - as the Jews considered themselves - would be exempt from punishment on the Day of Judgment. Both these ideas are categorically refuted in the Qur'an.*

140. 2:49 [1]. I.e. *And (remember my favour wherewith I favoured you) when[...]*. Arabic: *wa idh*. This refers back to 2:47.

141. 2:49 [1]. Arabic: *fir'awn*. This word is rendered as a proper name under the Arabia Felix thesis and as a title of royalty (i.e. Pharaoh) under the Egypt-Palestine thesis. However, beyond either thesis, there is strong internal support for treating *fir'awn* as a proper name and not a title; firstly, *house (āl)* is only found with proper names, never with titles (2:49, 2:50, 2:248, 2:249, 3:11, 3:33, 3:33, 5:54, 7:130, 7:141, 8:52, 8:54, 8:54, 12:6, 14:6, 15:59, 15:61, 19:6, 27:56, 28:8, 34:13, 40:28, 40:45, 40:46, 54:34, 54:41); secondly, *fir'awn* nowhere takes a definite article (cf. *al 'azīz* or *al malik*). Were we not primed to think of *fir'awn* as a particular type of king, one would not assume it from the Qur'an's presentation of the word. All instances are footnoted and reference this verse. See Article XVIII.

يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ

Killing your sons and sparing your women.

وَفِي ذَلِكَ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ

And in that was a tremendous trial from your lord.

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ

50. And when¹⁴² we divided for you the sea

فَأَنجَيْنَاكُمْ

Then we delivered you

وَأَغْرَقْنَا آلَ فِرْعَوْنَ

And drowned the house of Fir'awn¹⁴³

وَأَنْتُمْ تَنْظُرُونَ

And you were looking on.

وَإِذْ وُعِدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً

51. And when¹⁴⁴ we appointed for Mūsā¹⁴⁵ forty nights

ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ

Then took you up the calf when he had gone.¹⁴⁶

وَأَنْتُمْ ظَالِمُونَ

And you were wrongdoers.¹⁴⁷

ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَلِكَ

52. Then we pardoned you after that

142. 2:50 [1]. I.e. *And (remember my favour wherewith I favoured you) when[...]*. Arabic: *wa idh*. This refers back to 2:47.

143. 2:50 [3]. Arabic: *fir'awn*. See note to 2:49. This and similar statements make clear that *the house* – that is, *the tribal family* – of Fir'awn was drowned along with Fir'awn himself. This scenario ill fits the dominant Egypt-Palestine thesis. A ruler personally pursuing an enemy accompanied by his kin better fits a small tribal scenario. See Article XVIII.

144. 2:51 [1]. I.e. *And (remember my favour wherewith I favoured you) when[...]*. Arabic: *wa idh*. This refers back to 2:47.

145. 2:51 [1]. Typically identified with Old Testament Moses.

146. 2:51 [2]. Lit.: *after him*.

147. 2:51 [3]. Arabic: *ẓālimūn*. See 2:229.

لَعَلَّكُمْ تَشْكُرُونَ

That you might be grateful.

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ

53. And when¹⁴⁸ we gave Mūsā the law¹⁴⁹ and the Division¹⁵⁰

لَعَلَّكُمْ تَهْتَدُونَ

That you might be rightly guided.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ

54. And when¹⁵¹ Mūsā said to his people:يَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ
الْعِجْلِ

O my people: you have wronged your souls by your taking up the calf

فَتُوبُوا إِلَى بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ

So turn to your maker and kill yourselves¹⁵²

ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ

That is best for you in the sight of your maker.

فَتَابَ عَلَيْكُمْ

Then turned he towards you.

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

He is the Receptive, the Merciful.

148. 2:53 [1]. I.e. *And (remember my favour wherewith I favoured you) when[...]*. Arabic: *wa idh*. This refers back to 2:47.149. 2:53 [1]. Arabic: *al kitāb*. See Article XI.ii.150. 2:53 [1]. Arabic: *furqān*. This word indicates something which allows one thing to be distinguished from another; particularly: true from false, right from wrong, or good from bad. It is my opinion that, as used in the Qur'an, *furqān* denotes the division between the people of God and the world at large; those who heed warning and those who reject it. I render this word *division* throughout. It is found at 2:53, 2:185, 3:4, 8:29, 8:42, 21:48, 25:1. All instances are footnoted and reference this verse.151. 2:54 [1]. I.e. *And (remember my favour wherewith I favoured you) when[...]*. Arabic: *wa idh*. This refers back to 2:47.152. 2:54 [3]. I have rendered literally. Arguments are made in favour of: *Kill some among you* (here: *the guilty*); cf. 2:54, 2:85, 4:29, 4:66.

وَإِذْ قُلْتُمْ يُمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ
نَرَى اللَّهَ جَهْرَةً

55. And when¹⁵³ you said: O Mūsā: we will not believe thee until we see God plainly.

فَأَخَذَتْكُمُ الصَّعِقَةُ

Then the thunderbolt took you.

وَأَنْتُمْ تَنْظُرُونَ

And you were looking on.

ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ

56. Then we raised you up after your death

لَعَلَّكُمْ تَشْكُرُونَ

That you might be grateful.

وَوَهَبْنَا لَكُمْ السَّمَاءَ وَالْأَرْضَ وَالْجِبَالَ وَالْأَنْهَارَ
وَالْأَسْلَافَ

57. And we caused the cloud to overshadow you and sent down upon you manna and quail:

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

Eat of the good things that we have provided you.

وَمَا ظَلَمُونَا

And they wronged us not

وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

But they wronged their souls.

153. 2:55 [1]. I.e. And (remember my favour wherewith I favoured you) when[...]. Arabic: *wa idh*. This refers back to 2:47.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا

58. And when¹⁵⁴ we said: Enter this city and eat freely of it what you will

حَيْثُ شِئْتُمْ رَغَدًا

وَادْخُلُوا الْبَابَ سُجَّدًا

And enter the gate in submission¹⁵⁵

وَقُولُوا حِطَّةً

And say: A mitigation¹⁵⁶

نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ

We will forgive you your errors¹⁵⁷

وَسَنَزِيدُ الْمُحْسِنِينَ

And will increase the doers of good.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ

59. Then those who did wrong changed the saying¹⁵⁸ to other than what was said to them

لَهُمْ

فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ

And we sent down a scourge from the sky upon those who did wrong because they were wantonly perfidious.¹⁵⁹

السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ

60. And when¹⁶⁰ Mūsā asked water for his people

154. 2:58 [1]. I.e. And (remember my favour wherewith I favoured you) when[...]. Arabic: *wa idh*. This refers back to 2:47.
 155. 2:58 [2]. Arabic: *s-j-d*. See Article VI.
 156. 2:58 [3]. Cf. Book of Numbers 11-14. The Qur'an (2:58-61) appears to correct the order of events found there.
 157. 2:58 [4]. Arabic: *kh-t-*. See Article XIII.vi.
 158. 2:59 [1]. Arabic: *qawl* – speech; teaching, doctrine; saying, word.
 159. 2:59 [2]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.
 160. 2:60 [1]. I.e. And (remember my favour wherewith I favoured you) when[...]. Arabic: *wa idh*. This refers back to 2:47.

فَقُلْنَا أَضْرِبْ بِعَصَاكَ الْحَجَرَ^ط

And we said: Strike thou the rock with thy staff.

فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا^ط

Then there gushed therefrom twelve springs.

قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ^ط

Each tribe knew its drinking-place:

كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي
الْأَرْضِ مُفْسِدِينَ

Eat and drink of the provision of God and
commit not evil in the earth, working
corruption.

وَإِذْ قُلْتُمْ يُمُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ
وَاحِدٍ

61. And when¹⁶¹ you said: O Mūsā: we are weary of
one food

فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ
الْأَرْضُ مِنْ بَقْلِهَا

So call thou to thy lord for us that he bring forth
for us of what the earth puts forth of its herbs

وَقِنَائِهَا

And its cucumbers

وَفُومِهَا

And its corn

وَعَدَسِهَا

And its lentils

161. 2:61 [1]. I.e. And (remember my favour wherewith I favoured you) when[...]. Arabic: *wa idh*. This refers back to 2:47.

وَبَصَلِهَا ط

And its onions.

قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي

He said: Would you exchange for what is temporal what is better?

هُوَ خَيْرٌ

أَهْبِطُوا مِصْرًا

Get you down to *miṣr*.¹⁶²

فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ ط

Then will you have what you ask.

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ

And humiliation and poverty were pitched upon them

وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ط ذَلِكَ بِأَنَّهُمْ كَانُوا

And they incurred wrath from God because¹⁶³ they denied the proofs¹⁶⁴ of God.

يَكْفُرُونَ بِآيَاتِ اللَّهِ

وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ط ذَلِكَ بِمَا

And they killed the prophets without cause¹⁶⁵ because¹⁶⁶ they opposed and exceeded all bounds.

عَصَوْا وَكَانُوا يَعْتَدُونَ

162. 2:61 [8]. Or (*a*) *miṣr*. Under the Egypt-Palestine thesis *miṣr* denotes Egypt (which word is now the name of that country in Arabic). Under the Arabia Felix thesis *miṣr* is a common noun denoting a *trading station* or *citadel*. In order to side-step being forced into one camp or the other, I leave this term untranslated; all instances are footnoted and reference this verse. See Article XVIII.

163. 2:61 [11]. Arabic: *dhālika bianna*. See Article XVI.

164. 2:61 [11]. Arabic: *āyāt*. See Article X.

165. 2:61 [12]. Arabic: *bi ghayri (al) haqq*. See Article XIX.

166. 2:61 [12]. Arabic: *dhālika bimā*. See Article XVI.

- إِنَّ الَّذِينَ ءَامَنُوا 62. (Those who heed warning¹⁶⁷
- وَالَّذِينَ هَادُوا 168 And those who hold to Judaism¹⁶⁸
- وَالنَّصَارَى 169 And the Nazarenes¹⁶⁹
- وَالصَّابِئِينَ 170 And the Sabaeans¹⁷⁰
- مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ 171 Whoso believes in God and the Last Day and works righteousness:
- صَالِحًا 172
- فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ 173 They have their reward with their lord
- وَلَا خَوْفٌ عَلَيْهِمْ 174 And they need not fear
- وَلَا هُمْ يَحْزَنُونَ 175 Nor will they regret.)
- وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ 63. And when¹⁷¹ we took your agreement and raised the mount¹⁷² above you:

167. 2:62 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

168. 2:62 [2]. Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily by race. Article XV.i.

169. 2:62 [3]. Arabic: *naṣārā*. See Article XV.ii.

170. 2:62 [4]. Arabic: *ṣ-b-*. This root is also associated in the early Islamic literature with followers of other faiths, or with apostates. I am indebted to Edip Yüksel *et al* for this point.

171. 2:63 [1]. I.e. *And (remember my favour wherewith I favoured you) when[...]*. Arabic: *wa idh*. This refers back to 2:47.

172. 2:63 [1]. Arabic: *tūr* – *fertile mount or mountain; a mountain that produces trees*; Lane (p. 1942) is quite clear on this point. All instances are footnoted and reference this verse.

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ

Hold fast what we give you and remember what is therein

لَعَلَّكُمْ تَتَّقُونَ

That you might be in prudent fear.¹⁷³

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ

64. Then turned you away after that.

فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

And were it not for the bounty of God upon you and his mercy

لَكُنْتُمْ مِنَ الْخَسِرِينَ

You would have been among the losers.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنكُمْ فِي

65. And you knew those among you who transgressed the Sabbath.

السَّبْتِ

فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

Then we said to them: Be despised apes!

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا

66. And we made it an exemplary lesson to those at its time¹⁷⁴

173. 2:63 [3]. See note to 2:2.

174. 2:66 [1]. Lit: *between its hands*. This expression is often translated *before it*. Certainly, it has come to mean this over time – at least some of the time – but I reject it as the Qur’anic sense for the reason that it is inconsistent in terms of treatment and usage; the Traditionalist generally fails to translate it as per his common rendering in this particular context, for example. However, in all instances (2:66, 2:97, 2:255, 3:3, 3:50, 5:46, 5:48, 6:92, 7:57, 10:37, 12:111, 19:64, 20:110, 21:28, 22:76, 34:12, 34:31, 35:31, 34:9, 34:46, 36:45, 41:45, 46:30, 49:1, 57:12, 58:12, 58:13, 61:6, 66:8) it indicates one core sense: something *between a range or span, subject to or within a (set) remit* either of *time, power, access, or attention*. Holding true to this source meaning, where it treats of time I render it *of (or at) its (his) time*; where it treats of power I render it *under or in his (the) authority*; where it treats of access I render it *within its (his) grasp*; where it treats of attention or relevance I render it *within its scope*. All instances are footnoted and reference this verse. The exceptions – if one can call them that since they prove the rule – are 7:17, 13:11, 36:9, 41:14, 41:42, 46:21, 72:27. There the convention is not *bayna yad-* as here but *min bayni yad-*. In these cases the meaning is physical or temporal and means *before*. However, this plain meaning (preceded by *min*) has been both expanded and conflated with the proper meaning (not preceded by *min*) which refers in all cases to something *within a range or scope* as discussed above. I include part of Muhammad Asad’s comment regarding this expression for interest: *Most of the commentators are of the opinion that ma bayna yadayhi - lit., "that which is between its hands" - denotes[...] "the revelations which came before it", i.e., before the Qur'an. This interpretation is not, however, entirely*

وَمَا خَلَفَهَا

And that following it

وَمَوْعِظَةً لِّلْمُتَّقِينَ

And an exhortation to those of prudent fear.¹⁷⁵

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ

67. And when¹⁷⁶ Mūsā said to his people: God commands you to sacrifice a heifer.

أَنْ تَذْبَحُوا بَقْرَةً

قَالُوا اتَّخَذْنَا هُزُوءًا

They said: Dost thou make mockery of us?

قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

He said: I seek refuge in God lest I be of the ignorant.

قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ

68. They said: Call thou to thy lord for us that he make plain¹⁷⁷ to us what she is.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا

He said: He says: She is a heifer neither old nor young

بَكْرٌ

convincing. Although there is not the least doubt that[...] the pronominal *ma* refers to earlier revelations, and particularly the Bible (as is evident from the parallel use of the above expression in other Qur'anic passages), the idiomatic phrase *ma bayna yadayhi* does not, in itself, mean "that which came before it" - i.e., in time - but, rather[...] "that which lies open before it". [...]Now this, taken together (a) with the fact - frequently stressed in the Qur'an and since established by objective scholarship - that in the course of the millennia the Bible has been subjected to considerable and often arbitrary alteration, and (b) with the fact that many of the laws enunciated in the Qur'an differ from the laws of the Bible, brings us forcibly to the conclusion that the "confirmation" of the latter by the Qur'an can refer only to the basic truths still discernible in the Bible, and not to its time-bound legislation or to its present text - in other words, a confirmation of whatever was extant of its basic teachings at the time of the revelation of the Qur'an: and it is this that the phrase *ma bayna yadayhi* expresses in this context as well as in 5:46 and 48 or in 61:6 (where it refers to Jesus' confirming the truth of "whatever there still remained [i.e., in his lifetime] of the Torah").

175. 2:66 [3]. See note to 2:2.

176. 2:67 [1]. I.e. And (remember my favour wherewith I favoured you) when[...]. Arabic: *wa idh*. This refers back to 2:47.177. 2:68 [1]. Arabic: *bayyana*. See 2:69.

عَوَانُ بَيْنَ ذَلِكَ^ط

Middling, in between.

فَفَاعِلُوا مَا تُمْرُونَ

Then do what you are commanded.

قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا^ج

69. They said: Call thou to thy lord for us that he make plain¹⁷⁸ to us what her hue is.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ

He said: He says: She is a yellow heifer

فَاقِعٌ لَوْنُهَا

Bright is her hue

تَسُرُّ النَّظِيرِينَ

Making glad the beholders.

قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ

70. They said: Call thou to thy lord for us that he make plain¹⁷⁹ to us what she is.

إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا

Heifers seem alike to us

وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ

And – if God should will – we will be rightly guided.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ

71. He said: He says: She is a heifer neither broken to plough the earth

الْأَرْضَ

178. 2:69 [1]. Arabic: *bayyana*. This form II verb can mean *to clarify*, *to explain* or *to make plain*. There is considerable overlap between these senses; however given a comparison of all instances, *to make plain* fits the preponderance of cases, and in the interests of consistency that reading has been enforced where, as here, the verb is in the active voice. All such instances are footnoted and reference this verse.

179. 2:70 [1]. Arabic: *bayyana*. See 2:69.

وَلَا تَسْقَى الْحَرْثَ	Nor to water the tilth
مُسَلَّمَةً	Perfect
لَا شَيْءَ فِيهَا	No blemish on her.
قَالُوا أَلَنْ جِئْتَ بِالْحَقِّ	They said: Now hast thou brought the truth. ¹⁸⁰
فَذَبَحُوهَا	Then they sacrificed her
وَمَا كَادُوا يَفْعَلُونَ	Though they had hardly done it.
وَإِذْ قَتَلْتُمْ نَفْسًا	72. And when ¹⁸¹ you killed a soul:
فَادْرَأْتُمْ فِيهَا	You disputed about it
وَاللَّهُ مُخْرِجُ مَا كُنْتُمْ تَكْتُمُونَ	But God was to bring forth what you concealed.
فَقُلْنَا أَضْرِبُوهُ بِعَظْمِهَا	73. And we said: Strike it in some of them. ¹⁸²

180. 2:71 [5]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi i*).

181. 2:72 [1]. I.e. *And (remember my favour wherewith I favoured you) when[...]*. Arabic: *wa idh*. This refers back to 2:47.

182. 2:73 [1]. I.e. *Strike it [the neck of a heifer] in some of them [cases of a killed soul]*. Many interpretations of this verse exist, some highly subjective and fanciful. On the basis of my own investigations this statement connects most convincingly with Deut. 21:1-9 wherein is found the Mosaic law in a case of unresolved murder. The procedure given there is for the elders of the town nearest the location of the discovered corpse to strike off the head of a heifer at the site, state what facts are known – namely that they are not guilty – and wash their hands. The mention of the use of reason at the end of the verse here at 2:73 corresponds both to the use thereof by the elders at Deut. 21:1-9 and to the fact that God gives ‘*life to the dead*’ and ‘*demonstrates his proofs*’ to us thereby; just as cases of murder may be established and resolved by the application of evidence and reason, so the fact of our own death and life thereafter is established by the same means. While I do not accept

كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ ءَايَاتِهِ

Thus¹⁸³ gives God life to the dead and demonstrates his proofs¹⁸⁴ to you:

لَعَلَّكُمْ تَعْقِلُونَ

That you might use reason.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ

74. Then your hearts became hard after that.

فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

And they are like stones or harder.

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ

And among stones is that from which gush forth rivers.

وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ

And among them are those that split and water issues forth.

وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ

And among them are those that fall down from fear of God.

وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ

And God is not unmindful of what you do.

Muhammad Asad's view of this verse – and while I reject any reliance on *ḥadīth* out of hand – he contributes an intelligent point and makes it well, and I include it for the broader perspective of the interested student: *The phrase idribuhu bi-ba'diha can be literally translated as "strike him [or "it"] with something of her [or "it"]" - and this possibility has given rise to the fanciful assertion by many commentators that the children of Israel were commanded to strike the corpse of the murdered man with some of the flesh of the sacrificed cow, whereupon he was miraculously restored to life and pointed out his murderer! Neither the Qur'an, nor any saying of the Prophet, nor even the Bible offers the slightest warrant for this highly imaginative explanation, which must, therefore, be rejected - quite apart from the fact that the pronoun hu in idribahu has a masculine gender, while the noun nafs (here translated as "human being") is feminine in gender: from which it follows that the imperative idribuhu cannot possibly refer to nafs. On the other hand, the verb daraba (lit., "he struck") is very often used in a figurative or metonymic sense, as, for instance, in the expression daraba fi'l-ard ("he journeyed on earth"), or daraba 'sh-shay' bi'sh-shay' ("he mixed one thing with another thing"), or daraba mathal ("he coined a similitude" or "propounded a parable" or "gave an illustration"), or 'ala darb wahid ("similarly applied" or "in the same manner"), or duribat 'alayhim adh-dhillah ("humiliation was imposed on them" or "applied to them"), and so forth. Taking all this into account, I am of the opinion that the imperative idribuhu occurring in the above Qur'anic passage must be translated as "apply it" or "this" (referring, in this context, to the principle of communal responsibility). As for the feminine pronoun ha in ba'diha ("some of it"), it must necessarily relate to the nearest preceding feminine noun - that is, to the nafs that has been murdered, or the act of murder itself about which (fiha) the community disagreed. Thus, the phrase idribuhu bi-ba'diha may be suitably rendered as "apply this [principle] to some of those [cases of unresolved murder]": for it is obvious that the principle of communal responsibility for murder by a person or persons unknown can be applied only to some and not to all such cases.*

183. 2:73 [2]. I take this to refer to the preceding instances of *when* at 2:72; see note to 2:47.

184. 2:73 [2]. Arabic: *āyāt*. See Article X.

﴿ أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ

75. Do you hope that they should believe you when some of them listened to the word of God

فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ

ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ

Then twisted it after understanding it?

وَهُمْ يَعْلَمُونَ

And they know.¹⁸⁵

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا

76. And when they meet those who heed warning¹⁸⁶ they say: We believe.

وَإِذَا خَلَا بِعَضُفُهُمْ إِلَىٰ بَعْضٍ قَالُوا

But when they are alone with one another they say:

أَتَحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ

Do you recount to them what God has revealed to you that they might argue against you before your lord?

لِيُحَاجُّوكُمْ بِهِ ۚ عِنْدَ رَبِّكُمْ ۚ

أَفَلَا تَعْقِلُونَ

Will you then not¹⁸⁷ use reason!

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا

77. Or do they not know that God knows what they keep secret and what they make known?

يُعْلِنُونَ

185. 2:75 [3]. I.e. they know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:70, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

186. 2:76 [1]. Arabic: *allaḥḥina āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

187. 2:76 [4]. Arabic: *afalā*. See Article XVI.

وَمِنْهُمْ أُمِّيُونَ

78. And among them are those unschooled:¹⁸⁸

لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ

They know not the law¹⁸⁹ save vain desires.¹⁹⁰

وَإِنْ هُمْ إِلَّا يَظُنُّونَ

And they only guess.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ

79. So woe to those who write the law¹⁹¹ with their hands then say: This is from God

يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ

لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا¹⁹²That they might sell it¹⁹² for a cheap price.¹⁹³

فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ

So woe to them for what their hands write

وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

And woe to them for what they earn.

188. 2:78 [1]. **Qur'anic definition:** *ummiyyūn*. Translated variously by the Traditionalist (including as *illiterate* – a value which is both unlikely and at odds with explicit Qur'anic statements) we have here the Qur'an's own definition: those whose knowledge of the law does not extend beyond imagination and guesswork; that is: they are *unlearned* or *unschooled in the law*. All instances are footnoted and reference this verse.

189. 2:78 [2]. Arabic: *al kitāb*. See Article XI.ii.

190. 2:78 [2]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

191. 2:79 [1]. Arabic: *al kitāb*. See Article XI.ii.

192. 2:79 [2]. I.e. the law.

193. 2:79 [2]. This statement indicates some among the Jews in the first instance, but by extension applies to Christians and Muslims also. The Jews invented other sources – some of them vile in the extreme – which they attribute to God, and they lost the integrity of their original scriptures many centuries ago. Their creed today finds its orientation in the justification of a narrow (historically questionable) racial-supremacy cult, and hypocrisy and moral double standard – often no standard – made virtue. The Christians today have a patchwork religion made up of some genuine words of 'Isā intercut with the cosmology of Roman sun-worshipping pagans, the later theology of the creator of their religion (the usurper and *cointelpro* agent Paul), and in some cases a form of spiritism (often, I believe, actuated by means of the 'Sinner's Prayer' – a concept found nowhere in the Christian Bible) and one frequently mistaken by the recipient for the 'Holy Spirit'. The Muslims have preserved their book at least. However, Muslim organisations are controlled at the top by the same people who control the other religions, and what the laity follows in fact is writings no less garbled or corrupt than those of the Christians and the Jews. It is also true – and certainly accepted here – that righteous men and women exist in many such groups; the guidance of God being neither limited to any group nor precluded from it.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً¹⁹⁴

80. And they say: The fire will not touch us save days numbered.¹⁹⁴

قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا

Say thou: Have you taken a pledge with God

فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ¹⁹⁵

(For God does not fail in his pledge)

أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Or do you ascribe to God what you know not?

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً

81. Verily,¹⁹⁵ whoso earns evil¹⁹⁶

وَأَخْطَأَ بِهِ¹⁹⁷ خَطِيئَتُهُ

And his errors¹⁹⁷ encompass him:

فَأُولَٰئِكَ أَصْحَابُ النَّارِ¹⁹⁸

Those are the companions of the fire

هُمْ فِيهَا خَالِدُونَ

Wherein they abide eternally.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

82. And those who heed warning¹⁹⁸ and do deeds of righteousness

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ¹⁹⁹

They are the companions of the garden

194. 2:80 [1]. I.e. limited.

195. 2:81 [1]. Arabic: *balā*. This word occurs 22 times. Comparison and consideration of the complete set reveals that in each case it occurs in a context which treats of direct contact with God either on the Day of Judgment, prior to our earthly life, or through the intervention or offices of his angels, or of questions, information or witness relating to such an eventuality: 2:81, 2:112, 2:260, 3:76, 3:125, 6:30, 7:172, 16:28, 16:38, 34:3, 36:81, 39:59, 39:71, 40:50, 43:80, 46:33, 46:34, 57:14, 64:7, 67:9, 75:4, 84:15. It is my contention that this set forms a pan-textual reference list which can be drawn together to facilitate understanding of the subject just noted. All instances are footnoted and reference this verse.

196. 2:81 [1]. Arabic: *sayyi'ah*. See Article XIII.ix.

197. 2:81 [2]. Arabic: *kh-t'*. See Article XIII.vi.

198. 2:82 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

هُم فِيهَا خَالِدُونَ

Wherein they abide eternally.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ

83. And when¹⁹⁹ we took an agreement of the children of Isrā'īl:

لَا تَعْبُدُونَ إِلَّا اللَّهَ

Serve not save God

وَبِالْوَالِدَيْنِ إِحْسَانًا

And towards parents good conduct

وَذِي الْقُرْبَىٰ

And towards kin

وَالْيَتَامَىٰ

And the fatherless²⁰⁰

وَالْمَسْكِينِ

And the poor

وَقُولُوا لِلنَّاسِ حُسْنًا

And speak kindly to mankind.

وَأَقِيمُوا الصَّلَاةَ

And uphold the duty²⁰¹

وَعَاتُوا الزَّكَاةَ

And give the purity.²⁰²

199. 2:83 [1]. I.e. *And (remember my favour wherewith I favoured you) when[...]*. Arabic: *wa idh*. This refers back to 2:47.

200. 2:83 [5]. Arabic: *yatāmā*. See 4:2.

201. 2:83 [8]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

202. 2:83 [9]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to)* – or *to pay (the price of)* – (sexual) purity (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ

Then you turned away save a few among you

وَأَنْتُمْ مُّعْرِضُونَ

And you were disinclined.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ

84. And when²⁰³ we took your agreement:

لَا تَسْفِكُونَ دِمَاءَكُمْ

Shed not your blood

وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِّن دِيَارِكُمْ

And expel not your own²⁰⁴ from your homes

ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ

Then did you confirm and bear witness.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ

85. Then are you those who kill your own²⁰⁵

وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ

And expel some of you from their homes

تَظْهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ

Assisting against them in falsehood²⁰⁶ and enmity.

وَإِنْ يَأْتُواكُمُ اسْرِىٰ تُفْدُوهُمْ

And if there come to you captives you ransom them.

وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ

But unlawful for you was their expulsion.

203. 2:84 [1]. I.e. And (remember my favour wherewith I favoured you) when[...]. Arabic: *wa idh*. This refers back to 2:47.

204. 2:84 [3]. Lit.: *yourselves*.

205. 2:85 [1]. Lit.: *yourselves*; cf. 2:54, 2:85, 4:29, 4:66.

206. 2:85 [3]. Arabic: *-th-m*. See Article XIII.i.

أَفْتَرُمُونِ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ^ج

Do you believe in²⁰⁷ part of the law²⁰⁸ and deny part?

فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا

Then the reward of him among you who does this is only degradation in the life of this world

خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا^ط

وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ^ظ

And on the Day of Resurrection they are sent back to the harshest punishment.

وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ

And God is not unmindful of what you do.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا

86. These are they who purchase the life of this world at the price of the hereafter

بِالْآخِرَةِ^ط

فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ

So the punishment will not be lightened for them

وَلَا هُمْ يُنصَرُونَ

And they will not be helped.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ

87. And we gave Mūsā the law²⁰⁹ and sent the messengers after him.

بَعْدِهِ^ط بِالرُّسُلِ^ط

207. 2:85 [6]. See note to 58:4 for Qur'anic usage of *to believe in*.

208. 2:85 [6]. Arabic: *al kitāb*. See Article XI.ii.

209. 2:87 [1]. Arabic: *al kitāb*. See Article XI.ii.

وَعَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيْتِ

And we gave ‘Īsā,²¹⁰ son of Maryam²¹¹ clear evidence

وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ

And strengthened him with the Spirit of Holiness.

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى

Is it not that whenever there came to you a messenger with what your souls desired not you were proud

أَنفُسُكُمْ أَسْتَكْبَرْتُمْ

فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

And some you rejected and some you killed?

وَقَالُوا قُلُوبُنَا غُلْفٌ

88. And they say: Our hearts are covered.

بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ

The truth is:²¹² God has cursed them for their denial

210. 2:87 [2]. Typically identified with that Jesus crucified under Pilate in the Christian extension of the Egypt-Palestine thesis; seen as a separate figure, the founder of the sect of the Nazarenes, and predating by a number of centuries (though latterly conflated with) the central figure of modern Christology under certain aspects of the ‘Asīr-Ḥejāz thesis, and as the son of Maryam, daughter of ‘Imrān, sister of Mūsā within strands of thought associated with that thesis and with the Arabia Felix thesis. At the very least, one cannot but notice that the first reference to ‘Īsā comes directly after mention of Mūsā. See Articles XVIII and XXI.
211. 2:87 [2]. Typically identified with the Mary of the dominant Christian extension of the Egypt-Palestine thesis; emerges as an entirely different figure who lived centuries prior under the ‘Asīr-Ḥejāz thesis, and as the sister of Mūsā under aspects of the Arabia Felix thesis. See Articles XVIII and XXI.
212. 2:88 [2]. Arabic: *bal*. This particle defies wholesale rendering into one form in English by virtue of the range of functions it performs. Lane has an excellent entry (p. 3039) where he describes *bal* as primarily *a particle of digression[...]* it denotes emendation wherever it occurs in the case of negation or of affirmation. His comments go into some depth and explore the functions this particle performs in various contexts, and I refer the interested reader to those. I have been guided by Lane in terms of his analysis but not his usage in all cases. He was writing for a different time and English has evolved since. However, by following Lane’s explanation of the particle’s function we can present a vehicle in the modern language for it. The primary function of *bal* is to interrupt narrative by means of negation or confirmation and then to digress (i.e. clarify along a new tack). The problem many translators have is that they use *nay* – which performs only some portion of the total requirement. By clinging to it they put themselves in a position where there are trying, as it were, to play tennis with no forehand and from the baseline only. What is required is a set phrase which does what Lane states, namely: *denotes emendation wherever it occurs in the case of negation or of affirmation*. The use of *nay* manages only the case of negation, and not always very well. What is needed is something equal to: *be that as it may, the fact of the matter is[...]*. Such a phrase performs the offices which Lane describes and can function equally in cases of negation or affirmation. The shortest route I know of in modern English to achieve this value is: *the truth is:[...]* which means 1. *without a doubt; certainly* and 2. *in reality*. This, then, is the default and commonest rendering of *bal* here. However, there exist also, as Lane explains, several discrete applications of this particle. I evaluate and render these on a case-by-case basis in the light of Lane’s broader comments as: *nay, yet or but* depending on the case. All instances are footnoted and reference this verse.

فَقَلِيلًا مَّا يُؤْمِنُونَ

For little do they believe.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ

89. And when there came to them a decree²¹³ from God confirming what was with them

لِّمَا مَعَهُمْ

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ

(And they before sought victory over those who were indifferent to warning)²¹⁴

كَفَرُوا

فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا

Then when there came to them what they recognised

كَفَرُوا بِهِ^{٢١٥}

They denied it.

فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

But the curse of God is upon those who spurn guidance while claiming virtue.²¹⁵

بِئْسَمَا اشْتَرَوْا بِهِ^{٢١٦} أَنْفُسَهُمْ أَنْ يَكْفُرُوا

90. Evil is that for which they sold themselves by denying what God sent down, through sectarian zealotry²¹⁶

بِمَا أَنْزَلَ اللَّهُ بَغْيًا

213. 2:89 [1]. Arabic: *kitāb*. See Article XI.iii.

214. 2:89 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

215. 2:89 [5]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

216. 2:90 [1]. **Qur'anic usage:** *baghy*. While *baghy* is typically rendered *outrage*, *infringement*, *wrong*, *injustice* – and is used in those senses in Arabic today – the Qur'anic context indicates adherence to group taking precedence over duty to truth, which is the defining characteristic of *sectarian zealotry*. It is my contention that modern usage grew out of this core sense. See Article XIV. All instances are footnoted and reference this verse.

أَنْ يُنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ
مِنْ عِبَادِهِ ط

That God should send down of his bounty upon whom he wills of his servants.

فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ ج

So they incurred wrath upon wrath.

وَالْكَافِرِينَ عَذَابٌ مُهِينٌ

And for those who spurn guidance while claiming virtue²¹⁷ is a humiliating punishment.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ

91. And when it is said to them: Believe in²¹⁸ what God has sent down

قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا

They say: We believe in²¹⁹ what was sent down to us.

وَيَكْفُرُونَ بِمَا وَرَاءَهُ

And they deny what is beyond it

وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ فَلَ

When it is the truth²²⁰ confirming what is with them.

قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ

Say thou: Why then killed you the prophets of God before if you be believers?²²¹

كُنْتُمْ مُؤْمِنِينَ

217. 2:90 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

218. 2:91 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

219. 2:91 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

220. 2:91 [4]. Arabic: *al ḥaqq*. See Article XIX (*al ḥaqq i*).

221. 2:91 [5]. Arabic: (*al*) *mu'minūn*. See note to 8:2. Grammar: I use the archaic subjunctive mood because it conveys exactly the correct nuance. Shakespeare writes in *Romeo and Juliet* "*Draw, if you be men*". In such usage, the fact of those addressed seeming men is not in question; what is in question is their living up to what one expects of men (i.e. to show that they are men *in fact*). Qur'anic usage is the same, and it is worth the risk of burdening the reader with archaic usage to ensure that access to the underlying notion of *praxis* remains (i.e. the application of faith *in deeds* rather than mere verbal assent). All instances are footnoted and reference this verse.

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ

92. And Mūsā had came you with clear evidence.

ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ

Then while he was away²²² you took up the calf

وَأَنْتُمْ ظَالِمُونَ

And you were wrongdoers.²²³

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ

93. (And when²²⁴ we took your agreement and raised the mount²²⁵ above you:

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا

Hold fast what we give you and listen.

قَالُوا سَمِعْنَا وَعَصَيْنَا

They said: We hear and we oppose.

وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

And they were filled with drinking the calf in their hearts by their denial.)

قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ

Say thou: Evil is what your faith enjoins upon you if you be believers.²²⁶

مُؤْمِنِينَ

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ

94. Say thou: If the abode of the hereafter with God be for you to the exclusion of²²⁷ mankind

اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ

222. 2:92 [2]. Lit.: after him.

223. 2:92 [3]. Arabic: *zālimūn*. See 2:229.

224. 2:93 [1]. I.e. And (remember my favour wherewith I favoured you) when[...]. Arabic: *wa idh*. This refers back to 2:47.

225. 2:93 [1]. Namely, a tree-covered or fertile mountain. See note to 2:63.

226. 2:93 [5]. Arabic: (al) *mu'minūn*. See note to 8:2. See grammar note at 2:91.

227. 2:94 [1]. Arabic: *min dūni*. See 2:23.

فَتَمَنُّوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

Then wish for death if you be truthful.²²⁸

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۚ

95. And never will they wish for it because of what their hands have sent before them.

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

And God knows the wrongdoers.²²⁹

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ

96. And thou wilt find them the greediest of men for life

وَمِنَ الَّذِينَ أَشْرَكُوا

And among those who ascribe a partnership.²³⁰

يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ

One of them would love to be given the span of a thousand years

وَمَا هُوَ بِمُزْحَرْجٍ ۚ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ ۚ

But it would not remove him from the punishment were he to be given the span.

وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

And God sees what they do.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ

97. (Say thou: Whoso is an enemy to Jibrīl²³¹

228. 2:94 [2]. See grammar note at 2:91.

229. 2:95 [2]. Arabic: *ẓālimūn*. See 2:229.

230. 2:96 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII. See also 2:102. Of course, typically, Judaism is built upon uncompromising monotheism. However, as one 'advances' through the schools of the esoteric and the Kabbalah, doctrine deteriorates into polytheism.

231. 2:97 [1]. Typically identified with the angel Gabriel.

فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ

(And he it is who brings it down upon thy heart by God's leave, confirming what is within its scope²³²

وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

And as guidance and glad tidings for the believers)²³³

مَنْ كَانَ عَدُوًّا لِلَّهِ

98. Whoso is an enemy to God

وَمَلَائِكَتِهِ

And his angels

وَرُسُلِهِ

And his messengers

وَجِبْرِيلَ وَمِيكَالَ

And Jibrīl and Mikāl:²³⁴

فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

God is an enemy to those who spurn guidance while claiming virtue.²³⁵

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ

99. And we have sent down to thee clear proofs²³⁶

وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ

And only the wantonly perfidious²³⁷ deny them.)

أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ

100. Whenever they make a pledge do not some among them reject it?

232. 2:97 [2]. Lit: *between its hands*. I.e. that which it treats of or concerns itself with. See note to 2:66.

233. 2:97 [3]. Arabic: *(al) mu'minūn*. See note to 8:2.

234. 2:98 [4]. Typically identified with the angel Michael.

235. 2:98 [5]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

236. 2:99 [1]. Arabic: *āyāt*. See Article X.

237. 2:99 [2]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ

The truth is:²³⁸ most of them do not believe.²³⁹

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ

101. And when there comes to them a messenger from God confirming what is with them²⁴⁰

لِّمَا مَعَهُمْ

نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ

Some of those in possession²⁴¹ of the law²⁴² cast the law²⁴³ of God²⁴⁴ behind their backs

اللَّهِ وَرَاءَ ظُهُورِهِمْ

كَانَهُمْ لَا يَعْلَمُونَ

As if they knew not

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ

102. And they follow what²⁴⁵ the *shayṭāns* read out during the reign of Sulaymān.²⁴⁶

سُلَيْمَانَ

وَمَا كَفَرَ سُلَيْمَانُ

And Sulaymān denied not

وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا

But the *shayṭāns* denied

238. 2:100 [2]. Arabic: *bal*. See note to 2:88.

239. 2:100 [2]. Arabic: *lā yu'minūn*. Qur'anic usage implies: (are those) lost in darkness. See 2:6 and Article II.ii.

240. 2:101 [1]. I.e. what remains to them of what came originally from God, not their later inventions.

241. 2:101 [2]. Arabic: *alladhīna ūtū al kitāb*. See Article XI.i.

242. 2:101 [2]. Arabic: *al kitāb*. See Article XI.ii.

243. 2:101 [2]. Arabic: *al kitāb*. See Article XI.ii.

244. 2:101 [2]. Arabic: *kitāb allah*. See Article XI.vi.

245. 2:102 [1]. This is what many among the Jews follow. This is the source of the Mystery School religions from which Kabbalah and Freemasonry descend. Such practices – despite what those initiated into them are told – are denials of God; while they may confer this-worldly advancement upon those who sell themselves for them, they end in damnation.

246. 2:102 [1]. Typically identified with Old Testament Solomon.

يُعَلِّمُونَ النَّاسَ السِّحْرَ

Teaching men sorcery²⁴⁷

وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ

And what was sent down upon the two kings²⁴⁸
at Babylon,²⁴⁹ Hārūt and Mārūt.

وَمَارُوتَ

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا

And they²⁵⁰ taught no-one until they²⁵¹ had said:
We are but a means of denial²⁵² so deny thou
not.²⁵³

نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

-
247. 2:102 [4]. Arabic: *sihr* – *sorcery*. Where this word and others based on the same root occur in the text the sense is of something repugnant to the laws of 'nature'; to something fantastical, unnatural and unhinged (often in a dark way) from any right sense of what is real; thus, the work of those who practice dark arts is *sorcery*. But among the accusations levelled against messengers by those who reject revelation is that of *sorcery* (see examples at 10:2, 11:7, 28:48, 37:15, 38:4, 43:30, 46:7). In this second case, the word seems often to indicate something closer to *delusional* or *irrational* in modern English. All instances are footnoted and reference this verse.
248. 2:102 [5]. Read both as *two kings* and as *two angels* (the difference in the diacritic marking is minimal) I have opted for the former reading since it says *what was send down upon* and not *what was sent down by* or *with*. However, I have no other information on this. Genuine, non-sectarian information on Hārūt and Mārūt is elusive. If you can provide some, please let me know.
249. 2:102 [5]. Arabic: *bābil*. Taken to be ancient Babylon, not the Babylon of the later Neo-Babylonian period. Sumer was the first so-called civilisation. It appeared, apparently from nowhere, with finances, taxation, religion, administration, and writing – that is, an entire control mechanism – in place. That matrix of centralised control was the forerunner of that system of control which goes by the name of civilisation today.
250. 2:102 [6]. Grammar: dual.
251. 2:102 [6]. Grammar: dual.
252. 2:102 [6]. **Qur'anic usage:** *fitnah*. This word has a range of dictionary definitions: *trial; temptation; charm, seduction; sedition*. Where a word has developed a range of senses, invariably those senses have emerged from a single core concept. The Traditionalist translator tends simply to pick whatever best suits the purposes of trying to create a connection between his religion and the contents of the Qur'an. Such an approach is unsatisfactory and, frankly, dishonest. Our task should be to uncover what the Qur'an means by the term and then to apply it consistently. With this in mind, at 2:102 we have the first use of *fitnah*. The usage indicates an obvious relationship between temptation and trial on the one hand and denial of faith on the other. The broader context of the local narrative confirms this. Earlier in the verse we are told Sulaymān '[...]denied not but the shayṭāns denied'. At the end of the verse we find that such persons have individually sold their souls with cognisance of the consequences of their actions. The total context thus treats of denial of God (a damnable offence which sends one to Hell). To return to Hārūt and Mārūt: what learning from them represents is *a means of denial* (of God). If we accept this as the root sense, it is easy to see that the other senses (*testing, trial; temptation; charm, seduction; sedition*) relate to this core and – I infer – have grown out of it. I render in accordance with the root sense identified here of *means of denial* in all instances of the noun, and where the transitive verb occurs as *to subject to means of denial*. All instances are footnoted and reference this verse other than 5:49, 17:73, 51:13 which are rendered according to the requirements of their respective particular combinations of verb and preposition.
253. 2:102 [6]. When a man sells his soul he must understand that he bears personal responsibility for the contract; the *shayṭān* needs a man's permission to proceed – and that is what is occurring here. The aspirant must himself insist upon being given the knowledge he seeks from the hierophant so that the *shayṭān* can – as he will – legitimately disown him on the Day of Judgment.

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ
وَزَوْجِهِ^ج

Then from them²⁵⁴ learn they that by which they cause division between a man and his wife.

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ
اللَّهِ^ج

But they harm no-one thereby save by God's leave.

وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ^ج

And they learn what harms them, and profits them not.

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي
الْآخِرَةِ مِنْ خَلْقٍ^ج

And they knew that whoso buys it²⁵⁵ has in the hereafter no share.

وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ^ج

And evil is that for which they sell their souls

لَوْ كَانُوا يَعْلَمُونَ

Had they known.

وَلَوْ أَنَّهُمْ ءَامَنُوا

103. And had they believed

وَاتَّقَوْا

And been in prudent fear²⁵⁶

لَمَثُوبَةٍ مِّنْ عِنْدِ اللَّهِ خَيْرٌ

Recompense from God would have been better

254. 2:102 [7]. Grammar: dual.

255. 2:102 [10]. I.e. knowledge of sorcery.

256. 2:103 [2]. See note to 2:2.

لَوْ كَانُوا يَعْلَمُونَ

Had they known.²⁵⁷

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

104. O you who heed warning:²⁵⁸

لَا تَقُولُوا رُعِنَا

Say not: Comply thou with us.

وَقُولُوا أَنْظِرْنَا

But say: Examine thou us.

وَأَسْمِعُوا^{فله}And listen.²⁵⁹

وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

And for those who spurn guidance while claiming virtue²⁶⁰ is a painful punishment.

مَا يَوَدُّ الَّذِينَ كَفَرُوا

105. There neither love those who are indifferent to warning²⁶¹

مِنْ أَهْلِ الْكِتَابِ

Among the doctors of the law²⁶²

وَلَا الْمُشْرِكِينَ

Nor the idolaters²⁶³

257. 2:103 [4]. Whatever those who make up the Satanic 'elite' think they gain through their evil allegiances, the fact is that they lose what is better: recompense from God; they have eternity in Hell, no matter what deceits they have been sold regarding their state following death. God is not mocked, and judgment is true for all.

258. 2:104 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

259. 2:104 [4]. Those who come to the messenger – and today, to what he received and put his seal of approval to: the Qur'an – are to approach with the right attitude. We are to learn of God sincerely and be willing to adapt to his commands; not attempt to bend his revelation to our agenda. Those who pursue this latter course end badly as the remainder of the verse makes clear. See also 4:46.

260. 2:104 [5]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

261. 2:105 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

262. 2:105 [2]. Arabic: *āhl kitāb*. See Article XI.iv.

263. 2:105 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ فَلَا

That there be sent down upon you any good from your lord.

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ ۚ

But God chooses for his mercy whom he wills.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And God is one possessing tremendous bounty.

۞ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا

106. What proof²⁶⁴ we remove or cause to be forgotten

نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا ۚ

We bring one better than it or the like thereof.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Knowest thou not that God is powerful over all things?

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ

107. Knowest thou not that God

لَهُ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ

To him belongs the dominion of the heavens and the earth?

وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا

And you have besides²⁶⁵ God neither ally nor helper.

نَصِيرٍ

264. 2:106 [1]. Arabic: *āya*. See Article X. Proofs are found both in the created world and in revelation.

265. 2:107 [3]. Arabic: *min dūni*. See 2:23.

108. If²⁶⁶ you desire to question your messenger as Mūsā was questioned before:²⁶⁷

مُوسَىٰ مِنْ قَبْلُ

وَمَنْ يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ

(And whoso exchanges faith for denial has strayed from the evenness of the way)

سَوَاءَ السَّبِيلِ

109. Many among the doctors of the law²⁶⁸ long to turn you back as atheists²⁶⁹ after your faith

بَعْدَ إِيمَانِكُمْ كُفَّارًا

حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ

Out of envy from their souls

مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ

After the truth²⁷⁰ has become clear to them.²⁷¹

266. 2:108 [1]. Arabic: *am*. See note to 21:21.

267. 2:108 [1]. I.e. if this is the claim: you think righteousness lies in seeking detailed answers from the messenger; the corresponding answer follows at 2:109. Cf. the children of Isrā'īl's refusal to obey Mūsā on the basis of the claim that they needed more details after they had been given clear instructions (which episode gives its name to the present chapter). As is widely known, the devil is in the details; that being the case, it should surprise no-one that Talmudism is an ideology founded on details based in the 'wisdom' of the rabbis. The same is true of the primary foundational texts (i.e. *ḥadīth*) and standard legal process (*fiqh*) of the Sunni and Shia religions, which bear comparison with Talmudic practice. The Qur'an, for its part, gives some principles and a very few laws, and simply requires that we apply our own reason and not claim the specifics we develop on that basis to be from God and set in stone.

268. 2:109 [1]. Arabic: *āhl kitāb*. See Article XLiv.

269. 2:109 [1]. Arabic: *kuffār*. This is an emphatic noun based on the same root as the verb rendered *to deny* and often translated *infidels* or *unbelievers*. What the Traditionalist understands by *kuffār* is: those who reject the cult he himself follows (or those aspects of the other Abrahamic religions he admits as valid). What is meant in the Qur'an is: those entrenched in rejection of God and who are in fundamental and complete denial of their creator. The word in modern English which has all those connotations is *atheists* (which is free of the specialist and arbitrary connotation the Traditionalist ascribes to it) and I render accordingly throughout. All instances are footnoted and reference this verse.

270. 2:109 [3]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

271. 2:109 [3]. This is the response to the condition at 2:108. The point, in summary, being made here is this: 1. Only God guides (cf. 2:107). 2. If you want a high degree of specificity from God (2:108), then know that therein lies a danger of denial of God at the hands of many 'doctors of the law', who want to return you to unbelief out of envy. The group *āhl kitāb* is identified in the present work as any religious ruling class. At the time of the revelation it referred to those religious ruling classes connected with Judaic and Christian theologies only since no similar group had yet coalesced and appended itself to the Qur'an. Today, the situation is different. The arguments forwarded by the Christians and the Jews as the segment continues are made today – albeit in modified form – by their equivalents among those called Muslims. The point is, surely, that we are

فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۚ

But forgive and forbear until God brings his command.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

God is powerful over all things.

وَأَقِيمُوا الصَّلَاةَ

110. And uphold the duty²⁷²

وَأَتُوا الزَّكَاةَ ۚ

And give the purity.²⁷³

وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ

And what good you send ahead for your souls

تَجِدُوهُ عِنْدَ اللَّهِ ۚ

You will find it with God.

إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

God sees what you do.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا

111. And they say: None enters the garden save such as hold to Judaism²⁷⁴ or are Nazarenes.²⁷⁵

أَوْ نَصْرَىٰ ۚ

to be wary of such people and to rely upon primary revelation and God alone. We are not to war against the doctors of the law as a class – we know there are some good men among them; rather, we are to ‘forgive and forbear’. But, I would argue on the basis of my understanding of the Qur’an as a whole, that this does not mean we are to outsource our responsibility to learn and apply the Qur’an for ourselves to ‘experts’. We are to rely on God alone, and to be wary of those who – experience shows – frequently arrogate to themselves or to their specious sources that authority which belongs to God; we are to do our due diligence.

272. 2:110 [1]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God’s authority (see 7:172).

273. 2:110 [2]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to)* – or *to pay (the price of)* – (sexual) purity (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

274. 2:111 [1]. Arabic: *hūd*. Understood here as Jews by faith but not necessarily by race. Article XV.i.

275. 2:111 [1]. Arabic: *naṣārā*. See Article XV.ii.

تِلْكَ أَمَانِيُّهُمْ ۖ

Those are their vain desires.²⁷⁶

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

Say thou: Bring your evidence if you be truthful.²⁷⁷

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

112. Verily,²⁷⁸ whoso submits his countenance to God and is a doer of good:

فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ۖ

For him is his reward with his lord.

وَلَا خَوْفٌ عَلَيْهِمْ

And they need not fear

وَلَا هُمْ يَحْزَنُونَ

Nor will they regret.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ

113. And the Rabbinic Jews²⁷⁹ say: The Nazarenes²⁸⁰ have nothing to stand upon²⁸¹

وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ

And the Nazarenes²⁸² say: The Rabbinic Jews²⁸³ have nothing to stand upon²⁸⁴ when they read the law.²⁸⁵

وَهُمْ يَتْلُونَ الْكِتَابَ ۚ

276. 2:111 [2]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

277. 2:111 [3]. See grammar note at 2:91.

278. 2:112 [1]. Arabic: *balā*. See note to 2:81.

279. 2:113 [1]. Arabic: *al yahūd*. See Article XV.i.

280. 2:113 [1]. Arabic: *naṣārā*. See Article XV.ii.

281. 2:113 [1]. Lit.: *are not upon anything*.

282. 2:113 [2]. Arabic: *naṣārā*. See Article XV.ii.

283. 2:113 [2]. Arabic: *al yahūd*. See Article XV.i.

284. 2:113 [2]. Lit.: *are not upon anything*.

285. 2:113 [2]. Arabic: *al kitāb*. See Article XI.ii.

كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ^{٢٨٦}

Thus say those who know not likewise.²⁸⁶

فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا
فِيهِ يَخْتَلِفُونَ

And God will judge between them on the Day of Resurrection concerning that wherein they differed.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ

114. And who is more unjust than he who hinders the places of worship²⁸⁷ of God

أَنْ يُذَكَّرَ فِيهَا اسْمُهُ

Lest his name be remembered therein

وَسَعَىٰ فِي خَرَابِهَا^{٢٨٨}

And seeks to undermine them?²⁸⁸

أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا
خَائِفِينَ^{٢٨٩}

These: it was not for them to enter them save in fear.

لَهُمْ فِي الدُّنْيَا خِزْيٌ

They have degradation in this world

286. 2:113 [3]. Lit.: *the like of their speech*. I.e. that neither the Rabbinic Jews nor the Christians have anything to stand upon.

287. 2:114 [1]. Arabic: *masjid, masājid*. See Article IX.i.

288. 2:114 [3]. Arabic: *wassa'ā fī kharābihā* is an idiom meaning *to seek to undermine (something)*. Lit.: *strive in its (their) destruction*. The point here – missed, perhaps predictably, by the Traditionalist given his love for particularising the general – is that *masjid* (of which *masājid* is the plural) has the literal meaning of *place of submission* or *place of worship* and, as used in the Qur'an, defies exclusive – or even general – identification with what he means by *mosque*. The Traditionalist compounds this initial error with its unavoidable corollary at this point: the failure to grasp that the statement here serves as a counterpoint to what immediately precedes, which is that those who truly have '*nothing to stand upon*' are those who undermine the places of worship of God (i.e. no matter what denomination they pertain to or who worships within them). The religion the Traditionalist conflates with the Qur'an is nowhere mentioned or indicated either here or anywhere else in the text; nor does it propose that any religion (in the sense in which a religionist means the term) has a monopoly – or any superior claim – on God (a point implicit in the statement at 2:115). We are judged on the quality and extent of our faith and works, not sectarian affiliations.

وَلَهُمْ فِي آٰلِ آٰخِرَةٍ عَذَابٌ عَظِيمٌ

And they have in the hereafter a tremendous punishment.

وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ

115. And to God belong the east and the west:

فَآَيْنَمَا تُوَلُّوْا

Whithersoever you turn:

فَثَمَّ وَجْهُ اللّٰهِ ۚ

There is the countenance of God.

إِنَّ اللّٰهَ وَسِعَ عِلْمٌ

God encompasses, knows.

وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۚ

116. And they say: God has taken a son.

سُبْحٰنَهُ ۚ

Glory²⁸⁹ be unto him!

بَلْ لَّهٗ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ۚ

The truth is:²⁹⁰ to him²⁹¹ belongs what is in the heavens and the earth

كُلُّ لَّهٗ قٰنِتُوْنَ

To him is everything devoutly dutiful

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ ۚ

117. The originator of the heavens and the earth!

وَإِذَا قَضٰى أَمْرًا فَإِنَّمَا يَقُوْلُ لَهُ كُنْ

And when he decrees a thing he but says to it:
Be thou!

289. 2:116 [2]. Arabic: *s-b-h*. See 2:32.

290. 2:116 [3]. Arabic: *bal*. See note to 2:88.

291. 2:116 [3]. I.e. to God.

فَيَكُونُ

And it is.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ

118. And those who know not say: Oh that God would but²⁹² speak to us

أَوْ تَأْتِينَا آيَةً

Or a proof²⁹³ but come to us!

كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ

Thus said those before them likewise.²⁹⁴

تَشَبَّهَتْ قُلُوبُهُمْ

Their hearts are similar.

قَدْ بَيَّنَّا آيَاتِ لِقَوْمٍ يُوقِنُونَ

We have made plain²⁹⁵ the proofs²⁹⁶ for people who are certain.²⁹⁷

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا

119. We sent thee with the truth²⁹⁸ as a bearer of glad tidings and a warner

وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

And thou wilt not be asked about²⁹⁹ the companions of Hell.

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ

120. And the Rabbinic Jews³⁰⁰ will not be pleased with thee

وَلَا النَّصْرَى

Nor will the Nazarenes³⁰¹292. 2:118 [1]. Arabic: *lawlā*. See Article XVI.293. 2:118 [2]. Arabic: *āya*. See Article X.294. 2:118 [3]. Lit.: *the like of their speech*.295. 2:118 [5]. Arabic: *bayyana*. See 2:69.296. 2:118 [5]. Arabic: *āyāt*. See Article X.297. 2:118 [5]. Arabic: *yaqīna*. See note to 2:4.298. 2:119 [1]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi i*).

299. 2:119 [2]. I.e. to give account for.

300. 2:120 [1]. Arabic: *al yahūd*. See Article XV.i.301. 2:120 [2]. Arabic: *naṣārā*. See Article XV.ii.

حَتَّى تَتَّبِعَ مِلَّتَهُمْ ۚ

Until thou follow their creed.³⁰²

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۚ

Say thou: The guidance of God, that is guidance.

وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ

And if thou follow their vain desires³⁰³ after the knowledge which has come to thee

مِّنَ الْعِلْمِ ۚ

مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ

Thou wilt have from God neither ally nor helper.

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ

121. Those whom we³⁰⁴ gave the law³⁰⁵ read it with the reading due it³⁰⁶

تِلَاوَتِهِ ۚ

أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ

These believe in³⁰⁷ it.

وَمَن يَكْفُرْ بِهِ ۚ

And whoso denies it:

302. 2:120 [3]. Religious creeds tend to coalesce around a notion of exceptionalism. Modern Christians are prolific and indefatigable in their claims for the prophet they call Jesus, and they assert a form of exceptionalism on that basis. Jews today do not proselytise among non-Jews; yet they do require that non-Jews accede to the core assertion of their religion which is that Jews' abilities, sufferings, moral responsibility and destiny are exceptional. Those sects now called Islamic in their aggregate demonstrate most – if not all – the errors the Qur'an ascribes to the Jews and Christians whether it be abandoning revelation in favour of invented writings or exaggerating the place of a prophet and looking for external saviours. There is no implication anywhere that such people will not be rewarded for their merits and good works, naturally.

303. 2:120 [5]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

304. 2:121 [1]. Arabic: *alladhīna ātaynāhum al kitāb*. See Article XI.x.

305. 2:121 [1]. Arabic: *al kitāb*. See Article XI.ii.

306. 2:121 [1]. Arabic: *ḥaqqā*. See Article XIX (*ḥaqq*- iv.).

307. 2:121 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

These are the losers.

يٰۤاَيُّهَا بَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ
عَلَيْكُمْ

122. O children of Isrā'īl: remember my favour
wherewith I favoured you

وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

And that I preferred you over all mankind.³⁰⁸

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ
شَيْئًا

123. And be in prudent fear³⁰⁹ of the day no soul will
avail a soul anything

وَلَا يُقْبَلُ مِنْهَا عَدْلٌ

Nor will compensation be accepted from it

وَلَا تَنْفَعُهَا شَفْعَةٌ

Nor will intercession benefit it

وَلَا هُمْ يُنصَرُونَ

Nor will they be helped.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ

124. And when³¹⁰ his lord tried Ibrāhim³¹¹ with
words:

فَاتَّمَّهُنَّ

He fulfilled them.

308. 2:122 [2]. See 2:47 where this formula occurs and the note thereto.

309. 2:123 [1]. See note to 2:2.

310. 2:124 [1]. Arabic: *wa idh*. This instance of this conjunction clearly foreshadows, relates to, and offsets that series of the same which precedes this point (found at 2:49, 2:50, 2:51, 2:54, 2:55, 2:58, 2:60, 2:61, 2:63, 2:67, 2:72, 2:83, 2:84, 2:93) which treats of disobedience on the part of the children of Isrā'īl.

311. 2:124 [1]. Typically identified with Old Testament Abraham.

قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا³¹²

He said: I will make thee a leader³¹² for mankind.

قَالَ وَمِنْ ذُرِّيَّتِي³¹³

Said he: And of my progeny?

قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

He said: My pledge does not extend to the wrongdoers.³¹³

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا

125. And when³¹⁴ we made the house³¹⁵ a meeting place for mankind and a place of security

وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى³¹⁶

(And make³¹⁶ from the station³¹⁷ of Ibrāhim³¹⁸ a place of duty)³¹⁹

312. 2:124 [3]. Arabic: *imām* – leader; master; plumb line; standard, criterion; example, model.

313. 2:124 [5]. Arabic: *ẓālimūn*. See 2:229.

314. 2:125 [1]. Arabic: *wa idh*. See note to the beginning of 2:124.

315. 2:125 [1]. Arabic: *bayt* – house, household. The Traditionalist has it that this is a reference to the box to which he bows in Makkah. I reject Makkah as a possible site of the pilgrimage referenced elsewhere in the Qur'an on the grounds of its inadmissibility historically, and on the basis of the Qur'an itself. Rather, I accept the evidence in favour of Petra as the site of *al masjid al ḥarām* (see Article XVIII). However, that original site – no matter where it once was – is now closed to those who hold to the Qur'an (see 9:28), so if a place of pilgrimage is what is referenced here, such can only be of historical interest today. We should also acknowledge the fact that the text at 2:125 simply says that God [...]made the house a place of return for mankind and a place of safety[...] and that this statement remains true when stripped of all specific religious significance.

316. 2:125 [2]. Arabic: *ittakhādhā + min + object* means to make something out of something. This construction is found at 3:140, 4:89, 4:89, 7:74, 16:67 and 16:68 and in each case has the meaning just stated. This construction does not occur in the Qur'an with any other sense.

317. 2:125 [2]. Arabic: *maqām*. This word occurs at 2:125, 3:97, 5:107, 10:71, 14:14, 17:79, 19:73, 26:58, 27:39, 37:164, 44:26, 44:51, 55:46, 79:40 and means station and is rendered thus in all cases. All instances are footnoted and reference this verse.

318. 2:125 [2]. Arabic: *maqāmi ibrahīm*. This concept occurs twice: here and at 3:97. For the Traditionalist, it denotes a stone with two primitive footprints carved into its surface which functions as a piece of cultic theatre placed near his shrine in Makkah, a value I reject as an instance of obvious forgery and foolishness – one placed 1,000 kilometres from the site of *al masjid al ḥarām* (i.e. Petra). See Article XVIII.

319. 2:125 [2]. Arabic: *muṣallā*. This is the only occurrence of this noun. The Traditionalist applies to this word the value of a place of prayer (and by prayer he means a ritual prayer found nowhere in the Qur'an). I am not prepared to accept this level of specificity in a case with no Qur'anic support. The facts we can support are these: *muṣallā* is a noun of place based on the ṣ-l-w root, a root which I connect with complete consistency with the concept of duty and generically with the obligation to serve God alone (as per 1:5). The Traditionalist, on the other hand, applies his assumptions to that root selectively to gain the results he needs (see Article III). In this case, he regards *muṣallā* as a place of prayer at his shrine in Makkah. To me, the following two points seem reasonable precepts upon which to proceed: firstly, claims to certain, specialised knowledge of what *muṣallā* indicates should, given the absence of concrete data, be treated as spurious; secondly, it is irresponsible and intellectually dishonest to promote or accept theology based on the specific interpretation of ambiguous or unproven statements. Of course, it may be that *muṣallā* does in fact denote a place in the sanctuary which Ibrāhim instituted; if it does, I cannot prove it Qur'anically – and nor can the Traditionalist. However, even if that still happens to be the case, I do know that the site of that sanctuary is not at Makkah; the evidence points to Petra, and that chapter of history is now closed, and was closed within the lifetime of the messenger (see 9:28). That taken as given, the imperative at this verse indicates an object which it is both impossible to know with certainty and impossible to implement. Alternatively, if the house in the preceding clause simply means the house a man creates with his family as a monotheistic unit (which is undoubtedly what 2:125-141 treat of), then this is something we can adopt as a reasonable interpretation and apply to our lives. We can indeed aspire to the example of Ibrāhim in our marriages; to create families in which monotheism alone is practiced and promoted, even at the expense of our comfort in the broader society. It would be irresponsible to claim this as a central point of

وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ

And we commissioned Ibrāhim and Ismā'īl.³²⁰

أَنْ طَهَّرَ بَيْتِي

Purify³²¹ my house³²²

لِلطَّائِفِينَ

For those who move about³²³

وَالْعَٰكِفِينَ

And those who remain³²⁴

وَالرَّٰكِعَ السُّجُودَ

And the lowly,³²⁵ the submitting.³²⁶

doctrine, and I do not do so. But since we know that the Traditionalist's cult is focused on the wrong location in any case (which invalidates all and any claims he may make for this and related verses) it is not unreasonable to make enquiry of the Qur'an on a logical and contextual basis even in those places where the Traditionalist's claims are both highly specific and objectively false.

320. 2:125 [3]. Typically identified with Old Testament Ishmael.

321. 2:125 [4]. Grammar: dual. The form II of the *t-h-r* root occurs 9 times: 2:125, 3:42, 5:6, 5:41, 8:11, 9:103, 22:26, 33:33 and 74:4. The verse at 22:26 echoes that at 2:125. The remainder use this form of the *t-h-r* root to denote cleansing *people*: hearts, bodies or clothes. Nowhere is it used with anything not directly connected to the human condition. The verse at 33:33 is particularly interesting in this regard as it mentions cleansing *the people of the house*. While these facts do not – taken in isolation – conclusively dispatch the Traditionalist's claims for this verse (namely, those of cleansing a temple of idols), they should be known by any serious student of the Qur'an.

322. 2:125 [4]. Arabic: *bayt* – *house, household*. Again, this phrase may indeed relate to the cleansing of a particular physical house in which God was worshipped as the Traditionalist claims; I find this unlikely given the usage of the verb across the broader text, but I do not know and cannot prove a case one way or the other. And nor can the Traditionalist – at least not on the basis of Qur'anic facts. If his inclination happens, in fact, to be the case (that what is meant here is a physical house), the place which the verse references is now lost to us (since Petra is now a ruin, and 9:28 closes this chapter of history conclusively). However, the statement can also be understood in a way which does have Qur'anic support and which can serve as a lesson today if we take the house which Ibrāhīm sought to purify to be that of his own family line (which is the point of the entire section of 2:125-141). Ibrāhīm is, by common consent, the great patriarch and example of monotheistic belief. The job of his descendants was to be pure and take monotheism to the world. We can all act on that imperative.

323. 2:125 [5]. Arabic: *ṭawafa* – *to move about*. The use of *ṭawafa* occurs with the object *ancient dwelling* (22:29). I contend that this ancient dwelling is the grave site at Petra, Jordan, and that *ṭawafa* is used here in this regard to mean *to move about* (here: *among graves*). The Traditionalist again affixes a highly specific, religious sense to *ṭawafa* to achieve *to perform circumambulation* (by which he means a religious rite comprising walking around a shrine). However, the Qur'an uses *ṭawafa* simply to mean *to move about, to go among* (see 24:28, 37:45, 43:71, 52:24, 56:17, 68:19, 76:15, 76:19). I do not claim my understanding to be definitively correct because I do not ascribe force of doctrine to ambiguous statements. I do, however, claim the Traditionalist's assertions in this regard to be objectively wrong since the city known today as Makkah is demonstrably not the place of pilgrimage found in the Qur'anic narrative or as understood by the first Muslims (see Article XVIII).

324. 2:125 [6]. Arabic: *ʾakafa* – *to be devoted (to), to remain (in or at)*.

325. 2:125 [7]. Arabic: *r-k-* – *lowly* (i.e. *before God*). See Article V.

326. 2:125 [7]. Ibrāhīm's obedience again contrasts with the recalcitrance of the children of Isrā'īl seen in preceding verses. Arabic: *s-j-d*. See Article VI.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا

126. And when³²⁷ Ibrāhīm said: My lord: make thou this a secure land³²⁸

ءَامِنًا

وَأَرْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ

And provide thou its people some fruits

مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ^ط

Such of them as believe in³²⁹ God and the Last Day

قَالَ وَمَنْ كَفَرَ

He said: And whoso denies:

فَأُمَتِّعُهُ قَلِيلًا

I will let him enjoy a little.

ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ^ط

Then will I drive him to the punishment of the fire.

وَبِئْسَ الْمَصِيرُ

And evil is the journey's end.

327. 2:126 [1]. Arabic: *wa idh*. See note to the beginning of 2:124.

328. 2:126 [1]. The site at Petra operated as a sanctuary for millennia. Certain Christian denominations identify Petra as the place where Jews will seek refuge from the Antichrist.

329. 2:126 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ

127. And when³³⁰ Ibrāhīm and Ismāʿīl elevated³³¹ the precepts³³² of the house:

وَإِسْمَاعِيلُ

رَبَّنَا تَقَبَّلْ مِنَّا

Our lord: be thou accepting of us.

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Thou art the Hearing, the Knowing.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ

128. Our lord: make thou us³³³ submitted³³⁴ to thee330. 2:127 [1]. Arabic: *wa idh*. See note to the beginning of 2:124.331. 2:127 [1]. The Traditionalist claims this verse to indicate the raising of physical foundations of a building, namely that of a building in Makkah which he calls the *ka'aba*. I reject the possibility that he is factually correct out of hand given the impossibility of Makkah as the site of Ibrāhīm's sanctuary (see Article XVIII). However, some may decide that even though the Traditionalist is fixated upon the wrong location he is correct about the general sense of the verse so I will now address the broader subject on the basis of etymology. This form of the root *r-f-* (which the Traditionalist takes to mean *raising*) occurs 22 times in the Qur'an (2:63, 2:93, 2:127, 2:253, 4:154, 4:158, 6:83, 6:165, 7:176, 12:76, 12:100, 13:2, 19:57, 24:36, 35:10, 43:32, 49:2, 55:7, 58:11, 79:28, 88:18, 94:4); leaving aside the verse here at 2:127 and that at 24:36 (both of which relate to *bayt* or its plural) nowhere does this verb form relate to the creation of physical structures by men. That is not to say that I claim that the Traditionalist's general thesis – location notwithstanding – is objectively wrong. I don't know. And, frankly, nor does he. My position is that to base specific theological doctrine on ambiguous statements is not acceptable. What is acceptable in circumstances such as these is to look at the preponderance of Qur'anic evidence. And on that basis, I feel justified in the rendering as here with the *r-f-* root presented *elevated* and ascribing to *qawā'id* its non-physical sense of *precepts* given a Qur'anic context which treats of Ibrāhīm creating a family, a dynasty, a faith. I find it more reasonable given the preponderance of Qur'anic evidence that a man who had left his tribe (which represented his worldly status, support and protection) because he would not follow its cult of created idols would then begin a new tribe based on purely monotheistic precepts free of idolatry than I do that he would build a new idol in the desert and begin bowing down to that. I cannot prove objectively that my thesis is correct; I simply argue that it makes more sense, given the Qur'anic evidence, than popular and persistent alternate assertions. See note on *qawā'id* which follows.332. 2:127 [1]. Arabic: *qawā'id*. The Traditionalist has it that this word relates to a physical building and he interprets it as *foundations* in the sense of *structural foundations*. While I do not claim historical objectivity for my own understanding, I do know that the Traditionalist has none for his, at least as far as his narrative relates to the city of Makkah. What I argue is that the preponderance of Qur'anic evidence is against the Traditionalist's core claim at this point, no matter where located. This form of the *q-d* root occurs three times in the Qur'an (2:127, 16:26 and 24:60). At 24:60 the word relates to women specifically and we can disregard it for the purposes of our discussion here. While the remaining verse at 16:26 does relate to the foundations of a building – a fact which might seem to lend support to the Traditionalist's view – it is an unassailable fact that 16:26 can only be interpreted (and is, in fact, translated by the Traditionalist himself) as a *non-physical* house. My argument, then, is: if *qawā'id* unequivocally indicate the metaphorical foundations of a metaphorical house at 16:26, at 2:127 it makes more sense to assume an equivalent value for the word than it does to assign a contrary value to it on the basis on no hard internal evidence. The word *qawā'id* legitimately means *bases*, *groundwork*, *foundations* and *basic teachings* (the latter found, for example, in the Arabic expression: *qawā'id ad-dīn*). It is on the basis of these considerations that I render *qawā'id* here *precepts*.333. 2:128 [1]. Lit.: *and make thou us*.334. 2:128 [1]. Arabic: *muslim* – *one who is yielded, submitted, submitting*. See Article XV.iii.

وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةٌ لَّكَ

And of our progeny a community submitted³³⁵
to thee

وَأَرِنَا مَنَاسِكَنَا

And show thou us our rites³³⁶

وَتُبَّ عَلَيْنَا

And turn thou towards us.

إِنَّكَ أَنْتَ الرَّحِيمُ

Thou art the Relenting, the Merciful.

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ

129. Our lord: raise thou up³³⁷ among them a
messenger from them

يَتْلُوا عَلَيْنَا آيَاتِكَ

Reading to them thy proofs³³⁸

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

And teaching them the law³³⁹ and wisdom³⁴⁰

وَيُزَكِّيهِمْ

And increasing them in purity.³⁴¹

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Thou art the Mighty, the Wise.³⁴²

335. 2:128 [2]. Arabic: *muslīm* – one who is yielded, submitted, submitting. See Article XV.iii.

336. 2:128 [3]. Arabic: *manāsik*. Occurring also at 2:200, 22:34 and 22:67, *manāsik* are taken by the Traditionalist to mean *religious rites* (the details of which he claims to know). Perhaps he really does. But if he does, he has no Qur'anic support for such claims; the fact is that the Qur'an leaves the case open. The injection of religious certitude drawn from other sources into matters which God left open has no validity in the methodology used here. Also of note is the fact that it says here *manāsikanā* (our rites). It does not say *the rites for all time*, or even *your rites*, but *our rites* (cf. 2:141). The only rite specifically given in the Qur'an is very simple and is found at 22:34.

337. 2:129 [1]. Lit.: and raise thou up.

338. 2:129 [2]. Arabic: *āyāt*. See Article X.

339. 2:129 [3]. Arabic: *al kitāb*. See Article XI.ii.

340. 2:129 [3]. See note at 33:34.

341. 2:129 [4]. Arabic: *zakkā*. This form II verb conveys two core ideas: that of *increase* or *growth* and that of *purity*. I render it in such a way as to embrace both senses. This verb form occurs at 2:129, 2:151, 2:174, 3:77, 3:164, 4:49, 4:49, 9:103, 24:21, 53:32, 62:2, 91:9.

342. 2:129 [5]. Arabic: *al 'azīz al ḥakīm*. See 3:18.

- وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ
نَفْسَهُ ج
- وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا
- وَأِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ
- إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ه
- قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ
- وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ
- وَيَعْقُوبُ
- يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ
- فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ
130. And who is averse to the creed of Ibrāhim³⁴³ save he who deceives himself?
- And we chose him in this world
- And in the hereafter he is among the righteous.
131. When his lord said to him: Submit thou
- He said: I submit to the Lord of All Mankind.
132. The same³⁴⁴ did Ibrāhim enjoin upon his sons
- As did³⁴⁵ Ya‘qūb:³⁴⁶
- O my sons: God has chosen the doctrine³⁴⁷ for you
- So die not save you be submitted.³⁴⁸

343. 2:130 [1]. Any speculation on what constitutes the creed of Ibrāhim beyond what is found at the contexts in and surrounding 2:130, 2:135, 3:95, 4:125, 6:161,16:123 has no Qur’anic basis. Here at 2:131 we have the first instance: God told Ibrāhim to submit, and he did so; there is no mention of dogma, religion, priesthoods, specialist sects or anything of that kind. Whatever *submit thou* means, Ibrāhim knew enough to be able to act on that imperative.

344. 2:132 [1]. Lit.: *it*.

345. 2:132 [2]. Lit.: *And*.

346. 2:132 [2]. Typically identified with Old Testament Jacob.

347. 2:132 [3]. Arabic: *dīn*. See Article VII.

348. 2:132 [4]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.

- أَمْ كُنْتُمْ شُهَدَاءَ 133. If³⁴⁹ you were witnesses
- إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ 133. When death was present with Ya'qūb
- إِذْ قَالَ لِبَنِيهِ 133. When he said to his sons:
- مَا تَعْبُدُونَ مِن بَعْدِي 133. What will you serve after me?³⁵⁰
- قَالُوا نَعْبُدُ إِلَهَكَ 133. They said:³⁵¹ We will serve thy God
- وَالِلَّهِ آبَائُكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ 133. And God of thy fathers Ibrāhim and Ismā'īl and Ishāq³⁵²
- إِلَهًا وَاحِدًا 133. One God
- وَنَحْنُ لَهُ مُسْلِمُونَ 133. And to him are we submitted.³⁵³
- تِلْكَ أُمَّةٌ قَدْ خَلَتْ 134. That is a community which has come and gone.³⁵⁴
- لَهَا مَا كَسَبَتْ 134. It has what it earned

349. 2:133 [1]. Arabic: *am*. See note to 21:21.

350. 2:133 [4]. I.e. if this is the claim (that you were witnesses to this event or have definitive knowledge thereof).

351. 2:133 [5]. This is in answer to the claim being addressed at the opening of this verse, i.e. this is what (in fact) happened when death was present with Ya'qūb – the trappings of cultic religious specificity being conspicuous by their absence.

352. 2:133 [6]. Typically identified with Old Testament Isaac.

353. 2:133 [8]. Arabic: *muslim* – *one who is yielded, submitted, submitting*. See Article XV.iii.

354. 2:134 [1]. Lit.: *passed*.

وَلَكُمْ مَّا كَسَبْتُمْ^ط

And you have what you earn.

وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

And you will not be questioned about what they did.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا^ظ135. And they say: Be such as hold to Judaism³⁵⁵ or are Nazarenes³⁵⁶ to be rightly guided.

قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ

Say thou: Nay:³⁵⁷ the creed of Ibrāhimحَنِيفًا^طInclining to truth.³⁵⁸

وَمَا كَانَ مِنَ الْمُشْرِكِينَ

And he was not of the idolaters.³⁵⁹

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا

136. Say: We believe in³⁶⁰ God and what is sent down to us

وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ

And what was sent down to Ibrāhim and Ismāʿīl and Ishāq, and Yaʿqūb and the grandsons³⁶¹

وَيَعْقُوبَ وَالْأَسْبَاطَ

355. 2:135 [1]. Understood here as Jews by faith but not necessarily by race. Article XV.i.

356. 2:135 [1]. Arabic: *naṣārā*. See Article XV.ii.357. 2:135 [2]. Arabic: *bal*. See note to 2:88.358. 2:135 [3]. Arabic: *ḥanīf* – inclining to a right state or tendency; spurning falsehood. See note to 2:130.359. 2:135 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.360. 2:136 [1]. See note to 58:4 for Qurʾanic usage of *to believe in*.361. 2:136 [2]. Arabic: *al asbāt*. This clause occurs at 2:136, 2:140, 3:84 and 4:163. While where this formula appears what follows it differs in each case, the leading statement and word order are stable: *to Ibrāhim, and Ismāʿīl, and Ishāq, and Yaʿqūb and al asbāt*. In Arabic, the word *asbāt* has two possible meanings: *grandchildren* or *tribes*. The Traditionalist assumes that it means *tribes*. Yet we learn at 4:163 that *al asbāt* received *waḥī* (instruction or inspiration from God). We also know that among Ibrāhim's broader progeny there would be those who disregard God (2:124). Since we know that men who disregard God do not receive *waḥī* – and we know that there have been countless ungodly men among *the tribes* – it is not unreasonable to consider *grandchildren* as the possible value. If we proceed on that basis, it is interesting to note that the formula always states *Yaʿqūb and al asbāt*. The principle figure, of course, is Ibrāhim. Yaʿqūb is himself a grandson of Ibrāhim via Ishāq. However, (according to the Jewish Bible) Jacob had a twin brother Esau, and Abraham had other sons: Ishmael by Hagar and another six sons by Keturah: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. That all of Ibrāhim's

وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ

And what was given to Mūsā and ‘Īsā³⁶² and the prophets from their lord.

النَّبِيُّونَ مِنْ رَبِّهِمْ

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ

We make no division between any of them.

وَنَحْنُ لَهُ مُسْلِمُونَ

And to him are we submitted.³⁶³

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ

137. Then if they believe in³⁶⁴ the like of that in which you believe:

فَقَدْ أَهْتَدَوْا

They have been rightly guided.

وَإِنْ تَوَلَّوْا

But if they turn away:

فَإِنَّمَا هُمْ فِي شِقَاقٍ

They are but in schism.

فَسَيَكْفِيكَهُمُ اللَّهُ

And God will suffice thee against them.

وَهُوَ السَّمِيعُ الْعَلِيمُ

And he is the Hearing, the Knowing.

grandsons – of whom Ya‘qūb was one, and which number included the sons of Ismā‘īl and Ibrāhīm’s other sons – received instruction from God is something I can accept as potentially factually correct. That all members of the tribes descended from Ya‘qūb received instruction from God (and are *de facto* godly men) is something I know not to be true. For this reason I render the term *al asbāt* in this context *grandsons*. The word *asbāt* occurs without the article at 7:160 and there clearly does denote *tribes*. This reading, incidentally, fits with the broader thesis that Ibrāhīm’s primary mission was to create a new line of men which would found families and tribes submitted to God alone. All instances are footnoted and reference this verse.

362. 2:136 [3]. See Articles XVIII and XXI.

363. 2:136 [5]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.

364. 2:137 [1]. See note to 58:4 for Qur’anic usage of *to believe in*.

صِبْغَةَ اللَّهِ ط

138. The immersion³⁶⁵ of God---³⁶⁶

وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ط

And who is better than God to immerse?

وَنَحْنُ لَهُ عِبْدُونَ

And him do we serve.

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ

139. Say thou: Dispute you with us concerning God when he is our lord and your lord?

وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ

And to us be our works and to you be your works.

وَنَحْنُ لَهُ مُخْلِصُونَ

And to him are we sincere.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى ط140. If³⁶⁷ you say that Ibrāhīm and Ismā'īl and Ishāq, and Ya'qūb and the grandsons³⁶⁸ were such as hold to Judaism³⁶⁹ or Nazarenes:³⁷⁰

قُلْ ءَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ ط

Say thou: Know you best or does God?

365. 2:138 [1]. Clearly indicates the Christians (baptism) and the Jews (*mikveh*), both rites involving water (in the case of the former, immersion in water is not only the initiating rite, but held to cleanse a man from all sin). However, the underlying nuances of the Arabic also reference the immersion of cloth during the process of dying fabric, so I have rendered it here as *immersion* since this encompasses both senses. The Qur'an does not decry the rites themselves; it directs the attention away from the details of religion and towards God – a point which sets up what follows.

366. 2:138 [1] Instances where speech either trails off or is clipped through interruption are found at 2:138, 3:73, 6:143, 6:144, 10:22, 12:94, 22:17, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11. Here the fact of *dispute* (and, by implication, the presence of interruption) is found at 2:139.

367. 2:140 [1]. Arabic: *am*. See note to 21:21.

368. 2:140 [1]. Arabic: *al asbāt*. The grandsons of Ibrāhīm. See 2:136.

369. 2:140 [1]. Understood here as Jews by faith but not necessarily by race. Article XV.i.

370. 2:140 [1]. I.e. if that is your claim. Arabic: *naṣārā*. See Article XV.ii.

وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنْ
اللَّهِ

And who is more unjust than he who conceals a witness he has from God?³⁷¹

وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ

And God is not unmindful of what you do.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ

141. That is a community which has come and gone.³⁷²

لَهَا مَا كَسَبَتْ

It has what it earned

وَلَكُمْ مَّا كَسَبْتُمْ

And you have what you earn.

وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

And you will not be questioned about what they did.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ

142. The foolish among men will say: What has turned them from their course³⁷³ which they were on?

عَنْ قِبَلَتِهِمْ الَّتِي كَانُوا عَلَيْهَا

371. 2:140 [3]. I.e. who is more unjust than one who persists with something he knows to be untrue in his faith?

372. 2:141 [1]. Lit.: *passed*.

373. 2:142 [1]. Arabic: *qiblah*. Whereas *qiblah* can mean *focus* or *direction* or *general course* (and such a reading fits the context), the Traditionalist inserts – and insists upon – a highly subjective, specialised and cultic value for *qiblah*, that of *direction of prayer*. This value is not sustained by Qur'anic usage and context; rather, it is antagonistic to both. For example, what directly follows talks of '*guidance*' and a '*straight path*' – both of which are general moral, not physical concepts; yet the Traditionalist claims *qiblah* to have a highly specific and physical connotation. Here and in the verses which follow bowing is nowhere mentioned and the Traditionalist cannot even point to his value for *ṣalāt*. Rather, the context dismisses adherence to assumption and dogma (2:140) and emphasises the importance of individual responsibility over merits of group membership or precedent (2:141). In the only other context in which it occurs (10:87), *qiblah* can only sensibly mean *focus*, *purpose*, *goal*, *course* or *direction*, that to which one directs one's attention – which are acceptable values for the term – and is often rendered there along those lines by the Traditionalist. I stand by my principle of not allowing subjective, specialised values to supplant established common meanings, and render *qiblah* here accordingly as *course*. It is true historically that Muslims have built places of worship and it is also true that they face a number of directions and that each instance of such a direction is today called a *qiblah*. These facts are not in question; the question is whether such a value can be ascribed to the Qur'an's use of this word – and on the basis of its contents and contexts, it cannot.

قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ

Say thou: To God belong the east and the west³⁷⁴

يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

He guides whom he wills to a straight path.³⁷⁵

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

143. And thus³⁷⁶ we made you an intermediary community:

لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

That you might be witnesses to mankind

وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ

And that the messenger³⁷⁷ might be a witness to you.³⁷⁸

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا إِلَّا

And we only made the course³⁷⁹ which you were on³⁸⁰ that we might know him who follows the messenger

لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ

مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ

From him who turns on his heels.³⁸¹

وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى

And it is a hard matter save for those whom God guides.

اللَّهُ

374. 2:142 [2]. I.e. all things belong to God.

375. 2:142 [3]. I.e. God is not limited by man's understanding of what constitutes religious rectitude.

376. 2:143 [1]. I.e. by the fact that God guides whom he wills to a straight path.

377. 2:143 [3]. Arabic: *rasul* – messenger. Clearly, there are cases where one would like to render *Messenger* rather than *messenger*. However, such value judgments become thornier the further one goes – and with just one imperfect call, one is back on the road to exalting men beyond their qualifications. The simplest course is to render in English after the Arabic, which language makes no use of capital letters. I follow the same line of reasoning with the word *prophet*.

378. 2:143 [3]. According to the Qur'an, then, this is the purpose we are to fulfil: to pass on what the messenger brought to mankind; religion (in terms of dogma and rite) is absent throughout.

379. 2:143 [4]. Arabic: *qiblah*. See 2:142.

380. 2:143 [4]. I.e. what you formerly did and followed.

381. 2:143 [5]. I.e. returns whence he came.

وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ

And God would not let your faith be in vain.

إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

God is towards men kind, merciful.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ

144. We do see³⁸² the turning of thy face about the sky

فَلَنُؤَلِّينَاكَ قِبْلَةً تَرْضَاهَا

And we will turn thee towards a course³⁸³ which will satisfy thee:

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Direct thou thy face³⁸⁴ towards the inviolable place of worship.³⁸⁵

وَحَيْثُ مَا كُنْتُمْ

And wheresoever you be:

فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

Direct your faces towards it.

وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ

And those in possession³⁸⁶ of the law³⁸⁷ know that it³⁸⁸ is the truth³⁸⁹ from their lord.

الْحَقُّ مِنْ رَبِّهِمْ

382. 2:144 [1]. Grammar: *qad* + imperfective verb (as here) has a frequentative connotation which I have included.

383. 2:144 [2]. Arabic: *qiblah*. See 2:142-143 and 10:87.

384. 2:144 [3]. Arabic: *wajh*. This denotes both the physical face and the personality; the true person; the intention.

385. 2:144 [3]. Arabic: *al masjid al ḥarām*. See Article IX.ii. The place known as *al masjid al ḥarām* denotes a physical precinct to which Arab tribes performed a pilgrimage to worship, to visit and bury their dead, to trade, and to meet and to talk; that location was not at Makkah but, rather, at Petra in modern-day Jordan (see Article XVIII). There is no further obligation connected with *al masjid al ḥarām* since the Qur'an clearly indicates the end of its use (see 9:28 and related notes). The focus upon that place was the obligation upon the messenger for the duration of his mission. However, that mission is now closed (cf. 2:141); today, its narration simply represents one of the many historical lessons found within the Qur'an, the delivery and preservation of which was the messenger's broader task.

386. 2:144 [6]. Arabic: *alladhīna ūtū al kitāb*. See Article XI.xi.

387. 2:144 [6]. Arabic: *al kitāb*. See Article XI.ii.

388. 2:144 [6]. I.e. the call to monotheism and repentance which was the principle task of the messenger at *al masjid al ḥarām* – and is the obligation of all those in possession of the law (cf. 3:187).

389. 2:144 [6]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ

And God is not unmindful of what they do.

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ

145. And if thou bring those in possession³⁹⁰ of the law³⁹¹ every proof³⁹²

مَّا تَبِعُوا قِبْلَتَكَ

They will not follow thy course.³⁹³

وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ

And thou wilt not follow their course

وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ

And they will not follow each other's course.

وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ مِّنْ بَعْدِ مَا جَاءَكَ

And if thou follow their vain desires³⁹⁴ after what has come to thee of knowledge

مِّنَ الْعِلْمِ

Thou wilt then be of the wrongdoers.³⁹⁵

إِنَّكَ إِذَا لَّمِنَ الظَّالِمِينَ

390. 2:145 [1]. Arabic: *alladhīna ūtū al kitāb*. See Article XI.xi.

391. 2:145 [1]. Arabic: *al kitāb*. See Article XI.ii.

392. 2:145 [1]. Arabic: *āya*. See Article X.

393. 2:145 [2]. See 2:142 and note thereto.

394. 2:145 [5]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

395. 2:145 [6]. Arabic: *ẓālimūn*. See 2:229.

146. الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا
Those whom we³⁹⁶ gave the law³⁹⁷ recognise
it³⁹⁸ just as they recognise their sons³⁹⁹

يَعْرِفُونَ أَبْنَاءَهُمْ

وَأِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ
But some among them conceal the truth.⁴⁰⁰

وَهُمْ يَعْلَمُونَ

And they know.⁴⁰¹

الْحَقُّ مِنْ رَبِّكَ

147. The truth⁴⁰² is from thy lord

فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

So be thou not of those who doubt.

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا

148. And for each is a direction towards which he
turns.

فَاسْتَبِقُوا الْخَيْرَاتِ

Then vie with one another in good deeds.

أَيْنَ مَا تَكُونُوا

Wheresoever you be

يَأْتِ بِكُمْ اللَّهُ جَمِيعًا

God will bring you all together.⁴⁰³

396. 2:146 [1]. Arabic: *alladhīna ātaynāhum al kitāb*. See Article XI.x.

397. 2:146 [1]. Arabic: *al kitāb*. See Article XI.ii.

398. 2:146 [1]. I.e. the call to monotheism and repentance which was the principle task of the messenger at *al masjid al ḥarām* – and which is the obligation of all those in possession of the law (cf. 3:187). This pronoun object is claimed here by the Traditionalist to reference the messenger himself; to me, this is not borne out by the context.

399. 2:146 [1]. Cf. 6:20.

400. 2:146 [2]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

401. 2:146 [3]. I.e. they know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:70, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

402. 2:147 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

403. 2:148 [4]. This is the Qur'anic model for establishing a Qur'anic community: obey the imperatives one finds in the Qur'an, and others will be drawn to you.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

God is powerful over all things.

وَمِنْ حَيْثُ خَرَجْتَ

149. And in what manner⁴⁰⁴ thou goest out:

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Direct thou thy face⁴⁰⁵ towards the inviolable place of worship⁴⁰⁶

وَأِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ

(And it⁴⁰⁷ is the truth⁴⁰⁸ from thy lord

وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ

And God is not unmindful of what you do.)

وَمِنْ حَيْثُ خَرَجْتَ

150. And in what manner⁴⁰⁹ thou goest out:

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Direct thou thy face⁴¹⁰ towards the inviolable place of worship.⁴¹¹

وَحَيْثُ مَا كُنْتُمْ

And wheresoever you be:

فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

Direct your faces towards it

404. 2:149 [1]. Arabic: *min haythu*. This adverbial convention occurs at 2:149, 2:150, 2:191, 2:199, 2:222, 7:19, 7:27, 7:182, 12:68, 16:26, 16:45, 39:25, 59:2, 65:3, 65:6, 68:44. Comparison of all instances reveals it to have two functions. The first, as here, indicates *in what manner; however; in accordance with how; in what manner it be that* (2:149, 2:150, 2:191, 2:199, 2:222, 7:19, 12:68, 59:2, 65:6). The second is effective where *min haythu* is followed by *lā* in which cases it has the connotation of *without + pronoun object + gerundial verb* (e.g. *without them knowing*) (7:27, 7:182, 16:26, 16:45, 39:25, 65:3, 68:44). All instances are footnoted and reference this verse.

405. 2:149 [2]. Arabic: *wajh*. See 2:144.

406. 2:149 [2]. Arabic: *al masjid al harām*. See Article IX.ii.

407. 2:149 [3]. I.e. the call to monotheism and repentance which was the principle task of the messenger at *al masjid al harām* – and which is the obligation of all those in possession of the law (cf. 3:187).

408. 2:149 [3]. Arabic: *al haqq*. See Article XIX (al haqq i.).

409. 2:150 [1]. Arabic: *min haythu*. See note to 2:149.

410. 2:150 [2]. Arabic: *wajh*. See 2:144.

411. 2:150 [2]. Arabic: *al masjid al harām*. See Article IX.ii.

لِيَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ

That men might have no argument⁴¹² against
you save those who do wrong among them

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي

(So fear them not but fear me)

وَلَا تُكْمِلْ نِعْمَتِي عَلَيْكُمْ

And that I might complete my favour upon you

وَلَعَلَّكُمْ تَهْتَدُونَ

And that you might be rightly guided.⁴¹³

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ

151. Like as I have sent to you a messenger from
among you

يَتْلُوا عَلَيْكُمْ آيَاتِنَا

Reading to you our proofs⁴¹⁴

وَيُزَكِّيكُمْ

And increasing you in purity⁴¹⁵

وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ

And teaching you the law⁴¹⁶ and wisdom⁴¹⁷

وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

And teaching you what you knew not⁴¹⁸

412. 2:150 [5]. Arabic: *hujja* - argument (as in justification or claim in a court or elsewhere). The focus on the inviolable place of worship (*al masjid al harām*) was in order to warn and to exhort (or to use modern Christian parlance, *to deliver one's soul to*) those who were either ignorant of God or in rebellion against him. Once warned, people were identified on the basis of their response and – from that point onwards – culpable.

413. 2:150 [8]. Cf. 2:142.

414. 2:151 [2]. Arabic: *āyāt*. See Article X.

415. 2:151 [3]. Arabic: *zakkā*. See 2:129.

416. 2:151 [4]. Arabic: *al kitāb*. See Article XI.ii.

417. 2:151 [4]. See note to 33:34.

418. 2:151 [5]. A messenger – by definition – is one who brings a message. In the case of Muḥammad, the law and wisdom and teachings he was given form part of his message. The message given to Muḥammad is the Qur'an. Whatever is said about him

- فَاذْكُرُونِي 152. So⁴¹⁹ remember⁴²⁰ me.
- أَذْكُرْكُمْ I will remember you.
- وَأَشْكُرُوا لِي And be grateful to me.
- وَلَا تَكْفُرُونِ And deny me not.
- يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ 153. O you who heed warning:⁴²¹ seek help in
وَالصَّلَاةِ patience and duty⁴²²
- إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (God is with the patient)⁴²³
- وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ 154. And say not of those killed for the cause of God:
أَمْوَاتٌ They are dead.
- بَلْ أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ The truth is:⁴²⁴ they are living but you perceive not.

by others and ascribed to Muḥammad which does not find direct and unambiguous purchase in the Qur'an is not part of that message he was given.

419. 2:152 [1]. This corresponds to the argument which begins in the previous verse, and the 'so' here carries the force of *likewise* or *therefore* or *accordingly*.

420. 2:152 [1]. I.e. not only bear in mind, but bear witness to the message of God and keep his laws.

421. 2:153 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

422. 2:153 [1]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty.

423. 2:153 [2]. Arabic: *al ṣābirūn*. See 2:155.

424. 2:154 [2]. Arabic: *bal*. See note to 2:88.

- وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ 155. And we will try you with something of fear and
وَنَقْصُصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۚ hunger and loss of wealth and lives and fruits.

وَبَشِّرِ الصَّابِرِينَ

And bear thou glad tidings to the patient⁴²⁵

- الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ 156. Those who when misfortune befalls them say:
وإِنَّا إِلَيْهِ رُجْعُونَ We belong to God and to him are we returning.

وإِنَّا إِلَيْهِ رُجْعُونَ

- أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ 157. Upon these are duties⁴²⁶ and mercy from their
وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ lord.

وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ

And these are the rightly guided.

425. 2:155 [2]. **Qur'anic definition:** *al sābirūn*. Typically rendered (and rendered here) *the patient*, the present context provides the fuller Qur'anic definition: *those who say when misfortune befalls them: We belong to God and to him we are returning*. This refers not only to what one says verbally, but to what one's actions and demeanour imply, as well as to one's philosophy and doctrine. All instances are footnoted and reference this verse.

426. 2:157 [1]. Arabic: *ṣalawāt*. I.e. such duties as are incumbent. See 2:43 and Article III. The Traditionalist abandons his value of *ritual prayer* for *ṣalāt* (*ṣalawāt*) at this point in favour of *blessings*. The value I demonstrate here of *duties* for *ṣalawāt* requires no adjustment. The verse here simply tells us that God has committed himself to certain duties with respect to those who remain steadfast and faithful in the face of hardship. God's duties are his part of the initial covenant found in *al fātiḥah* and summarised at 1:6-7.

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾

158. *Al ṣafā* and *al marwa*⁴²⁷ are among the tokens of God.⁴²⁸

فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ

So whoso made pilgrimage to the house⁴²⁹ or visited:⁴³⁰

427. 2:158 [1]. These two words occur only once each which makes them vulnerable to the type of specious interpretation one has learned to be wary of in such circumstances. Here, somewhat predictably, the Traditionalist makes highly specialised claims for his religion (that the two words in question represent rock outcrops at *al masjid al ḥarām*, and that pilgrims historically walked between these two rock outcrops for some purely religious reason; and that one who accepts the Qur'an should do likewise; and that he, the Traditionalist, knows how this should be done). His claims are without foundation in the Qur'an and can in no way be verified on the basis of its text – a fact which the Traditionalist knows and utilises to gain leverage for his broader claims. I cannot definitely prove that he is wrong in his claims for *al ṣafā* and *al marwa*. It is impossible to prove a negative. Therefore, in the interests of intellectual integrity, I should allow that he might be right: perhaps *al ṣafā* and *al marwa* do indeed indicate two small rock outcrops – bereft of Qur'anic substantiation though the assertion is. I admit all manner of things I cannot disprove as abstract possibilities, and I have no reason not to extend the same allowance to the Traditionalist's claim here. However, given that the preponderance of genuine historical and Qur'anic evidence places the theatre of the Traditionalist's religious assumptions at Petra; and given that Petra is approximately 1,000 kilometres from the city the Traditionalist claims as his religious centre (see Article XVIII); and given that an obligation of any kind centred on *al masjid al ḥarām* was concluded at the time of the Qur'anic revelation (see 9:28), while admitting the theoretical possibility in general terms of the Traditionalist's claim on this question, the only conclusion I can reach based on all the givens is that it doesn't matter much if he is right or not about his outcrop theory. If *al ṣafā* and *al marwa* in fact denote outcrops, the Traditionalist is unquestionably walking around the wrong ones, not that this fact matters much to me. The Traditionalist can walk where he likes. I am interested more in what the Qur'an has to say than in where other men – especially ones who refuse to do due diligence on what they claim to believe – choose to walk. In my theological process I do not allow that doctrine can or should rest on ambiguous contexts or statements. I will now state my own thoughts about *al ṣafā* and *al marwa*. I make no doctrinal claim for the thesis which follows – in the same way as I deny the Traditionalist the right to impose a theological construct upon me by his reading of this point. My case for the meaning of *al ṣafā* and *al marwa* is this: we should remember that the Qur'anic text we read today contains diacritic and other textual *accoutrement* which is interpretive in nature. This is not unusual for texts written in Semitic languages where they are deficient in certain markings in their simplest written forms. Jewish texts have likewise passed through a process to clarify and standardise their readings. In the earliest Qur'anic text such items as short vowels, *hamzas* and *shaddas* were not marked, or were marked inconsistently. This means that in the original unadorned text the two words in question read *-lṣfā* and *-lmrwā*. These can acceptably be pointed as *-lṣafā* and *-lmurūh* which process yields the values *felicity* and *manly generosity* respectively, which is the reading I incline towards, absent better information. These values make sense to me; the Traditionalist's assumptions, frankly, do not. I leave these two values untranslated.
428. 2:158 [1]. Arabic: *shā'air allah* – *the tokens of God*. The Traditionalist has it that '*the tokens of God*' (2:158, 5:2, 22:32, 22:36) are something particular to his religion. This is nowhere supported in the Qur'an. A token is something which indicates the existence of something else. The plain meaning of '*the tokens of God*' is *those things which indicate the existence of God*. All instances are footnoted and reference this verse.
429. 2:158 [2]. Arabic: *hajja al bayt*. This is the only instance of the verb *hajja* and it occurs in the past tense. The Traditionalist claims, on the basis of no Qur'anic evidence, that *hajja al bayt* means, in effect, *perform a set of pilgrimage rites found nowhere in the Qur'an at a religious centre* (for which there is no genuine Qur'anic support) *in Makkah* – a city which does not exist on any map until 900 CE. What the text actually says is *to 'hajj' the house*. I accept that the noun *hajj* denotes a pilgrimage in the Qur'an because it is an established historical fact that annual pilgrimages were a feature of life in the region (i.e. to Petra), and because the noun *hajj* is used in all cases in the Qur'an in support of that sense. However, what the reader without access to Arabic may not know is that the root *h-j-j* denotes *debate* or *argument* and is commonly used in the Qur'an in those senses (form III verb: 2:76, 2:139, 2:258, 3:20, 3:61, 3:65, 3:66, 3:73, 6:80, 6:80, 42:16; form VI verb: 40:47; noun: 2:150, 4:165, 6:83, 6:149, 42:15, 42:16, 45:25). While I do not contend that *pilgrimage* (*hajj*) as a noun and *argument* or *debate* are synonymous, it is beyond question that there is a strong etymological connection between them in Arabic generally, and in the Qur'anic treatment of verbs and nouns based on the *h-j-j* root specifically. This fact suggests that the pilgrimage was – at least in part – an occasion for debate among those who attended. Rather than attempt to prove that *hajja al bayt* means *to debate the house* (a point which I can argue, but cannot definitively prove) I have defaulted to the Traditionalist's own reading since one can safely concede the point to him to no effect given that *al masjid al ḥarām* – no matter where located – has long been closed to those who follow the Qur'an as a place of pilgrimage (see 9:28).
430. 2:158 [2]. Arabic: *'amara*. The form VIII of the verb *'amara* occurs only once in the text. This makes its value difficult to identify on the basis of pan-textual usage. This instance of the verb is often given an acceptable, though arbitrarily-chosen value by the Traditionalist (*to visit*), a claim which is then developed and extended into a religious nomenclature for which

فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

He did no wrong⁴³¹ to move about between⁴³² them.⁴³³

وَمَنْ تَطَوَّعَ خَيْرًا

And whoso does good voluntarily:

فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

God is grateful, knowing.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ

159. Those who conceal what we sent down of clear evidence⁴³⁴

وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي

And guidance after we make it plain⁴³⁵ to men in the law⁴³⁶

الْكِتَابِ لَا

أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ

These are cursed by God⁴³⁷

وَيَلْعَنُهُمُ اللَّعُنُونَ

And cursed by those who curse

he has no Qur'anic basis. However, Lane lists the meaning of this verb as *to aim at* or *to purpose* (p. 2154). But since I cannot form a strong case for this meaning given the paucity of instances in the text, I have erred on the side of caution and followed the Traditionalist's predilection. Again, since the locale is held to be *al masjid al ḥarām* it does not matter particularly what this instance of *'amara* means since *al masjid al ḥarām* is closed as a place of pilgrimage to those who follow the Qur'an (see 9:28) and the verse is now of a historical or analogous value only.

431. 2:158 [3]. Arabic: *junāḥ*. See Article XIII.ii.

432. 2:158 [3]. Arabic: *ṭawāfa*. See 2:125.

433. 2:158 [3]. Grammar: dual; i.e. (as I argue above) between *felicity* and *manly generosity*. This was the example of Ibrāhīm in his dealings with his father's household and people. He did not become shrill or violent. He retained humour and chivalry in his dealings as far as he could without compromising the principle of duty to God.

434. 2:159 [1]. Cf. 2:143; 2:150-152. Our job is not to claim a religion found nowhere in the revelation of God. Rather, it is to bear witness to the veracity of the revelation of God and the few, simple laws held therein; it is to give both good news and warning to our societies. The three so-called major monotheistic religions are themselves monuments to men's resolute, institutionalised refusal to implement God's imperative across the ages; rather, they have built buildings, created racial or factional cabals, and propagated doctrines based in sources other than the revelations the messengers themselves brought.

435. 2:159 [2]. Arabic: *bayyana*. See 2:69.

436. 2:159 [2]. Arabic: *al kitāb*. See Article XI.ii.

437. 2:159 [3]. Grammar: this clause and the one following are in the active mood in the Arabic but work best in the passive in English.

- إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا 160. Save those who repent and do right and make plain:⁴³⁸
- فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ 160. These are those towards whom I turn.
- وَأَنَا التَّوَّابُ الرَّحِيمُ 160. And I am the Receptive, the Merciful.
- إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ 161. Those who are indifferent to warning⁴³⁹ and die as atheists⁴⁴⁰
- أُولَٰئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ 161. Upon those is the curse of God and of angels and of men all together
- أَجْمَعِينَ 161. They abiding eternally therein.
- خَالِدِينَ فِيهَا 161. They abiding eternally therein.
- لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ 161. The punishment will not be lightened for them nor will they be granted respite.
- يُنْظَرُونَ 161. They abiding eternally therein.
- وَالْهَكْمُ إِلَهُ وَحْدٌ 163. And your God is One God.
- لَا إِلَهَ إِلَّا هُوَ 163. There is no god save he

438. 2:160 [1]. Arabic: *bayyana*. See 2:69.

439. 2:161 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

440. 2:161 [1]. Arabic: *kuffār*. See 2:109.

الرَّحْمَنُ الرَّحِيمُ

The Almighty,⁴⁴¹ the Merciful.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ

164. In the creation of the heavens and the earth

وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ

And the alternation of night and day

وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ

And the ships which plough through the sea
with what benefits men

النَّاسِ

وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا

And what God sent down of water from the sky
then gave life thereby to the earth after its
death

بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا

وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ

And spread therein every sort of⁴⁴² creature

وَتَصْرِيفِ الرِّيحِ

And in⁴⁴³ the circulation of the winds

وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ

And the clouds made serviceable between the
sky and the earth

لَعَايَتٍ لِّقَوْمٍ يَعْقِلُونَ

Are proofs⁴⁴⁴ for people who reason.441. 2:163 [3]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.442. 2:164 [5]. Arabic: *min kulli*. Where this convention may not naturally be rendered *of* or *from all*, *every* or *each*, the sense is as rendered here: *every sort of*. All cases which fall into this last category are footnoted and reference this verse.443. 2:164 [6]. Grammar: the force of the original *in* at the beginning of the verse continues in the Arabic.444. 2:164 [8]. Arabic: *āyāt*. See Article X.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ
أَنَدَادًا

165. And among men is he who takes as equals
other than⁴⁴⁵ God

يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

Loving them with a love like the love for God.⁴⁴⁶

وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ

And those who heed warning⁴⁴⁷ are firmer in
love for God.

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا

And had those who do wrong seen

إِذْ يَرُونَ الْعَذَابَ

When they will see the punishment

أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

(That power belongs to God altogether

وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

And that God is the Severe in Punishment)

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا

166. When those who were followed will disown
those who followed

وَرَأَوْا الْعَذَابَ

And they will see the punishment

وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

And the connections⁴⁴⁸ between them will be
cut off

445. 2:165 [1]. Arabic: *min dūni*. See 2:23.

446. 2:165 [2]. Lit: *the love of God*. Rendered thus to avoid ambiguity.

447. 2:165 [3]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

448. 2:166 [3]. Arabic: *asbāb* – ropes, means, connections.

وَقَالَ الَّذِينَ اتَّبَعُوا

167. And those who followed will say:

لَوْ أَنَّا لَنَا كَرَّةٌ فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا

Were we to return we would disown them just as they have disowned us[...]⁴⁴⁹

كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسْرَتٍ

Thus will God show them their deeds as regrets for them

عَلَيْهِمْ

وَمَا هُمْ بِخُرْجِينَ مِنَ النَّارِ

And they will not come out of the fire.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا

168. O mankind: eat of what is in the earth lawful and good

طَيِّبًا

وَلَا تَتَّبِعُوا خُطُوتَ الشَّيْطَانِ

And follow not the footsteps of the *shayṭān*.

إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

He is an open enemy to you.

إِنَّمَا يَأْمُرُكُمْ بِالسُّوِّ وَالْفَحْشَاءِ

169. He but enjoins upon you evil⁴⁵⁰ and sexual immorality⁴⁵¹

وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

And that you ascribe to God what you know not.

449. 2:167 [2]. Sc. *they would change course now* (i.e. live in accordance with what is summarised at 2:168).

450. 2:169 [1]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII.

451. 2:169 [1]. Arabic: *fāḥishat*, *fahshā'*. See Article XIII.iii.

- وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ
170. And when it is said to them: Follow what God
has sent down
- قَالُوا بَلْ نَتَّبِعُ مَا آَلَيْنَا عَلَيْهِ ءَابَاءُنَا
They say: Nay:⁴⁵² we follow that wherein we
found our fathers.
- أُولَئِكَ كَانَ ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا
يَهْتَدُونَ
Even though their fathers did not reason and
were not rightly guided?
- وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ
171. And the example of those who are indifferent to
warning⁴⁵³ is like the example of one who yells
to what hears not
- بِمَا لَا يَسْمَعُ
إِلَّا دُعَاءً وَنِدَاءً
Save a call and a shout:
- صُمٌّ
Deaf
- بُكْمٌ
Dumb
- عُمًى
Blind:
- فَهُمْ لَا يَعْقِلُونَ
They do not reason.

452. 2:170 [2]. Arabic: *bal*. See note to 2:88.453. 2:171 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا
رَزَقْنَاكُمْ

172. O you who heed warning:⁴⁵⁴ eat of the good things that we have provided you.

وَأَشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

And be grateful to God if it be him you serve.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ

173. He has but made unlawful to you carrion

وَالدَّمَ

And blood

وَلَحْمَ الْخِنْزِيرِ

And the flesh of swine

وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ

And that dedicated to other than God.

فَمَن اضْطُرَّ

But whoso is forced

غَيْرَ بَاغٍ وَلَا عَادٍ

Neither desiring nor transgressing:

فَلَا إِثْمَ عَلَيْهِ

No falsehood⁴⁵⁵ is against him.

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

God is forgiving, merciful.

454. 2:172 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

455. 2:173 [7]. Arabic: *‘-th-m*. See Article XIII.i.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنْ

174. Those who conceal what God has sent down of the law⁴⁵⁶ and sell it for a cheap price⁴⁵⁷

الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا

أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ

These eat into their bellies only fire.

وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ

And God will not speak to them on the Day of Resurrection

وَلَا يُزَكِّيهِمْ

Nor will he increase them in purity.⁴⁵⁸

وَلَهُمْ عَذَابٌ أَلِيمٌ

And they have a painful punishment

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَى

175. (These are they who purchase error at the price of guidance, and punishment at that of forgiveness:

وَالْعَذَابَ بِالْمَغْفِرَةِ

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

How they do strive for the fire!)

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ

176. Because⁴⁵⁹ God sent down the law⁴⁶⁰ aright⁴⁶¹

456. 2:174 [1]. Arabic: *al kitāb*. See Article XI.ii.

457. 2:174 [1]. I.e. by creating new 'sources' such as the Talmud and the *ḥadīth* literature; or by following self-appointed messengers such as Apostle Paul; or simply by ignoring guidance when it reaches one.

458. 2:174 [4]. Arabic: *zakkā*. See 2:129.

459. 2:176 [1]. Arabic: *dhālika bianna*. See Article XVI.

460. 2:176 [1]. Arabic: *al kitāb*. See Article XI.ii.

461. 2:176 [1]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi ii.).

وَإِنَّ الَّذِينَ اٰخْتَلَفُوا فِي الْكِتَابِ لَفِي

And those who differ concerning the law⁴⁶² are in extreme schism.

شِقَاقٍ بَعِيدٍ

﴿۞﴾ لَيْسَ اَلْبِرُّ اَنْ تُوَلُّوا وُجُوْهَكُمْ قِبَلَ

177. It is not virtue that you turn your faces towards the east and the west.⁴⁶³

اَلْمَشْرِقِ وَاَلْمَغْرِبِ

وَلٰكِنَّ اَلْبِرَّ

But virtue is:

مَنْ ءَامَنَ بِاللّٰهِ

Whoso believes in⁴⁶⁴ God

وَالْيَوْمِ اٰلِ اٰخِرِ

And the Last Day

وَالْمَلٰٓئِكَةِ

And the angels

وَالْكِتٰبِ

And the law⁴⁶⁵

وَالنَّبِيِّۦنَ

And the prophets

462. 2:176 [2]. Arabic: *al kitāb*. See Article XI.ii.

463. 2:177 [1]. Unlike the ambiguous statements (cf. 2:144) which the Traditionalist bludgeons into conformity with his assumptions to achieve support for a religion nowhere found in the Qur'an, the opening statement at 2:177 is explicit and admits of no more than one interpretation. This should be sufficient evidence – at least for those who wish to be guided by what the Qur'an teaches – that the idea of facing a particular direction for the purposes of prayer is odds with the teaching of the Qur'an.

464. 2:177 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.

465. 2:177 [6]. Arabic: *al kitāb*. See Article XI.ii.

وَعَاتَىٰ أَمْالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ

And gives wealth in spite of love of it to
relatives

وَالْيَتَامَىٰ

And the fatherless⁴⁶⁶

وَالْمَسْكِينِ

And the needy

وَأَبْنِ السَّبِيلِ

And the wayfarer⁴⁶⁷

وَالسَّائِلِينَ

And those who ask

وَفِي الرِّقَابِ

And to manumit slaves⁴⁶⁸

وَأَقَامَ الصَّلَاةَ

And upholds the duty⁴⁶⁹

وَعَاتَىٰ الزَّكَاةَ

And gives the purity⁴⁷⁰

وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا

And those who keep their pledge when they
pledge466. 2:177 [9]. Arabic: *yatāmā*. See 4:2.467. 2:177 [11]. Lit.: *the son of the road*.468. 2:177 [13]. Lit.: *for the necks*.469. 2:177 [14]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).470. 2:177 [15]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to)* – or *to pay (the price of)* – (sexual) purity (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ ۚ

And the patient⁴⁷¹ in affliction and adversity
and in battle.

أُولَئِكَ الَّذِينَ صَدَقُوا ۚ

These are they who are sincere

وَأُولَئِكَ هُمُ الْمُتَّقُونَ

And these are those of prudent fear.⁴⁷²

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

178. O you who heed warning:⁴⁷³

كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۚ

Just requital is ordained for you concerning one
killed:⁴⁷⁴

الْحُرِّ بِالْحُرِّ

The freeman for the freeman

وَالْعَبْدِ بِالْعَبْدِ

And the slave for the slave

وَالْأُنْثَىٰ بِالْأُنْثَىٰ ۚ

And the female for the female.

فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ

But whoso is pardoned anything by his
brother:⁴⁷⁵

فَاتَّبَاعُ بِالْمَعْرُوفِ

Let the pursuance be according to what is
fitting⁴⁷⁶

471. 2:177 [17]. Arabic: *al ṣābirūn*. See 2:155.

472. 2:177 [19]. See note to 2:2.

473. 2:178 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

474. 2:178 [2]. Lit.: *killing*.

475. 2:178 [6]. I.e. the brother of one slain.

476. 2:178 [7]. Arabic: *ma'rūf* – *equitable, fitting*. In the context of a revealed law this can only mean that which is acceptable to

وَأَدَّاءُ إِلَيْهِ بِإِحْسَنٍ ^{فَلَهُ}

And the payment to him with good conduct.

ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ ^{وَرَحْمَةٌ}

That is an alleviation and mercy from your lord.

فَمَن أَعْتَدَىٰ بَعْدَ ذَلِكَ

And whoso transgresses after that:

فَلَهُ عَذَابٌ أَلِيمٌ

He has a painful punishment.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِيَ الْأَلْبَابِ

179. And there is life for you in just requital, O you possessed of insight

لَعَلَّكُمْ تَتَّقُونَ

That you might be in prudent fear.⁴⁷⁷

كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ

180. Ordained for you when death is present with one of you

إِنْ تَرَكَ خَيْرًا

If he leave property:

الْوَصِيَّةُ لِلْوَالِدَيْنِ

The bequest to parents

وَالْأَقْرَبِينَ

And close relatives

people within the principles found in that law. Where it appears as the adverbial phrases *bil ma'rūf* or *bi ma'rūf* it is rendered throughout *according to what is fitting*. This reading is consonant with the Traditionalist's typical translation (but not with his application), though consistently applied in this work. All instances are footnoted and reference this verse.

477. 2:179 [2]. See note to 2:2.

بِالْمَعْرُوفِ ط

According to what is fitting⁴⁷⁸

حَقًّا عَلَى الْمُتَّقِينَ

Is binding upon⁴⁷⁹ those of prudent fear.⁴⁸⁰

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ

181. And whoso changes it after he hears it:

فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ج

The falsehood⁴⁸¹ thereof is but upon those who change it.

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

God is hearing, knowing.

فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا

182. But whoso fears⁴⁸² from a testator partiality or falsehood⁴⁸³ and makes right between them:

فَأَصْلَحَ بَيْنَهُمْ

فَلَا إِثْمَ عَلَيْهِ ج

No falsehood⁴⁸⁴ is upon him.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

God is forgiving, merciful.

478. 2:180 [5]. Arabic: *ma'rūf*. See 2:178.479. 2:180 [6]. Arabic: *haqqan 'alā*. See Article XIX (ḥaqq- i.).

480. 2:180 [6]. See note to 2:2.

481. 2:181 [2]. Arabic: '-*th*-m. See Article XIII.i.482. 2:182 [1]. Arabic: *khāfa* – to fear. The verb *khāfa* as used in the Qur'an frequently bears a connotation of *to have reason to fear*. The point is subtle in many cases. However, an important nuance is lost if one overlooks this aspect of the usage in all cases. All instances of this form I verb are found at 2:182, 2:229, 2:239, 3:175, 3:175, 4:3, 4:3, 4:9, 4:34, 4:35, 4:101, 4:128, 5:23, 5:28, 5:54, 5:94, 5:108, 6:15, 6:51, 6:80, 6:81, 6:81, 7:59, 8:26, 8:48, 8:58, 9:28, 10:15, 11:3, 11:26, 11:70, 11:84, 11:103, 12:13, 13:21, 14:14, 14:14, 16:50, 17:57, 19:5, 19:45, 20:21, 20:45, 20:46, 20:68, 20:77, 20:112, 24:37, 24:50, 26:12, 26:14, 26:21, 26:135, 27:10, 27:10, 28:7, 28:7, 28:25, 28:31, 28:33, 28:34, 29:33, 30:28, 38:22, 39:13, 40:26, 40:30, 40:32, 41:30, 46:21, 48:27, 50:45, 51:28, 51:37, 55:46, 59:16, 72:13, 74:53, 76:7, 76:10, 79:40, 91:15. A footnote referencing this verse is found where the nuance outlined above is significant.483. 2:182 [1]. Arabic: '-*th*-m. See Article XIII.i.484. 2:182 [2]. Arabic: '-*th*-m. See Article XIII.i.

يَا أَيُّهَا الَّذِينَ آمَنُوا

183. O you who heed warning.⁴⁸⁵

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى

Fasting is ordained for you as it was ordained
for those before you

الَّذِينَ مِنْ قَبْلِكُمْ

لَعَلَّكُمْ تَتَّقُونَ

That you might be in prudent fear⁴⁸⁶

أَيَّامًا مَّعْدُودَاتٍ ج

184. Days numbered.⁴⁸⁷

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ

And whoso is sick among you or on a journey:

فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ج

A number of other days.⁴⁸⁸

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ

And for those all of whose strength is taken by
it is a redemption:

طَعَامٍ مِّسْكِينٍ ط

Feeding the needy.

فَمَنْ تَطَوَّعَ خَيْرًا

Whoso does good voluntarily:

فَهُوَ خَيْرٌ لَهُ ج

It is better for him.

485. 2:183 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

486. 2:183 [3]. See note to 2:2.

487. 2:184 [1]. In some cases the number is known, such as for certain types of penance; in others, a man himself decides.

488. 2:184 [3]. I.e. the required days can be postponed until one is neither sick nor on a journey.

وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ

And that you fast is better for you

إِنْ كُنْتُمْ تَعْلَمُونَ

If you would know.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

185. A moon⁴⁸⁹ of *ramadān*⁴⁹⁰ was that in which the Qur'an⁴⁹¹ was sent down

هُدًى لِّلنَّاسِ

As guidance for mankind

وَيَبِّينَتْ مِّنَ الْهُدَى وَالْفُرْقَانِ

And as clear evidence of the guidance and the Division[...]⁴⁹²

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ

So whoso among you witnesses the moon⁴⁹³

فَلْيُصُمْهُ

Let him fast in⁴⁹⁴ it.⁴⁹⁵

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ

And whoso of you is sick or on a journey:

489. 2:185 [1]. Arabic: *shahr* – moon, month.490. 2:185 [1]. The word *ramadān* means *vehemently hot* or *vehemently heated* (of the ground under a hot sun). It also denotes *vehemence of action* (lit.: *of the falling*) of the sun upon the stones and sand, etc.; *the burning and intense heat of summer*. This word was attached to a particular month only subsequent to the Qur'anic revelation, a fact which is of historical and sociological interest but has no intrinsic bearing on any process concerned with the Qur'an.491. 2:185 [1]. Arabic: *qur'an* – reading, recital, recitation, something which is read out.492. 2:185 [3]. Sc. *which has now reached you*. Arabic: *furqān*. In the Qur'an, *furqān* denotes the division between the people of God and the world at large; those who heed warning and those who reject it. See 2:53.493. 2:185 [4]. Arabic: *shahr* – moon, month.494. 2:185 [5]. The verb *ṣama* takes *it* as a direct object. It is clearly a time phrase since if it denoted fasting *from* a thing the preposition would be *min* (*from*) or an analogous preposition. However, nouns indicating time (day, hour, etc.) when they appear with no preposition indicate *on* or *in* (cf. *on the day*, *in the hour*). They do not indicate *during* or *over the course of*. Lane (p. 1759) feels he needs to overcome this point explicitly and states that *ṣama aṣṣhuhra* (which is the form here) actually means *ṣama fī aṣṣhuhra*. What he is trying to do is bring what the Qur'an says (*let him fast in or on it*) into line with Traditionalist dogma (*let him fast during or over the course of it*). It is a difficult concept for certain mentalities to grasp, but the requirement of fasting at 2:185 is the same as that of giving (see Article IV) or of dowries, good works and other such things: you have to give something (here: fast each month), but how much you give is up to you.495. 2:185 [5]. The facts as found in the text are: 1. the Qur'an was sent down in a particular moon (one characterised as *ramadān*); 2. if we witness the month (i.e. any month) we are to fast in it (i.e. that month). The fact is that the text does not say fast *during* or *on* or *in* a month called *ramadān*. One may reasonably assume that the beginning of the month is indicated (i.e. the new moon) since that is the point at which one witnesses any month – however, this point is not made explicitly.

فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ^{٤٩٦}

A number of other days.⁴⁹⁶

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ

God desires for you ease and desires not for you hardship

وَلِتُكْمِلُوا الْعِدَّةَ

But that you complete the number

وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ

And that you magnify God for guiding you[...] ⁴⁹⁷

وَلَعَلَّكُمْ تَشْكُرُونَ

And that you might be grateful.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي

186. And when my servants question thee concerning me:

فَأِنِّي قَرِيبٌ^{٤٩٨}

I am near.

أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ^{٤٩٩}

I answer the call of the caller when he calls to me.

فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي

So let them respond to me and let them believe in⁴⁹⁸ me

لَعَلَّهُمْ يَرْشُدُونَ

That they might be guided.⁴⁹⁹

496. 2:185 [7]. This is the same provision as that at 2:184.

497. 2:185 [10]. Sc. *he requires you to fast*.

498. 2:186 [4]. See note to 58:4 for Qur'anic usage of *to believe in*.

499. 2:186 [5]. It is my opinion that the placement of this verse itself indicates that fasting is a way to draw closer to God.

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى
نِسَائِكُمْ^{٥٠٠}

187. It is lawful for you to go in unto your women on the night of the fast.

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ^{٥٠١}

They are a covering for you and you are a covering for them.

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ
فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ^{٥٠٢}

God knew that you deceived yourselves and he turned in mercy towards you and pardoned you:

فَالَّذِينَ بَشَرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ^{٥٠٣}

Henceforth lie⁵⁰⁰ with them and seek what God has ordained for you.

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ
الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ^{٥٠٤}

And eat and drink until clear to you be the white thread from the black thread of the dawn.⁵⁰¹

ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ^{٥٠٥}

Then complete the fast until night.⁵⁰²

وَلَا تَبْشَرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ^{٥٠٦}

And lie with them not⁵⁰³ when you remain⁵⁰⁴ in the places of worship.⁵⁰⁵

500. 2:187 [4]. Arabic: *bāshara*. The reader may be interested to know that the root of this verb is the same as that rendered throughout *give (glad) tidings*. There is in the Arabic an underlying sense of bringing pleasure and of joy in the verb here which my powers of English are not equal to rendering in my native language with comparable associations.

501. 2:187 [5]. I.e. the moment at which threads of different colours may be distinguished by the light of dawn.

502. 2:187 [6]. I was of the opinion for some time that *layl* meant only *dark night*. However at 79:29 we read that God *darkened the night*. From this, I infer that since night can be darkened night must exist in states lighter than that of dark. On that basis, I take night to begin the moment the sun ceases to be visible above the horizon; but God knows best.

503. 2:187 [7]. Cf. 2:197. This might seem an obvious point to those from a Christian background, but one should appreciate that the Qur'anic culture is one where the mosque is the centre of the cultural, devotional and – to some extent – economic life of the community. It is my opinion that this directive anticipates the time when mosques came to form an archipelago of safe places, the first port of call for a Muslim in an unfamiliar town and, often, a place where a traveller might both eat and sleep.

504. 2:187 [7]. Arabic: *'akafa*. – *to be devoted (to), to remain (in or at)*. See 22:25

505. 2:187 [7]. Arabic: *masjid, masājid*. See Article IX.i.

تِلْكَ حُدُودُ اللَّهِ

Those are the limits of God:

فَلَا تَقْرُبُوهَا ۚ

Approach them not.

كَذَلِكَ يُبَيِّنُ اللَّهُ ءَايَاتِهِ لِلنَّاسِ

Thus does God make plain⁵⁰⁶ his proofs⁵⁰⁷ to men

لَعَلَّهُمْ يَتَّقُونَ

That they might be in prudent fear.⁵⁰⁸

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ

188. And consume not your wealth among yourselves in vanity

وَتُدْخِلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ

Nor⁵⁰⁹ offer it to the authorities that you might consume some of the property of the people through falsehood.⁵¹⁰

أَمْوَالِ النَّاسِ بِالْإِثْمِ

وَأَنْتُمْ تَعْلَمُونَ

And you know.⁵¹¹

﴿يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۚ﴾

189. They ask thee about the new moons.

قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ

Say thou: They are measurements of time for the people and the pilgrimage.⁵¹²

506. 2:187 [10]. Arabic: *bayyana*. See 2:69.

507. 2:187 [10]. Arabic: *āyāt*. See Article X.

508. 2:187 [11]. See note to 2:2.

509. 2:188 [2]. Lit.: *And* but means *Nor* under the influence of the original negative imperative in the preceding clause.

510. 2:188 [2]. Arabic: *-th-m*. See Article XIII.i.

511. 2:188 [3]. I.e. you know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:70, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

512. 2:189 [2]. Arabic: *hajj*. See note to 2:158, 9:28 and Article XVIII. Since *al masjid al ḥarām* was closed in the time of the revelation a modern application is not possible and such portions of the Qur'an provide us today with historical background and moral and spiritual principles only.

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا

And it is not virtue that you approach houses⁵¹³
by the backs thereof

وَلَكِنَّ الْبِرَّ

(But virtue is[...]⁵¹⁴

مَنْ اتَّقَىٰ

Whoso is in prudent fear.)⁵¹⁵

وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا

But approach houses by the gates thereof.⁵¹⁶

وَاتَّقُوا اللَّهَ

And be in prudent fear⁵¹⁷ of God

لَعَلَّكُمْ تَفْلِحُونَ

That you might be successful.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ

190. And fight for the cause of God those who fight
you⁵¹⁸

وَلَا تَعْتَدُوا

But transgress not.

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

God loves not the transgressors.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ

191. And kill them wherever you gain the
ascendency⁵¹⁹ over them⁵²⁰

513. 2:189 [3]. This phrase is figurative and means: *go about things in the right* (i.e. open, above-board) way.

514. 2:189 [4]. Sc. 2:177. This refrain serves as a shorthand reminder of – and artery route back to – the totality of the seminal verse at 2:177 which identifies what our core business is to be.

515. 2:189 [5]. See note to 2:2.

516. 2:189 [6]. I.e. in the correct and proper way.

517. 2:189 [7]. See note to 2:2.

518. 2:190 [1]. In terms of strategy, a defensive war is not only morally superior, it is typically the most efficient and effective.

519. 2:191 [1]. Arabic: *thaqafa*. See 60:2.

520. 2:191 [1]. I.e. those who have elected to fight you when you are acting in the cause of God.

وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ^{٥٢١}

And expel them in what manner⁵²¹ they expelled you.

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ^{٥٢٢}

And means of denial⁵²² is worse than killing.⁵²³

وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ

And fight them not in the inviolable place of worship⁵²⁴ until they fight you therein.

يُقَاتِلُوكُمْ فِيهِ^{٥٢٤}

فَإِنْ قَاتَلُوكُمْ^{٥٢٥}

But if they fight you:

فَاقْتُلُوهُمْ^{٥٢٦}

Kill them.

كَذَلِكَ جَزَاءُ الْكَافِرِينَ

Thus is the reward of those who spurn guidance while claiming virtue.⁵²⁵

فَإِنْ أَنْتَهُوْا^{٥٢٧}

192. But if they desist:

فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

God is forgiving, merciful.

521. 2:191 [2]. Arabic: *min haythu*. See note to 2:149.

522. 2:191 [3]. Arabic: *fitnah*. See note to 2:102.

523. 2:191 [3]. I.e. damnation through denial of God is worse than killing and being killed.

524. 2:191 [4]. Arabic: *al masjid al harām*. See Article IX.ii. See note to 2:158, 9:28 and Article XVIII. Since a modern application is not possible, such portions of the Qur'an provide us today with historical background and moral and spiritual principles only.

525. 2:191 [7]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ

193. And fight them until there be no more means of denial⁵²⁶ and the doctrine⁵²⁷ belongs to God.

الدِّينُ لِلَّهِ

فَإِنْ أَنْتَهُوا

And if they desist:

فَلَا عُدُونِ إِلَّا عَلَى الظَّالِمِينَ

No hostility save against the wrongdoers.⁵²⁸

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ

194. The inviolable moon⁵²⁹ is for the inviolable moon⁵³⁰

وَالْحُرُمَتُ قِصَاصٌ

And the inviolable deeds⁵³¹ are just requital:

فَمَنْ أَعْتَدَى عَلَيْكُمْ

Whoso transgresses against you:⁵³²

فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ

Transgress against him just as he transgressed against you.

526. 2:193 [1]. Arabic: *fitnah*. See note to 2:102.

527. 2:193 [1]. Arabic: *dīn*. See Article VII. I.e. *your* doctrine. Such war is sanctioned only when outsiders choose to impose their faith – or lack thereof – upon the believers. We have no business imposing our faith on them. We are to warn them, then leave them to God. But if they attack us, we are to defend ourselves.

528. 2:193 [3]. Arabic: *ẓālimūn*. See 2:229.

529. 2:194 [1]. Arabic: *al shahr al ḥarām*. A month wherein there is no killing (either between factions, or of land-based animals). That *al shahr al ḥarām* is a period defined by men by treaty is borne out by 9:1-5. The term occurs also at 2:217, 5:2 and 5:97. Nowhere in the Qur'an are particular months mentioned in this regard. The Traditionalist, on the other hand, claims to know exactly what these months are called and when they occur. If the claim is that here what is meant is an *inviolable moon* with regard to the pilgrimage then, clearly, such months were known to those alive at the time of the revelation. These details are not found in the Qur'an because later generations have no need for them – the pilgrimage is now closed (see 9:28 and Article XVIII). We have no need of such details in the same way as we have no need now to know precisely on what spot Mūsā met with the Fir'aun and his sorcerers. Such events are histories the points of which are today general and moral, not specific and to be replicated – unless one insists upon binding himself to a religion nowhere found in the Qur'an. The point contained here which can be applied today is that peace treaties covering periods of time may be made and should be kept.

530. 2:194 [1]. I.e. it exists for itself; it is a one-off.

531. 2:194 [2]. I.e. deeds which contravene what is forbidden during an inviolable month.

532. 2:194 [3]. I.e. during the inviolable moon (month).

وَاتَّقُوا اللَّهَ

But be in prudent fear⁵³³ of God

وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And know that God is with those of prudent fear.⁵³⁴

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ

195. And spend for the cause of God

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

And cast not your hands towards ruin.

وَأَحْسِنُوا

And do good

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

God loves the doers of good.

وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

196. And complete the pilgrimage⁵³⁵ and the attendance⁵³⁶ for God.

فَإِنْ أُخْصِرْتُمْ

But if you be prevented

فَمَا أَسْئَسَرَ مِنَ الْهَدْيِ

Then what is easy of the requirement.⁵³⁷

533. 2:194 [5]. See note to 2:2.

534. 2:194 [6]. See note to 2:2.

535. 2:196 [1]. Arabic: *hajj*. See note to 2:158, 9:28 and Article XVIII. Since a modern application is not possible, such portions of the Qur'an provide us today with historical background and moral and spiritual principles only.536. 2:196 [1]. Arabic: *'m-r*. This noun occurs only twice (here and later in the same verse). The Traditionalist ascribes a highly specific, cultic value to the word (i.e. that of out-of-season *hajj* – the details of which he claims also to know). The Traditionalist's claim can demonstrate no purchase upon the text – a fact which he indirectly acknowledges by dint of his *a priori* acceptance of (and insistence upon) an entirely different literature. I have rendered in accordance with the word's non-sectarian and – in the words of Lane (p. 2207) – 'primary' signification (which, to be fair to the Traditionalist, is in basic alignment with his claims over the word – minus the dubious specificity he wishes to ascribe to it, and for us to accept at his hand). However, the final meaning is not of vital import given the abandonment of *al masjid al harām* in the lifetime of the messenger (see 9:28) and the Traditionalist's incorrect identification of its location in any case (see Article XVIII).537. 2:196 [3]. Arabic *hadya* – *guidance, direction; way, road, course; manner, mode, fashion*. This word is based on the same root – and in its unadorned textual state is visually identical to – the word translated throughout as *guidance*. The *h-d-y* root occurs over 250 times in the Qur'an specifically denoting concepts of *guidance*. The Traditionalist claims that *hadya* (which occurs

وَلَا تَخْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ

And shave not your heads⁵³⁸ until what should take place⁵³⁹ occurs.⁵⁴⁰

مَحِلَّهُ^ج

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّنْ

And whoso among you is sick or has a hindrance⁵⁴¹ of the head:⁵⁴²

رَأْسِهِ^ج

فَدْيَةٍ مِّنْ صِّيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكَ^ج

The redemption is a fast or charity or penance.

فَإِذَا أَمِنْتُمْ^ج

And when you are secure⁵⁴³

just 7 times in a total of 5 verses: 2:196, 2:196, 2:196, 5:2, 5:95, 5:97, 48:25) denotes a *sacrificial animal to be killed as part of a religious ceremony*. I do not accept this value on two grounds: firstly, because it is an instance of ascribing a specialised religious value to a word for the meaning of which there is no Qur'anic proof; and secondly, because the value the Traditionalist ascribes to *hadya* starkly contrasts with the root meanings of that word. Whereas *guidance* throughout denotes *guidance from God*, I take *hadya* to denote *guidance* conceived of by man – and that being the case, *requirement* (in the sense of *formal advice* or *directive*) is a fitting value – and I do so for three reasons: firstly, because it accords with the standard, non-religious dictionary definitions; secondly because it integrates with the broader semantics of the Arabic root as found in the Qur'an in all other cases; and, thirdly, because it fits all contexts. Where this word occurs in combination with *mahill* in the formula 'until the requirement reaches its destination' (2:196, 48:25) the value is clearly a collocation denoting 'until what should take place occurs' (see note to 48:25). Even were the Traditionalist right in his claims for *hadya*, the point is redundant in any case since *al masjid al haram* is demonstrably closed to those who follow the Qur'an (see 9:28). All instances are footnoted and reference this verse.

538. 2:196 [4]. Historically, head-shaving has been associated with piety, initiation, pilgrimage, war and death. The facts with supportable bases are that *hajj* took place at Petra (see Article XVIII) where the Nabataean Arabs converged at least once yearly at the sanctuary and burial city there to meet kin, bury their dead, to worship God, to trade, and – one must assume given the etymological meaning of the *h-j-j* root – to debate, perhaps on questions of ultimate truth. It is my best guess that what is meant here with regard to shaving the head is that a man was to wait until a given day or a particular station in the *hajj* before shaving his head or cutting his hair in order to give him the time to hear out all the arguments before making a decision, a decision which was marked by the shaving of the head; however, these are speculations. Such speculations have no greater theological significance to us now than do speculations regarding the Qur'anic histories of 'Ad or Fir'awn. The *hajj* mentioned in the Qur'an passed into the pages of history more than 1,300 years ago. The details and form of that tradition were known to the people for whom Petra represented a cultural, religious and social centre. If the specific details of that institution were important for all people and all times they would have been included in the Qur'an. They are not included in the Qur'an, a point which the Traditionalist readily (even vociferously) acknowledges. What remains with regard to *hajj* – as with all other Qur'anic histories – are principle lessons only. Shaving occurs at one other place: 48:27.

539. 2:196 [4]. Arabic: *hadya*. Lit.: until the requirement reaches its destination. I.e. only at the right time. See 2:196.

540. 2:196 [4]. Arabic: *mahill* – destination, time or place at which an obligation falls due. Occurs at 2:196, 22:33, 48:25.

541. 2:196 [5]. Arabic: *-dh-y*. See Article XII.

542. 2:196 [5]. Said by the Traditionalist to mean something requiring the cutting of hair outside of known, prescribed contexts (i.e. those contexts which the Traditionalist himself claims to be binding upon believers but which are nowhere found in the Qur'an). One might as easily argue the opposite case: that it indicates something preventing the cutting of hair outside prescribed contexts. However, this is a point of no pressing moment for us now.

543. 2:196 [7]. I.e. when you are not prevented (cf. 2:196).

فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ

Then whoso prefers the attendance⁵⁴⁴ to the pilgrimage⁵⁴⁵

فَمَا أَسْتَيْسَرَ مِنَ الْهَدْيِ

Then what is easy of the requirement.⁵⁴⁶

فَمَنْ لَمْ يَجِدْ

And whoso has not the wherewithal:⁵⁴⁷

فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا

A fast of three days during the pilgrimage⁵⁴⁸ and seven when you have returned.

رَجَعْتُمْ

تِلْكَ عَشْرَةٌ كَامِلَةٌ

That is ten in all.

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي

That is for him whose people are not present⁵⁴⁹ at the inviolable place of worship.⁵⁵⁰

الْمَسْجِدِ الْحَرَامِ

وَاتَّقُوا اللَّهَ

And be in prudent fear⁵⁵¹ of God

وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And know that God is severe in retribution.

544. 2:196 [8]. Arabic: *‘m-r*. See above.

545. 2:196 [8]. Arabic: *hajj* – pilgrimage, debate. See 2:158.

546. 2:196 [9]. Arabic: *hadya*. See 2:196.

547. 2:196 [10]. I.e. meaning that he cannot attend.

548. 2:196 [11]. Arabic: *hajj* – pilgrimage, debate. See 2:158.

549. 2:196 [13]. With Muhammad Asad, I take this to mean *permanently present* (i.e. habitually resident).

550. 2:196 [13]. Arabic: *al masjid al harām*. See Article IX.ii.

551. 2:196 [14]. See note to 2:2.

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ج

197. The pilgrimage⁵⁵² is on moons⁵⁵³ appointed.⁵⁵⁴

فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ

And whoso undertakes the pilgrimage⁵⁵⁵ therein:

فَلَا رَفَثَ

Let there be no sexual approach

وَلَا فُسُوقَ

And no wanton perfidy⁵⁵⁶

وَلَا جِدَالَ

Or quarrelling

فِي الْحَجِّ ط

During the pilgrimage.⁵⁵⁷

وَمَا تَفْعَلُوا مِنْ خَيْرٍ

And whatever good you do

يَعْلَمُهُ اللَّهُ

God knows it.

وَتَزَوَّدُوا

And take provision.

فَإِنَّ خَيْرَ الرِّزَادِ التَّقْوَى ج

And the best provision is prudent fear.⁵⁵⁸

552. 2:197 [1]. Arabic: *hajj* – pilgrimage, debate. See 2:158.

553. 2:197 [1]. Arabic: *shahr* – moon, month.

554. 2:197 [1]. Arabic: *ma'lumāt* – given, known; fixed, determined, appointed. Nowhere in the Qur'an does it say that these moons are fixed by God. For the only other usage of *ma'lumāt* see 22:28.

555. 2:197 [2]. Arabic: *hajj* – pilgrimage, debate. See 2:158.

556. 2:197 [4]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

557. 2:197 [6]. Arabic: *hajj* – pilgrimage, debate. See 2:158.

558. 2:197 [10]. See note to 2:2.

وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ

And be in prudent fear⁵⁵⁹ of me, O you possessed of insight.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّنْ رَبِّكُمْ

198. You do no wrong⁵⁶⁰ to seek favour from your lord.

فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ

And when you expound⁵⁶¹ on subjects known⁵⁶²

فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ

Then remember God with the inviolable sense.⁵⁶³

وَأَذْكُرُوا كَمَا هَدَيْتُمْ

And remember him, how he guided you.

وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ لَمِنَ الضَّالِّينَ

And if you were before it among those astray[...]⁵⁶⁴

559. 2:197 [11]. See note to 2:2.

560. 2:198 [1]. Arabic: *junāḥ*. See Article XIII.ii.561. 2:198 [2]. Arabic: *afāḍa*. This form IV verb occurs in 7 places (2:198, 2:199, 2:199, 7:50, 10:61, 24:14 46:8). The Traditionalist is forced to render this verb inconsistently to achieve his predefined purposes, and welds highly arbitrary religious values to it which are of doubtful validity on the basis of Qur'anic usage, the context, or the norms of Arabic. This verb has three basic meanings: *to speak at length*, *to expound* (either with no preposition, or with a proposition such as *fī*); *to be (fully) engaged in* or *to abandon oneself to* (which meanings take *fī*); *to pour forth* (a transitive verb taking an indirect object with *'alā*). Having reviewed all instances and found that the case at 24:14 admits of no other reading than *to speak at length*, *to expound* I have rendered thusly in all cases where that is admissible – namely, in those cases which do not take an indirect object with *'alā*. Where the verb takes *'alā*, both the requirements of Arabic and the Qur'anic context dictate that the only possible meaning is *to pour forth* (in a transitive sense). I have rendered according to these principles in all cases. All instances are footnoted and reference this verse.562. 2:198 [2]. Arabic: *'arafāt*. The root means: *to recognise, discover, find out, acknowledge as being true*. This word occurs once only. Given the preponderance of words based on this root in the Arabic language, my opinion is that it is a simple plural noun based on *'arafat* (*a question, questioning, respecting a subject of information, how to know it* – Lane p. 2067) and therefore *'arafāt*, as a plural noun, means *known subjects, subjects known*, or *subjects which you know*. The Traditionalist affixes a highly arbitrary religious value to this word, one not supported by the broader Qur'an, the local context, or the norms of Arabic. As per other similar contexts, it is not a point of doctrine what the meaning of *'arafāt* is or was. The verse treats of a former people, a people for whom *al masjid al ḥarām* was of religious significance. That time has now passed (see 9:28).563. 2:198 [3]. Arabic: *mash'ar*. This word occurs once and means in Arabic, among other things: *sensory urge, sense, feeling or perception*. The *inviolable sense*, surely, is one's inner conscience. The Traditionalist, somewhat predictably, affixes highly arbitrary religious values to this word, none of which are supported by the broader narrative, the local context, or the norms of Arabic.564. 2:198 [5]. Arabic: *al dālūn*. See note to 3:90. Sc. *then remember him especially*.

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ

199. Then⁵⁶⁵ expound⁵⁶⁶ in what manner⁵⁶⁷ men have expounded.⁵⁶⁸

وَأَسْتَغْفِرُوا اللَّهَ

And seek the forgiveness of God.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

God is forgiving, merciful.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ

200. And when you have concluded your rites

فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ

Then remember God like your remembrance⁵⁶⁹ of your fathers⁵⁷⁰

أَوْ أَشَدَّ ذِكْرًا

Or with stronger remembrance.⁵⁷¹

فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا

And among men is he who says: Our lord: give thou to us in this world

وَمَا لَهُ فِي آلِ الْآخِرَةِ مِنْ خَلْقٍ

And he has no portion in the hereafter.

وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا

201. And among them is he who says: Our lord: give thou to us in this world good

حَسَنَةً

565. 2:199 [1]. I.e. after he has guided you.

566. 2:199 [1]. Arabic: *'afāda*. See 2:198.

567. 2:199 [1]. Arabic: *min haythu*. See note to 2:149. Here: *follow suit and observe protocol*.

568. 2:199 [1]. Arabic: *'afāda*. See 2:198.

569. 2:200 [2]. Arabic: *dhikr* – *calling to mind, recalling, reminding; remembrance (of something past); history*.

570. 2:200 [2]. This statement lends objective support to the thesis here which is that Petra was the place of the pilgrimage. Petra is proven to be a tribal burial site going back into antiquity; clearly, remembering the names and deeds of the forebears of each family and clan formed a part of the offices of a journey to this site. I am indebted to Brother Usman for this insight.

571. 2:200 [3]. Arabic: *dhikr* – *calling to mind, recalling, reminding; remembrance (of something past); history*.

وَفِي آٰلِ آٰخِرَةٍ حَسَنَةً

And in the hereafter good

وَقِنَا عَذَابَ النَّارِ

And protect thou us from the punishment of the fire.

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا

202. They have a portion⁵⁷² from what they earn.

وَاللَّهُ سَرِيعُ الْحِسَابِ

And God is swift in reckoning.

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ﴾

203. And remember God during days numbered.⁵⁷³

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ

And whoso makes haste in two days:

فَلَا إِثْمَ عَلَيْهِ

No falsehood⁵⁷⁴ is against him

وَمَنْ تَأَخَّرَ

And whoso tarries:

فَلَا إِثْمَ عَلَيْهِ

No falsehood⁵⁷⁵ is against him

لِمَنْ اتَّقَى

For him who is in prudent fear.⁵⁷⁶

572. 2:202 [1]. Arabic: *naṣīb* – a portion. This denotes not only an amount but can also mean a share in profits or return on investment.

573. 2:203 [1]. See notes to 2:158, 9:28 and Article XVIII. Since a modern application is not possible, such portions of the Qur'an provide us today with historical background and moral and spiritual principles only.

574. 2:203 [3]. Arabic: *'-th-m*. See Article XIII.i.

575. 2:203 [5]. Arabic: *'-th-m*. See Article XIII.i.

576. 2:203 [6]. See note to 2:2.

وَاتَّقُوا اللَّهَ

And be in prudent fear⁵⁷⁷ of God

وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

And know that to him will you be gathered.

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ
الدُّنْيَا204. And among men is he whose speech concerning
the life of this world impresses thee

وَيُشْهِدُ اللَّهَ عَلَى مَا فِي قَلْبِهِ

And he calls God to witness over what is in his
heart

وَهُوَ أَلَدُّ الْخِصَامِ

And he is the most quarrelsome of debaters.⁵⁷⁸وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا
وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ205. And when he turns away he hastens through
the land to create corruption therein and
destroys tilth and progeny.

وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

And God loves not corruption.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ

206. And when it is said to him: Be thou in prudent
fear⁵⁷⁹ of God

577. 2:203 [7]. See note to 2:2.

578. 2:204 [3]. This verse and the two which follow are of one cloth with what precedes. This point becomes clear when we understand the etymological root of the word *hajj* as *debate* and accept that debate was at least part of the object of that pilgrimage which was binding upon the followers of the prophet until the instruction given at 9:28 which led later to the destruction by the first Muslims of *al masjid al harām* (see note to 9:28 and Article XVIII).

579. 2:206 [1]. See note to 2:2.

أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ۚ

Pride⁵⁸⁰ takes him with falsehood.⁵⁸¹

فَحَسْبُهُ جَهَنَّمُ ۚ

And Hell is his reckoning

وَلَبِئْسَ الْمِهَادُ

And an evil resting-place.

وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ أُتِغَاءً

207. And among men is he who sells his soul seeking the pleasure of God.

مَرْضَاتِ اللَّهِ ۚ

وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

And God is kind to the servants.⁵⁸²

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلَامِ

208. O you who heed warning:⁵⁸³ enter into surrender⁵⁸⁴ completely

كَافَّةً

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ

And follow not the footsteps of the *shayṭān*.

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

He is an open enemy to you.

580. 2:206 [2]. I.e. his own sense of greatness. Arabic: 'izzah – power, prestige, honour, respect and fame.

581. 2:206 [2]. Arabic: '-*th*-m. See Article XIII.i.582. 2:207 [2]. There is mention throughout of *the servants*. Implicit in this formulation is the fact that all people – knowingly or unknowingly – are the servants of God. The set is found at 2:207, 3:15, 3:20, 3:30, 3:182, 8:51, 22:10, 36:30, 40:31, 40:44, 40:48, 41:46, 50:11. All instances are footnoted and reference this verse.583. 2:208 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.584. 2:208 [1]. Arabic: *silm* – peace or submission or surrender. The Traditionalist attempts to conflate this abstract noun with the religion his forebears created. Any attempt to correlate later developments with this word is based in deceit. It is an abstract noun and should be understood as such. It is God who guides, not a religion nor the creators thereof (2:213).

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ

209. And if you slip after clear evidence has come to you

فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Then know that God is mighty, wise.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ

210. Await they save that God and the angels should come to them in the shadows of the clouds and the matter be settled?⁵⁸⁵

مِّنَ الْغَمَامِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ

وَالِلَّهِ تُرْجَعُ الْأُمُورُ

And unto God are matters⁵⁸⁶ referred.

سَلْ بَنِي إِسْرَءِيلَ كَمْ ءَاتَيْنَهُم مِّنْ ءَايَةٍ

211. Ask thou the children of Isrā'īl how many a clear proof⁵⁸⁷ we gave them.

بَيِّنَةٍ

وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ

And whoso changes the grace of God⁵⁸⁸ after it has come to him:

فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

God is severe in retribution.

زِينٍ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا

212. Made fair is the life of this world for those who are indifferent to warning⁵⁸⁹

وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا

And they deride those who heed warning.⁵⁹⁰

585. 2:210 [1]. I.e. do they expect that God should come and personally visit them and deliver proofs? Rather, God has provided proof and guidance in the Qur'an; we are to follow that.

586. 2:210 [2]. Lit.: *the matters*.

587. 2:211 [1]. Arabic: *āya*. See Article X.

588. 2:211 [2]. I.e. for denial (cf. 14:28).

589. 2:212 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

590. 2:212 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ ۖ

But those who are in prudent fear⁵⁹¹ will be above them on the Day of Resurrection.

وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

And God gives to whom he wills without reckoning.⁵⁹²

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

213. Mankind was one community

فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ

Then God raised up prophets as bearers of glad tidings and warners

وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ

And sent down with them the law⁵⁹³ aright⁵⁹⁴ that it might judge between men concerning that wherein they differed.

النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ ۚ

وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ

And there differed therein only those who were given it after clear evidence had come to them

مَا جَاءَتْهُمْ الْبَيِّنَاتُ

Through sectarian zealotry⁵⁹⁵ between them.

بَعْضًا بَيْنَهُمْ

فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ

But God guided those who heeded warning⁵⁹⁶ to that of the truth⁵⁹⁷ wherein they differed by his leave.

مِنَ الْحَقِّ بِإِذْنِهِ ۖ

591. 2:212 [3]. See note to 2:2.

592. 2:212 [4]. I.e. without a need to answer to anyone else on the part of the giver; without limit.

593. 2:213 [3]. Arabic: *al kitāb*. See Article XI.ii.

594. 2:213 [3]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi ii.).

595. 2:213 [5]. Arabic: *baghy*. See 2:90 and Article XIV.

596. 2:213 [6]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

597. 2:213 [6]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ

And God guides whom he wills to a straight path.

مُسْتَقِيمٍ

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ

214. If⁵⁹⁸ you think that you will enter the garden when there has not come to you the like⁵⁹⁹ of those who came and went⁶⁰⁰ before you:⁶⁰¹

مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ

مَسَّتْهُمْ الْبَأْسَاءُ وَالضَّرَاءُ

Affliction and adversity touched them

وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا

And they were shaken until the messenger and those who heeded warning⁶⁰² with him said: When is the help of God?⁶⁰³

مَعَهُ مَتَى نَصْرُ اللَّهِ

أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

In truth:⁶⁰⁴ the help of God is near.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ

215. They ask thee what they should spend.

قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ

Say thou: Whatever you spend of good:

فَلِلْوَالِدَيْنِ

For parents

598. 2:214 [1]. Arabic: *am*. See note to 21:21.

599. 2:214 [1]. Arabic: *mathal*. Rendered by default as *example*; particular contexts require *like* in English.

600. 2:214 [1]. Lit.: *passed*.

601. 2:214 [1]. I.e. if this is the claim.

602. 2:214 [3]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

603. 2:214 [3]. This is the answer to the condition posited at the beginning of the verse. The argument is: *if you expect anything other than what went before then consider this: you are no different*.

604. 2:214 [4]. Arabic: *alā*. See note to 2:12.

وَالْأَقْرَبِينَ

And close relatives

وَالْيَتَامَىٰ

And the fatherless⁶⁰⁵

وَالْمَسْكِينِ

And the needy

وَابْنِ السَّبِيلِ

And the wayfarer[...]⁶⁰⁶

وَمَا تَفْعَلُوا مِنْ خَيْرٍ

And whatever you do of good:

فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

God knows it.

كُتِبَ عَلَيْكُمُ الْقِتَالُ

216. Fighting is ordained for you⁶⁰⁷

وَهُوَ كُرْهُ لَكُمْ

Though⁶⁰⁸ it be loathsome to you.

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ

And it may be that you are averse to a thing and it is good for you.

وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ

And it may be that you love a thing and it is bad for you.

وَاللَّهُ يَعْلَمُ

And God knows

605. 2:215 [5]. Arabic: *yatāmā*. See 4:2.606. 2:215 [8]. Lit.: *the son of the road*. Sc. *that is what you should spend*.

607. 2:216 [1]. I.e. when necessary.

608. 2:216 [2]. Lit.: *And*.

وَأَنْتُمْ لَا تَعْلَمُونَ

And you know not.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ

217. They ask thee about the inviolable moon⁶⁰⁹قِتَالٍ فِيهِ^طWhether there be fighting during it.⁶¹⁰قُلْ قِتَالٌ فِيهِ كَبِيرٌ^ط

Say thou: Fighting during it is grave.

وَصَدُّ عَنِ سَبِيلِ اللَّهِ

But forsaking⁶¹¹ the path of God

وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ

And disbelief in it and the inviolable place of worship⁶¹²

وَإِخْرَاجُ أَهْلِهِ مِنْهُ

And the expulsion of its people therefrom

أَكْبَرُ عِنْدَ اللَّهِ^ج

Is graver with God.

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ^طAnd means of denial⁶¹³ is worse than killing.⁶¹⁴609. 2:217 [1]. Arabic: *al shahr al harām*. See 2:194. I.e. at such time as fighting is forbidden (by convention or treaty).610. 2:217 [2]. Lit: *Fighting is during it*.611. 2:217 [4]. Arabic: *ṣadda*. See note to 8:47.612. 2:217 [5]. Arabic: *al masjid al harām*. See Article IX.ii.613. 2:217 [8]. Arabic: *fitnah*. See note to 2:102.

614. 2:217 [8]. I.e. damnation through denial of God is worse than killing and being killed.

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ
دِينِكُمْ

And they will not cease fighting you until they
turn you from your doctrine⁶¹⁵

إِنْ أَسْتَطَعُوا

If they are able.

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ

And whoso among you turns from his
doctrine⁶¹⁶

فَيَمُتْ وَهُوَ كَافِرٌ

And dies as one who spurns guidance while
claiming virtue:⁶¹⁷

فَأُولَئِكَ حَبِطَتْ أَعْمَلُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ

These: their works are vain in this world and in
the hereafter.

وَأُولَئِكَ أَصْحَابُ النَّارِ

And these are the companions of the fire

هُمْ فِيهَا خَالِدُونَ

Wherein they abide eternally.

إِنَّ الَّذِينَ ءَامَنُوا

218. Those who heed warning⁶¹⁸

وَالَّذِينَ هَاجَرُوا

And those who emigrate

615. 2:217 [9]. Arabic: *dīn*. See Article VII.

616. 2:217 [11]. Arabic: *dīn*. See Article VII.

617. 2:217 [12]. Arabic: *kāfir*. Typically rendered *an unbeliever*. See 2:19 and Article II.iii. Lit.: *And dies and he is*.

618. 2:218 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَجَاهِدُوا فِي سَبِيلِ اللَّهِ

And strive for the cause of God

أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ

These hope for the mercy of God.

وَاللَّهُ غَفُورٌ رَحِيمٌ

And God is forgiving, merciful.

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ﴾

219. They ask thee about the intoxicant and games of chance.

قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ

Say thou: In both are great falsehood,⁶¹⁹ and benefits for men

وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا

But their falsehood⁶²⁰ is greater than their benefits.

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ

And they ask thee what they should spend.

قُلِ الْعَفْوَ

Say thou: The surplus.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

Thus does God make plain⁶²¹ to you the proofs⁶²²

لَعَلَّكُمْ تَتَفَكَّرُونَ

That you might reflect

فِي الدُّنْيَا وَالْآخِرَةِ

220. Concerning this world and the hereafter.

619. 2:219 [2]. Arabic: *'th-m*. See Article XIII.i.

620. 2:219 [3]. Arabic: *'th-m*. See Article XIII.i.

621. 2:219 [6]. Arabic: *bayyana*. See 2:69.

622. 2:219 [6]. Arabic: *āyāt*. See Article X.

وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ

And they ask thee about the fatherless.⁶²³

قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۖ

Say thou: Improvement for them is best.

وَإِنْ تُخَالِطُوهُمْ

And if you associate with them

فَاِخْوَانُكُمْ ۖ

Then are they your brothers.

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۖ

And God knows the worker of corruption from the doer of right.

وَلَوْ شَاءَ اللَّهُ لَأَعْتَبَكُمْ ۖ

And had God willed he would have caused distress for you.⁶²⁴

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

God is mighty, wise.

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَنَّ ۚ

221. And marry not the idolatresses⁶²⁵ until they believe.

وَلَا مَمْلُوكَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ

And a believing slave girl⁶²⁶ is better than an idolatress⁶²⁷ though she impress you.

أَعْجَبَتْكُمْ ۚ

623. 2:220 [2]. Arabic: *yatāmā*. See 4:2.

624. 2:220 [7]. I take the purport of this clause to be – at least in part – that it is a benefit to us that God did not lay upon us set amounts to spend; we are meant to use our own judgment.

625. 2:221 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

626. 2:221 [2]. Arabic: *(al) mu'min*. See note to 8:2.

627. 2:221 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا^{٦٢٨}

And give not in marriage to the idolaters⁶²⁸ until they believe.

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ

And a believing slave⁶²⁹ is better than an idolater⁶³⁰ though he impress you.

أَعْجَبَكُمْ^{٦٢٩}

أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ^{٦٣٠}

These invite to the fire.

وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ

And God invites to the garden

وَالْمَغْفِرَةِ بِإِذْنِهِ^{٦٣١}

And forgiveness by his leave.

وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ

And he makes plain⁶³¹ his proofs⁶³² to men

لَعَلَّهُمْ يَتَذَكَّرُونَ

That they might take heed.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ^{٦٣٢}

222. And they ask thee about menstruation.

قُلْ هُوَ أَذًى

Say thou: It is a hindrance:⁶³³

فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ^{٦٣٣}

Keep away from women during menstruation

628. 2:221 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.
629. 2:221 [4]. Arabic: *(al) mu'min*. See note to 8:2.
630. 2:221 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.
631. 2:221 [8]. Arabic: *bayyana*. See 2:69.
632. 2:221 [8]. Arabic: *āyāt*. See Article X.
633. 2:222 [2]. Arabic: *'-dh-y*. See Article XII.

وَلَا تَقْرُبُوهُمْ حَتَّىٰ يَطْهَرُوا^ط

And approach them not until they be clean.

فَإِذَا تَطَهَّرْنَ

And when they have purified themselves:

فَاتَّوْهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ^ج

Approach them in what manner⁶³⁴ God has commanded you.

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

God loves those who repent

وَيُحِبُّ الْمُتَطَهِّرِينَ

And he loves those who purify themselves.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ

223. Your women are your tilth

فَاتُّوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ^ط

So approach your tilth as you will.

وَقَدِّمُوا لِأَنفُسِكُمْ^ج

And send ahead of you for your souls.

وَاتَّقُوا اللَّهَ

And be in prudent fear⁶³⁵ of God

وَأَعْلَمُوا أَنَّكُمْ مُّلَقَوهُ^ط

And know that you will meet him.

وَبَشِّرِ الْمُؤْمِنِينَ

And bear thou glad tidings to the believers.⁶³⁶

634. 2:222 [6]. Arabic: *min haythu*. See note to 2:149.

635. 2:223 [4]. See note to 2:2.

636. 2:223 [6]. Arabic: *(al) mu'minūn*. See note to 8:2.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا

224. And make not God a cover for your oaths to keep you from virtue.

وَتَتَّقُوا

And be in prudent fear⁶³⁷

وَتُصْلِحُوا بَيْنَ النَّاسِ

And make right between men.

وَاللَّهُ سَمِيعٌ عَلِيمٌ

And God is hearing, knowing.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ

225. God takes you not to task for vain speech in your oaths

وَلَكِنْ يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ

But he takes you to task for what your hearts earn.⁶³⁸

وَاللَّهُ غَفُورٌ حَلِيمٌ

And God is forgiving, forbearing.

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ

226. For those who forswear their wives is a wait of four moons.⁶³⁹

أَشْهُرٍ

فَإِنْ فَاءُوا

But if they return:⁶⁴⁰

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

God is forgiving, merciful.

637. 2:224 [2]. See note to 2:2.

638. 2:225 [2]. I.e. for what you really mean.

639. 2:226 [1]. Arabic: *shahr* – moon, month. My opinion is that in all cases where moons are the measure it means the period from one new moon to another. See also 2:189.

640. 2:226 [2]. I.e. if they change their minds.

وَإِنْ عَزَمُوا الطَّلَاقَ

227. And if they decide upon divorce.⁶⁴¹

فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

God is hearing, knowing.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

228. And divorced women shall wait by themselves three menstrual courses.

وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ

And it is not lawful for them to conceal what God has created in their wombs

فِي أَرْحَامِهِنَّ

إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

If they believe in⁶⁴² God and the Last Day.

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ

And their husbands have more right⁶⁴³ to take them back during that⁶⁴⁴ if they desire right ordering.

أَرَادُوا إِصْلَاحًا

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

And due to women⁶⁴⁵ is the like⁶⁴⁶ of what is due from them according to what is fitting⁶⁴⁷

وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

But men have a degree⁶⁴⁸ over women.⁶⁴⁹

641. 2:227 [1]. Arabic: *ṭalāq*. While translated as *divorce*, this does not fully convey the sense; the Qur'anic entry into and exit from married status is something for which Western culture has no exact parallel.

642. 2:228 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.

643. 2:228 [4]. Arabic: *ahaqq*-. See Article XIX.

644. 2:228 [4]. I.e. over the period of four moons (cf. 2:226).

645. 2:228 [5]. Lit.: *they* (feminine plural).

646. 2:228 [5]. I.e. of rights.

647. 2:228 [5]. Arabic: *ma'rūf*. See 2:178.

648. 2:228 [6]. The context is clear: in the case of reconciliation, ultimate responsibility for initiative falls to the man.

649. 2:228 [6]. Lit.: *them* (feminine plural).

وَاللَّهُ عَزِيزٌ حَكِيمٌ

And God is mighty, wise.

الطَّلُقُ مَرَّتَانٍ^ط

229. Divorce is twice

فَإِمْسَاكِ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ^طThen retaining according to what is fitting⁶⁵⁰ or releasing with good conduct.

وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا ءَاتَيْتُمُوهُنَّ شَيْئًا

And it is not lawful for you to take anything from what you have given women⁶⁵¹إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ^طSave if they⁶⁵² fear⁶⁵³ that they⁶⁵⁴ might not uphold the limits of God.

فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ

Then if you⁶⁵⁵ fear⁶⁵⁶ that they⁶⁵⁷ will not uphold the limits of God:فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ^طThey⁶⁵⁸ do no wrong⁶⁵⁹ in that she free herself thereby.⁶⁶⁰

تِلْكَ حُدُودُ اللَّهِ

Those are the limits of God:

650. 2:229 [2]. Arabic: *ma'rūf*. See 2:178.651. 2:229 [3]. Lit.: *them* (feminine plural).

652. 2:229 [4]. Grammar: dual.

653. 2:229 [4]. I.e. have reason to fear. See note to 2:182.

654. 2:229 [4]. Grammar: dual.

655. 2:229 [5]. A careful reading indicates the involvement of an outside party made up of believers.

656. 2:229 [5]. I.e. have reason to fear. See note to 2:182.

657. 2:229 [5]. Grammar: dual.

658. 2:229 [6]. Grammar: dual.

659. 2:229 [6]. Arabic: *junāḥ*. See Article XIII.ii.

660. 2:229 [6]. I.e. the man has no claim over that which he has given the woman. However, the woman can choose to return what she likes to him if she wishes to in order to facilitate an exit the marriage.

فَلَا تَعْتَدُوها

Transgress them not.

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ

And whoso transgresses the limits of God:

فَأُولَئِكَ هُمُ الظَّالِمُونَ

These are the wrongdoers.⁶⁶¹

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى
تَنْكِحَ زَوْجًا غَيْرَهُ

230. And if he divorce her⁶⁶² she is not lawful to him thereafter until she marry a spouse other than him.

فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا

Then if he⁶⁶³ divorce her they⁶⁶⁴ do no wrong⁶⁶⁵ to return to each other

إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ

If they⁶⁶⁶ consider that they⁶⁶⁷ will uphold the limits of God.

وَتِلْكَ حُدُودُ اللَّهِ

And those are the limits of God.

يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

He makes them plain⁶⁶⁸ for people who know.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ

231. And when you divorce women and their term be reached:

661. 2:229 [10]. **Qur'anic usage:** *ẓālimūn*. This is generally (and correctly) rendered by the Traditionalist as *wrongdoers*. However, the Qur'anic usage here adds a perspective which is easily lost today, namely: *whoso transgresses the limits of God*. I render *ẓālimūn* as *wrongdoers* throughout but reference each instance to this verse.

662. 2:230 [1]. I.e. if he does it a second time.

663. 2:230 [2]. I.e. the second husband.

664. 2:230 [2]. Grammar: dual.

665. 2:230 [2]. Arabic: *junāḥ*. See Article XIII.ii.

666. 2:230 [3]. Grammar: dual.

667. 2:230 [3]. Grammar: dual.

668. 2:230 [5]. Arabic: *bayyana*. See 2:69.

فَأَمْسِكُوهُمْ بِمَعْرُوفٍ

Retain them according to what is fitting⁶⁶⁹

أَوْ سَرِّحُوهُمْ بِمَعْرُوفٍ

Or release them according to what is fitting.⁶⁷⁰

وَلَا تُمْسِكُوهُمْ ضِرَارًا لِّتَعْتَدُوا

And retain them not through harm that you might transgress.

وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ

And whoso does that has wronged his soul.

وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا

And make not mockery of the proofs⁶⁷¹ of God.

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ

And remember the grace of God towards you and what he has sent down to you of the law⁶⁷²

عَلَيْكُمْ مِنَ الْكِتَابِ

And the wisdom⁶⁷³ whereby he exhorts you.

وَالْحِكْمَةَ يَعِظُكُمْ بِهِ

And be in prudent fear⁶⁷⁴ of God.

وَاتَّقُوا اللَّهَ

And know that God knows all things.

وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

232. And when you divorce women and their term be reached:

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ

669. 2:231 [2]. Arabic: *ma'rūf*. See 2:178.

670. 2:231 [3]. Arabic: *ma'rūf*. See 2:178.

671. 2:231 [6]. Arabic: *āyāt*. See Article X.

672. 2:231 [7]. Arabic: *al kitāb*. See Article XI.ii.

673. 2:231 [8]. See note at 33:34.

674. 2:231 [9]. See note to 2:2.

فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ

Hinder not their marrying their spouses

إِذَا تَرَصَدُوا بَيْنَهُمْ بِالْمَعْرُوفِ ۖ

When they come to terms according to what is fitting.⁶⁷⁵

ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ

That whereto is exhorted he who among you believes in⁶⁷⁶ God and the Last Day

بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ

ذَلِكَمُ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۖ

That is purer and cleaner for you.

وَاللَّهُ يَعْلَمُ

And God knows

وَأَنْتُمْ لَا تَعْلَمُونَ

And you know not.

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ

233. And mothers shall suckle their children two whole years

كَامِلَيْنِ ۖ

لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۚ

For such as wish to complete the suckling.

675. 2:232 [3]. Arabic: *ma'rūf*. See 2:178.

676. 2:232 [4]. See note to 58:4 for Qur'anic usage of *to believe in*.

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ
بِالْمَعْرُوفِ ۚ

And upon the father is their⁶⁷⁷ provision and
their⁶⁷⁸ clothing according to what is fitting.⁶⁷⁹

لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ

No soul is burdened save to its capacity.

لَا تُضَارَّ وُلْدَةٌ بِوَلَدِهَا ۚ

A mother shall not be hurt by her child

وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ ۚ

Nor he to whom the child is born by his child.

وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۚ

And upon the heir is the like of that.⁶⁸⁰

فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا
وَتَشَاوُرٍ ۚ

And if they⁶⁸¹ desire weaning by mutual
consent and consultation between them⁶⁸²

فَلَا جُنَاحَ عَلَيْهِمَا ۚ

Then they⁶⁸³ do no wrong.⁶⁸⁴

وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ

And if you desire to seek one to suckle your
children

677. 2:233 [3]. Grammar: feminine plural.

678. 2:233 [3]. Grammar: feminine plural.

679. 2:233 [3]. Arabic: *ma'rūf*. See 2:178.

680. 2:233 [7]. Anyone inheriting from one with a dependent inherits the deceased's responsibilities.

681. 2:233 [8]. Grammar: dual.

682. 2:233 [8]. Grammar: dual.

683. 2:233 [9]. Grammar: dual.

684. 2:233 [9]. Arabic: *junāh*. See Article XIII.ii.

فَلَا جُنَاحَ عَلَيْكُمْ

Then you do no wrong⁶⁸⁵

إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ ۖ

When you ensure the safety of what you have brought⁶⁸⁶ according to what is fitting.⁶⁸⁷

وَاتَّقُوا اللَّهَ

And be in prudent fear⁶⁸⁸ of God.

وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

And know that God sees what you do.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا

234. And those of you who die and leave behind them wives

يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ

They⁶⁸⁹ shall wait by themselves four moons⁶⁹⁰ and ten.⁶⁹¹

فَإِذَا بَلَغْنَ أَجَلَهُنَّ

And when their⁶⁹² term be reached

فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي

Then you do no wrong⁶⁹³ in what they⁶⁹⁴ do concerning themselves according to what is fitting.⁶⁹⁵

أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۖ

And God is aware of what you do.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

685. 2:233 [11]. Arabic: *junāh*. See Article XIII.ii.
686. 2:233 [12]. I.e. the infant.
687. 2:233 [12]. Arabic: *ma'rūf*. See 2:178.
688. 2:233 [13]. See note to 2:2.
689. 2:234 [2]. Grammar: feminine plural.
690. 2:234 [2]. Arabic: *shahr* – moon, month.
691. 2:234 [2]. I.e. four months and ten days.
692. 2:234 [3]. Grammar: feminine plural.
693. 2:234 [4]. Arabic: *junāh*. See Article XIII.ii.
694. 2:234 [4]. Grammar: feminine plural.
695. 2:234 [4]. Arabic: *ma'rūf*. See 2:178.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ
خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ

235. And you do no wrong⁶⁹⁶ in what you intimate to women of engagement or hide within yourselves

عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ

(God knows that you will remember them)⁶⁹⁷

وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا
قَوْلًا مَعْرُوفًا

But make not nor take an oath with them⁶⁹⁸ secretly save that you speak a fitting⁶⁹⁹ word.⁷⁰⁰

وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ
الْكِتَابُ أَجَلَهُ

And decide not upon the marriage contract until the law⁷⁰¹ reaches its term.

وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ

And know that God knows what is within your souls

فَاخْذَرُوهُ

So fear him.

وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

And know that God is forgiving, forbearing.

696. 2:235 [1]. Arabic: *junāh*. See Article XIII.ii.

697. 2:235 [2]. Grammar: feminine plural.

698. 2:235 [3]. Grammar: feminine plural.

699. 2:235 [3]. Arabic: *ma'rūf*. See 2:178.

700. 2:235 [3]. Arabic: *qawl* – speech; teaching, doctrine; saying, word.

701. 2:235 [4]. Arabic: *al kitāb*. See Article XI.ii.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ
تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً
وَمَتَّعُوهُنَّ

236. You do no wrong⁷⁰² if you divorce women when you have neither touched them nor appointed for them an obligation.⁷⁰³

But make them a gift

عَلَى الْمَوْسِعِ قَدْرُهُ

The wealthy according to his means

وَعَلَى الْمُقْتَرِ قَدْرُهُ

And the straitened according to his means.

مَتَّعًا بِالْمَعْرُوفِ^ط

A gift according to what is fitting⁷⁰⁴

حَقًّا عَلَى الْمُحْسِنِينَ

Is binding upon⁷⁰⁵ the doers of good.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ
وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً

237. And if you divorce them before you have touched them but have appointed for them an obligation⁷⁰⁶

فَنِصْفُ مَا فَرَضْتُمْ

Then half of what you appointed⁷⁰⁷

إِلَّا أَنْ يَعْفُونَ

Save that they forgo it

702. 2:236 [1]. Arabic: *junāḥ*. See Article XIII.ii.

703. 2:236 [1]. I.e. a dowry.

704. 2:236 [5]. Arabic: *ma'rūf*. See 2:178.

705. 2:236 [6]. Arabic: *ḥaqqan 'alā*. See Article XIX (ḥaqq- i.).

706. 2:237 [1]. I.e. a dowry.

707. 2:237 [2]. I.e. women may keep this as their right.

أَوْ يَغْفُورَ الَّذِي بِيَدِهِ عَقْدَةُ النِّكَاحِ ۚ

Or he forgo it in whose hand is the marriage contract.⁷⁰⁸

وَأَنْ تَغْفُوا أَقْرَبَ لِلتَّقْوَىٰ ۚ

And to forgo is nearer to prudent fear.⁷⁰⁹

وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ۚ

And forget not kindness among you.

إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

God sees what you do.

حُفِظُوا عَلَى الصَّلَوَاتِ

238. Keep to the duties⁷¹⁰

وَالصَّلَاةِ الْوُسْطَىٰ

And to the duty⁷¹¹ between extremes.⁷¹²

وَقُومُوا لِلَّهِ

And stand up for God

قَانِتِينَ

Devoutly dutiful.⁷¹³

708. 2:237 [4]. The woman has a right to half the dowry promised; the man may choose to make her a gift of the second half also; the woman may choose to release him from the half to which she is entitled.

709. 2:237 [5]. See note to 2:2.

710. 2:238 [1]. Arabic: *ṣalawāt*. I.e. such duties as are incumbent. See note to 2:3, and Article III. Generically, *ṣalawāt* denotes duties.

711. 2:238 [2]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty.

712. 2:238 [2]. Arabic: *wuṣṭā*. This word occurs once. The Traditionalist claims a specific and specious religious value for it (namely a 'middle' prayer – one which he takes to be what he thinks of as the afternoon prayer, and claims to know the details of; his entire concept of prayer (and the number thereof) originates in a literature which bears no relation to the Qur'an, and I reject it as both without foundation and intrinsically repugnant to a revelation claiming to be preserved and complete). The facts as found in the Qur'an are these: the *w-s-ṭ* root occurs 5 times (2:143, 2:238, 5:89, 100:5, 68:28) and in all cases it denotes a middle-point between extremes; the meaning of *ṣalāt* is established on a Qur'anic basis (Article III) as *duty*; the Qur'anically established value for *ṣalāt* fits perfectly with a Qur'anically consistent value for the *w-s-ṭ* root. There are no convincing Qur'anic grounds I know of for rendering this collocation other than as I have done.

713. 2:238 [4]. I.e. stand up for God by remaining in prudent fear of him and obeying what he has commanded.

فَإِنْ خِفْتُمْ

239. And should you fear⁷¹⁴

فَرَجَالًا أَوْ رُكْبَانًا

Then walking or riding.⁷¹⁵

فَإِذَا أَمِنْتُمْ

And when you are secure

فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا

Then remember God as he taught you what you knew not.⁷¹⁶

تَعْلَمُونَ

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا

240. And those among you who die and leave behind them wives

وَصِيَّةٌ لِّأَزْوَاجِهِمْ مَّتَعًا إِلَى الْحَوْلِ غَيْرَ

The bequest to their wives is provision for a year without expulsion.

إِخْرَاجٍ

فَإِنْ خَرَجْنَ

Then if they leave:⁷¹⁷

فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي

You do no wrong⁷¹⁸ in what they do concerning themselves according to what is fitting.⁷¹⁹

أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ

714. 2:239 [1]. I.e. have reason to fear. See note to 2:182. I take the meaning here to be: should you have reason to fear that you have erred in the matter of right dealings concerning marriage.
 715. 2:239 [2]. I.e. on the go; do the best you can at the time.
 716. 2:239 [4]. Cf. 2:151.
 717. 2:240 [3]. I.e. if they leave after provision has been made for them.
 718. 2:240 [4]. Arabic: *junāh*. See Article XIII.ii.
 719. 2:240 [4]. Arabic: *ma'rūf*. See 2:178.

وَاللَّهُ عَزِيزٌ حَكِيمٌ

And God is mighty, wise.

وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِمَا مَعْرُوفٍ ۚ حَقًّا عَلَى
الْمُتَّقِينَ

241. And for divorced women provision according to what is fitting⁷²⁰ is binding upon⁷²¹ those of prudent fear.⁷²²

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

242. Thus does God make plain⁷²³ to you his proofs⁷²⁴

لَعَلَّكُمْ تَعْقِلُونَ

That you might use reason.⁷²⁵

۞ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ
وَهُمْ أُكُوفٌ حَذَرَ الْمَوْتِ

243. Hast thou not considered those who left⁷²⁶ their habitations in their thousands⁷²⁷ for fear of death

فَقَالَ لَهُمْ اللَّهُ مُوتُوا

And to whom God said: Die?

ثُمَّ أَحْيَاهُمْ

Then gave he them life.

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ

God is bountiful towards men

720. 2:241 [1]. Arabic: *ma'rūf*. See 2:178.

721. 2:241 [1]. Arabic: *ḥaqqan 'alā*. See Article XIX (ḥaqq- i.).

722. 2:241 [1]. See note to 2:2.

723. 2:242 [1]. Arabic: *bayyana*. See 2:69.

724. 2:242 [1]. Arabic: *āyāt*. See Article X.

725. 2:242 [2]. From 2:219 through to this point is cut from whole cloth – the best and right treatment of women and children – beginning with discouragement of the use of alcohol and gambling (two vices from which countless families have suffered, predominantly at the hands of fathers).

726. 2:243 [1]. Arabic: *kharaḡa* – to leave. This is the same verb as used at 2:240, indicating a thematic and didactic connection between the two verses.

727. 2:243 [1]. Lit: *and they thousands*.

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

But most men are not grateful.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ

244. And fight for the cause of God.

وَأَعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

And know that God is hearing, knowing.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا

245. Who is it who will lend to God a goodly loan⁷²⁸ that he might multiply it by many multiples to him?

فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً

وَاللَّهُ يَاقِبِضُ وَيَبْصِطُ

And God constricts and expands.

وَالِيهِ تُرْجَعُونَ

And to him will you be returned.

أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مِنْ بَنِي إِسْرَءِيلَ مِنْ

246. Hast thou not considered the eminent ones of the children of Isrā'īl after Mūsā

بَعْدَ مُوسَى

إِذْ قَالُوا لِنَبِيِّنَا لَهُمْ

When they said to a prophet unto them:

أَبْعَثْ لَنَا مَلِكًا

Raise thou up for us a king

نُقَاتِلُ فِي سَبِيلِ اللَّهِ

We will fight for the cause of God?

728. 2:245 [1]. Comparison and consideration of all instances of this word (2:245, 5:12, 57:11, 57:18, 64:17, 73:20) make clear that what is meant is wealth spent on fighting in the way of God.

قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ
أَلَّا تُقَاتِلُوا^ط

He said: Would you – if fighting be ordained for you – not fight?

قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ
أُخْرِجْنَا مِنْ دِيرِنَا وَأَبْنَاءِنَا^ط

They said: And should we not fight for the cause of God when we and our children have been expelled from our homes?

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا
مِّنْهُمْ^{س هـ ط}

But when fighting was ordained for them they turned away save a few of them.

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ^ط

And God knows the wrongdoers.⁷²⁹

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ
طَالُوتَ مَلِكًا^ج

247. And their prophet said to them: God has raised up for you Ṭālūt⁷³⁰ as king.

قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ
أَحَقُّ بِالْمُلْكِ مِنْهُ^ط

They said: How can for him be dominion over us when we have more right⁷³¹ to dominion than he

وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ^ج

When he has not been given abundance of wealth?

729. 2:246 [8]. Arabic: *ẓālimūn*. See 2:229.

730. 2:247 [1]. Typically identified with Old Testament Saul.

731. 2:247 [2]. Arabic: *aḥaqq-*. See Article XIX.

قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ

He said: God has chosen him over you and increased him in extent of knowledge and stature.

بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ط

وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ ج

And God bestows his dominion upon whom he wills.

وَاللَّهُ وَسِعَ عَلِيمٌ

And God encompasses, knows.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ

248. And their prophet said to them: A proof⁷³² of his dominion is that there will come to you a heart⁷³³ wherein is tranquillity from your lord

يَأْتِيَكُمْ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ

وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ

And a remnant of what the house of Mūsā and the house of Hārūn⁷³⁴ left⁷³⁵ borne by angels.

تَحْمِلُهَا الْمَلَائِكَةُ ج

إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ

In that is a proof⁷³⁶ for you if you be believers.⁷³⁷

مُؤْمِنِينَ

732. 2:248 [1]. Arabic: *āya*. See Article X.

733. 2:248 [1]. Arabic: *tābūt* (see Lane p. 321). Said to mean *ark*, *box*. I agree with Muhammad Asad – who in turn agrees with Zamakhshari – who says that identification here of *tābūt* with the Jewish Ark of the Covenant is derived from Talmudic legends, and that the actual reference is to the heart.

734. 2:248 [2]. Typically identified with Old Testament Aaron.

735. 2:248 [2]. I.e. a heart to stand and fight in the cause of God, echoing the deeds of Mūsā and Hārūn. Such deeds marked the reign of Ṭālūt (typically identified with Old Testament Saul), instances of which are given in summary in the following verses.

736. 2:248 [3]. Arabic: *āya*. See Article X.

737. 2:248 [3]. Arabic: *(al) mu'minūn*. See note to 8:2. See grammar note at 2:91.

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ

249. Then when Ṭālūt⁷³⁸ set out with his forces⁷³⁹ he said: God will try you with a river:

مُبْتَلِيكُمْ بِنَهَرٍ

فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي

Whoso drinks thereof is not of me

وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ

And whoso tastes it is not of me save he who scoops up a handful with his hand.

غُرْفَةً بِيَدِهِ^ج

فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ^ج

And they drank thereof save a few of them.

فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا

When he had crossed it – he and those who heeded warning⁷⁴⁰ with him – they said:

لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ^ج

We have no power this day against Jālūt⁷⁴¹ and his forces.

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُّلْقُوا اللَّهَ كَم

Said those who knew that they should meet God: How many a small host has overcome a mighty host by God's leave!

مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ^ط

وَاللَّهُ مَعَ الصَّابِرِينَ

And God is with the patient.⁷⁴²

738. 2:249 [1]. Typically identified with Old Testament Saul.

739. 2:249 [1]. Lit.: *the forces*.

740. 2:249 [5]. Arabic: *allaḥḥina āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv. Here: those who had obeyed the command not to drink water at the river.

741. 2:249 [6]. Typically identified with Old Testament Goliath.

742. 2:249 [8]. Arabic: *al ṣābirūn*. See 2:155.

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا

250. But when they emerged against Jālūt and his forces they said:

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا

Our lord: pour thou out patience upon us and make thou firm our feet.

وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

And help thou us against the people who spurn guidance while claiming virtue.⁷⁴³

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ

251. And they defeated them by God's leave.

وَقَتَلَ دَاوُدُ جَالُوتَ

And Dāwūd⁷⁴⁴ killed Jālūt.

وَعَزَّاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا

And God gave him dominion and wisdom⁷⁴⁵ and taught him of what he willed.

يَشَاءُ

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ

And were God not to repel some people by means of others the earth should become corrupt

لَفَسَدَتِ الْأَرْضُ

وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

But God is bountiful towards all mankind.

743. 2:250 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii. One should remember that this term – at least as defined in the Qur'an and applied in this work – references a particular type of deluded hypocrite. With this in mind, I take this instance to refer to that part of the army the forces of Tālūt (typically identified with Old Testament Saul) had left at the river and which those speaking here now identify as an enemy; they have an enemy both before them and behind them. This clause repeats at the very end of this chapter.

744. 2:251 [2]. Typically identified with Old Testament David.

745. 2:251 [3]. See note at 33:34.

- تِلْكَ ءَايَاتُ اللَّهِ 252. Those are the proofs⁷⁴⁶ of God
- نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ج We recite them to thee aright.⁷⁴⁷
- وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ And thou art among the emissaries.
- تِلْكَ الرُّسُلُ 253. Those are the messengers:⁷⁴⁸
- فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ We gave preference to some over others.
- مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ Among them are those with whom God spoke.
- وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ج And he raised some among them in degree.⁷⁴⁹
- وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ط And we gave 'Isā,⁷⁵⁰ son of Maryam⁷⁵¹ clear evidence and strengthened him with the Spirit of Holiness.
- وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِّنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ And had God willed there would not have fought one another those who came after them after clear evidence had come to them.

746. 2:252 [1]. Arabic: *āyāt*. See Article X.747. 2:252 [2]. Arabic: *bil haqqi*. See Article XIX (bil haqqi ii.).

748. 2:253 [1]. I.e. those among whom thou art an emissary.

749. 2:253 [4]. Lit.: *degrees*.

750. 2:253 [5]. See Articles XVIII and XXI.

751. 2:253 [5]. See Articles XVIII and XXI.

وَلَكِنْ اٰخْتَلَفُوْا

But they differed:

فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ

Some of them believed and some denied.

وَلَوْ شَاءَ اللّٰهُ مَا اُقْتَتِلُوْا

And had God willed they would not have fought one another.

وَلَكِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ

But God does what he intends.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ

254. O you who heed warning:⁷⁵² spend of what we have provided you before there comes a day wherein is neither commerce

مِّنْ قَبْلِ اَنْ يَّآتِيَ يَوْمٌ لَا يَبِيعُ فِيْهِ

وَلَا خُلَّةٌ

Nor friendship

وَلَا شَفَعَةٌ

Nor intercession.

وَالْكَافِرُوْنَ

And those who spurn guidance while claiming virtue⁷⁵³

هُمُ الظّٰلِمُوْنَ

They are the wrongdoers.⁷⁵⁴

اللّٰهُ

255. God:

752. 2:254 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

753. 2:254 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

754. 2:254 [5]. Arabic: *ẓālimūn*. See 2:229.

لَا إِلَهَ إِلَّا هُوَ

There is no god save he⁷⁵⁵

الْحَيُّ الْقَيُّومُ

The Living, the Eternal.

لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ

Neither slumber nor sleep overtake him.

لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ

Unto him belongs what is in the heavens and what is in the earth.

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

Who can intercede with him save by his leave?

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

He knows what is at their time⁷⁵⁶ and what following them.

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

And they encompass nothing of his knowledge save what he wills.

وَسِعَ كُرْسِيُّهُ السَّمُوتِ وَالْأَرْضَ

His throne overspreads the heavens and the earth

وَلَا يَئُودُهُ حِفْظُهُمَا

And the sustaining thereof⁷⁵⁷ wearies him not.

وَهُوَ الْعَلِيُّ الْعَظِيمُ

And he is the Exalted, the Tremendous.

755. 2:255 [2]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

756. 2:255 [7]. Lit: *between their hands*. See note to 2:66.

757. 2:255 [10]. Grammar: dual.

لَا إِكْرَاهَ فِي الدِّينِ ط

256. No compulsion is there in doctrine.⁷⁵⁸

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ج

Sound judgment is clear from error.

فَمَنْ يَكْفُرْ بِالطُّغُوتِ وَيُؤْمِنْ بِاللَّهِ

And whoso denies idols⁷⁵⁹ and believes in⁷⁶⁰
God:

فَقَدْ أَسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ

He has grasped a firm handhold which has no
break.

لَهَا ظ

وَاللَّهُ سَمِيعٌ عَلِيمٌ

And God is hearing, knowing.

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا

257. God is the ally of those who heed warning⁷⁶¹

يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ط

He brings them out of darkness⁷⁶² into the light.758. 2:256 [1]. Arabic: *dīn*. See Article VII.759. 2:256 [3]. Arabic: *tāghūt*. The root of this word is connected with *excess*, *transgression* and *falsity*. From the general contexts in which it is found I take *tāghūt* to indicate a false, oppressive order, and belief in the same. Modern society pretends to be secular. It is anything but that. It is run by highly religious Satanic orders, a fact which is visible to anyone with even moderate levels of discernment or investigative powers. Any object of attention and dedication, whether physical, mental or spiritual, which denies the right of the Creator of the Universe to be acknowledged and denies his laws is an idol. As Confucius famously noted: *Signs and symbols rule the world, not rules and law*. Archetypal signs and symbols are understood by the ruling elite and, generally, worshipped unconsciously by those over whom they rule. In my opinion, this is the underlying sense of *tāghūt* and of idols and idolatry in general.760. 2:256 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.761. 2:257 [1]. **Qur'anic definition:** *alladhīna āmanū*. Typically rendered *those who believe*. The definition of *alladhīna āmanū* is derived by comparison with its antonym. We know from the Qur'anic definition at 2:6 that *alladhīna kafarū* means *those who are indifferent to warning*. At 2:257 this known value is set in unambiguous contradistinction with *alladhīna āmanū*. The Qur'anic value for *alladhīna āmanū*, then, is *those who heed warning* and is rendered as such throughout. All instances are footnoted and reference this verse. See Article II.iv.762. 2:257 [2]. Lit.: *darknesses*.

وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ

And those who are indifferent to warning,⁷⁶³
their allies are idols⁷⁶⁴

يُخْرِجُونَهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ

They bring them out of the light into
darkness.⁷⁶⁵

أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ

These are the companions of the fire

هُم فِيهَا خَالِدُونَ

Wherein they abide eternally.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ ۚ

258. Hast thou not considered the one who disputed
with Ibrāhim concerning his lord since God had
given him dominion?

أَنۢ ءَاتَاهُ اللَّهُ الْمُلْكَ

إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ

When Ibrāhim said: My lord is he who gives life
and gives death

قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ

He said: I give life and give death.

قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ

Ibrāhim said: God brings the sun from the east

الْمَشْرِقِ

فَأْتِ بِهَا مِنَ الْمَغْرِبِ

So bring thou it from the west.

763. 2:257 [3]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

764. 2:257 [3]. Arabic: *ṭāghūt*. See 2:256.

765. 2:257 [4]. Lit.: *darknesses*.

فَبُهِتَ الَّذِي كَفَرَ^{٧٦٦}

Then was the one indifferent to warning⁷⁶⁶ lost for words.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And God guides not the wrongdoing⁷⁶⁷ people[...]⁷⁶⁸

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ

259. Or⁷⁶⁹ like one passing by a city

وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا

When it was desolate:⁷⁷⁰

قَالَ أَنَّى يُحْيِي هَٰذَا اللَّهُ بَعْدَ مَوْتِهَا^{٧٦٧}

He said: How will God give life to this after its death?

فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ

So God caused him to die a hundred years

ثُمَّ بَعَثَهُ^{٧٦٨}

Then raised him up.

قَالَ كَمْ لَبِثْتُ^{٧٦٩}

He said: How long hast thou tarried?

قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ^{٧٧٠}

Said he: I have tarried a day or part of a day.

قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ

He said: The truth is:⁷⁷¹ thou hast tarried a hundred years:

766. 2:258 [6]. Arabic: *alladhīna kafarū* (here singular: *alladhī kafara*). Typically rendered *the unbeliever*. See 2:6 and Article II.i.
767. 2:258 [7]. Sc. *so be not among them*.
768. 2:258 [7]. Arabic: *ẓālimūn*. See 2:229.
769. 2:259 [1]. Refers back to the opening of 2:258: *Hast thou not considered[...]?*
770. 2:259 [2]. Arabic: *khāwiyatun ‘alā ‘urūshihā*. Lit.: *fallen upon its roofs*, i.e. desolate and in ruins.
771. 2:259 [8]. Arabic: *bal*. See note to 2:88.

فَآنْظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ

Look thou at thy food and drink

لَمْ يَتَسَنَّهٖ

They have not decayed.

وَأَنْظُرْ إِلَىٰ حِمَارِكَ

And look thou at thy donkey

وَلِنَجْعَلَكَ ءَايَةً لِّلنَّاسِ

(And we make thee a proof⁷⁷² for mankind)

وَأَنْظُرْ إِلَىٰ الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ

And look thou at the bones, how we revive them then clothe them with flesh.

نَكْسُوهَا لَحْمًا

فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ

And when it had become clear to him he said: I know that God is powerful over all things.

شَيْءٍ قَدِيرٌ

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي

260. And when Ibrāhim said: My lord: show thou me how thou givest life to the dead

الْمَوْتَىٰ

قَالَ أَوْلَمْ تُؤْمِنْ

He said: Dost thou not believe?

قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي

Said he: Verily,⁷⁷³ but that my heart should be at rest.

772. 2:259 [12]. Arabic: *āya*. See Article X.

773. 2:260 [3]. Arabic: *balā*. See note to 2:81.

قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ

He said: Take thou four birds and cause thou them to incline to thee.

ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا

Then place thou a part of them⁷⁷⁴ upon each hill

ثُمَّ ادْعُهُنَّ

Then call thou to them.

يَأْتِيَنَّكَ سَعْيًا

They will come to thee in haste.

وَأَعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And know thou that God is mighty, wise.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ

261. The example of those who spend their wealth for the cause of God is like the example of a grain which sprouts seven ears

كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ

فِي كُلِّ سُنْبُلَةٍ مِّائَةُ حَبَّةٍ⁷⁷⁴

In each ear a hundred grains.

وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ⁷⁷⁴

And God increases manifold to whom he wills.

وَاللَّهُ وَاسِعٌ عَلِيمٌ

And God encompasses, knows.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ

262. Those who spend their wealth for the cause of God

774. 2:260 [5]. Various Traditionalist interpretations present Ibrāhim chopping up birds at this point; I am not convinced. Ibrāhim was to *cause them to incline* to him (i.e. to tame and train them). Such a context does not fit easily with the physical dismemberment which the Traditionalist discerns, but God knows best.

ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَبًّ وَلَا أَذًى⁷⁷⁵

Then follow⁷⁷⁵ not what they have spent with
condescension⁷⁷⁶ or hindrance⁷⁷⁷

لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

They have their reward with their lord

وَلَا خَوْفٌ عَلَيْهِمْ

And they need not fear

وَلَا هُمْ يَحْزَنُونَ

Nor will they regret.

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ

263. Fitting⁷⁷⁸ speech and blindness to deficiency⁷⁷⁹
is better than charity followed by hindrance.⁷⁸⁰

يَتَّبَعَهَا أَذًى⁷⁸¹

وَاللَّهُ غَنِيٌّ حَلِيمٌ

And God is free from need, forbearing.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَتِكُمْ

264. O you who heed warning:⁷⁸¹ make not your
charity vain through condescension and
hindrance⁷⁸²

بِالْمَنِّ وَالْأَذَى

775. 2:262 [2]. Arabic: 'atba'a. While this is a form IV verb and as such is technically a transitive verb meaning *to cause to follow*, *to subordinate*, Lane (p. 239) notes that it also takes many form I meanings (i.e. generally, the intransitive *to follow*). This verb is treated in both senses by Traditionalist translators and I have done likewise, on the basis of context. All instances are footnoted and reference this verse (2:262, 7:175, 10:90, 11:60, 11:99, 15:18, 18:85, 18:89, 18:92, 20:78, 23:44, 26:60, 28:42, 37:10, 77:17).

776. 2:262 [2]. Arabic: *mann*. Lit.: *favour, gracious bestowal*. In the context it is best understood as a demonstration of one's superiority over – or condescension towards – one to whom a gift has been made.

777. 2:262 [2]. Arabic: '-dh-y. See Article XII.

778. 2:263 [1]. Arabic: *ma'ruf*. See 2:178.

779. 2:263 [1]. Lit.: *forgiveness, overlooking* (i.e. pretending not to see another's lack in order to preserve his honour). With Muhammad Asad, I am indebted to Baghawi here.

780. 2:263 [1]. Arabic: '-dh-y. See Article XII.

781. 2:264 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

782. 2:264 [1]. Arabic: '-dh-y. See Article XII.

كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ^ط

Like the one who spends his wealth to be seen of men and believes not in⁷⁸³ God and the Last Day.

فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ

And his example is like the example of a rock whereon is soil:

فَأَصَابَهُ وَاِبِلٌ فَتَرَكَهُ صَلْدًا^ط

The rain fell upon it leaving it bare.

لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا^ظ

They possess nothing of what they earn.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

And God guides not the people who spurn guidance while claiming virtue.⁷⁸⁴

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ

265. And the example of those who spend their wealth

أَبْتِغَاءَ مَرْضَاتِ اللَّهِ

Seeking the pleasure of God

وَتَثْبِيْتًا مِّنْ أَنْفُسِهِمْ

And as a confirmation⁷⁸⁵ of their souls⁷⁸⁶

كَمَثَلِ جَنَّةٍ بَرْبُورَةٍ

Is like the example of a garden on high ground:

أَصَابَهَا وَاِبِلٌ فَآتَتْ أُكْلَهَا ضِعْفَيْنِ

The rain fell upon it and it yielded double fruit.

783. 2:264 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

784. 2:264 [6]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

785. 2:265 [3]. Arabic: *tathbīt* – *confirmation; strengthening; corroboration, substantiation*.

786. 2:265 [3]. I.e. to prove their faith by deeds.

فَإِنْ لَّمْ يُصِيبْهَا وَابِلٌ فَطَلٌّ⁷⁸⁷

And if rain fall not upon it, then dew.⁷⁸⁷

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And God sees what you do.

أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ

266. Does one among you wish that there be for him a garden of date-palms and grapes beneath which rivers flow

وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ

He having every sort of⁷⁸⁸ fruit therein?[...]⁷⁸⁹

وَأَصَابَهُ الْكِبَرُ

And old age befell him.

وَلَهُ ذُرِّيَّةٌ ضِعْفَاءُ

And he had offspring without strength.

فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ⁷⁹⁰

And a cyclone wherein was fire fell upon it and it was burned up:⁷⁹⁰

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

Thus does God make plain⁷⁹¹ to you the proofs⁷⁹²

لَعَلَّكُمْ تَتَفَكَّرُونَ

That you might give thought.

787. 2:265 [6]. I take this to mean, metonymically, that God's blessing can come from any direction.
788. 2:266 [2]. Arabic: *min kulli*. See 2:164.
789. 2:266 [2]. Sc. *Of course!*
790. 2:266 [5]. The garden represents the man's entire material provision.
791. 2:266 [6]. Arabic: *bayyana*. See 2:69.
792. 2:266 [6]. Arabic: *āyāt*. Article X.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا
كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ^ط

267. O you who heed warning.⁷⁹³ spend of the good things you earn and of what we bring forth for you from the earth.

وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ
بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ^ج

And resort not to the bad thereof – to spend thereof – when you would not take it for yourselves save that you should disdain it.

وَأَعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

And know that God is free from need, praiseworthy.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ
بِالْفَحْشَاءِ^ط

268. The *shayṭān* promises you poverty and enjoins upon you sexual immorality.⁷⁹⁴

وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا^ط

But God promises you forgiveness and bounty from him.

وَاللَّهُ وَاسِعٌ عَلِيمٌ

And God encompasses, knows.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ^ج

269. He gives wisdom⁷⁹⁵ to whom he wills.

وَمَنْ يُؤْتَ الْحِكْمَةَ

And to whom wisdom⁷⁹⁶ is given:

793. 2:267 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

794. 2:268 [1]. Arabic: *fāhishat, faḥshā'*. See Article XIII.iii.

795. 2:269 [1]. See note at 33:34.

796. 2:269 [2]. See note at 33:34.

فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا^ط

He has been given much good.

وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

But only those possessed of insight take heed.

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ

270. And what you spend of expenditure or make of a pledge:

فَإِنَّ اللَّهَ يَعْلَمُهُ^ط

God knows it.

وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

And there are for the wrongdoers⁷⁹⁷ no helpers.

إِنْ تُبْدُوا الصَّدَقَاتِ

271. If you reveal charity:

فَنِعْمًا هِيَ^ط

Excellent is it.

وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ

But if you hide it and give it to the poor:

فَهُوَ خَيْرٌ لَّكُمْ^ج

It is better for you

وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ^ط

And removes from you some of your evil.⁷⁹⁸

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And God is aware of what you do.

797. 2:270 [3]. Arabic: *ẓālimūn*. See 2:229.

798. 2:271 [5]. Arabic: *sayyiāt*. See Article XIII.x.

لَيْسَ عَلَيْكَ هُدَاهُمْ

272. (Not upon thee is their guidance

وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

But God guides whom he wills.)

وَمَا تُنْفِقُوا مِنْ خَيْرٍ

And what you spend of good:

فَلِأَنْفُسِكُمْ

It is for yourselves.

وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ

And spend only seeking the countenance of
God⁷⁹⁹

وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا

(And what you spend of good will be paid in full
to you and you will not be wronged)

تُظْلَمُونَ

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا

273. On the poor who are straitened

فِي سَبِيلِ اللَّهِ

(For the cause of God)

لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ

They cannot make a way in the earth.⁸⁰⁰

يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ

The ignorant considers them free from need
due to their reticence.⁸⁰¹

799. 2:272 [5]. See Article IV.

800. 2:273 [3]. Lit.: *beat in the earth* (cf. English: *to beat a path*).

801. 2:273 [4]. Lit.: *from the reticence*.

تَعْرِفُهُمْ بِسِيمَاهُمْ

Thou wilt know them by their mark.⁸⁰²

لَا يَسْأَلُونَ النَّاسَ إِحْافًا

They do not ask of men importunately.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ

And what you spend of good:

فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

God knows it.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ

274. Those who spend their wealth by night and by day

سِرًّا وَعَلَانِيَةً

Secretly and openly:

فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

They have their reward with their lord

وَلَا خَوْفٌ عَلَيْهِمْ

And they need not fear

وَلَا هُمْ يَحْزَنُونَ

Nor will they regret.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا

275. Those who consume usury will not stand save as stands one whom the *shayṭān* has touched⁸⁰³

يُقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

802. 2:273 [5]. I.e. distinguishing mark. Arabic: *simā* – mark, sign, characteristic; mien, expression. Occurs at 2:273, 7:46, 7:48, 47:30, 48:29, 55:41.

803. 2:275 [1]. I.e. afflicted or possessed.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا^{٨٠٤}

Because⁸⁰⁴ they say: Commerce is but the same as usury

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا^{٨٠٥}

When God has made commerce lawful and prohibited usury.

فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى^{٨٠٦}

And he to whom came the exhortation from his lord and desisted:

فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ^{٨٠٧}

He has what is past and his case is with God.

وَمَنْ عَادَ

But whoso goes back:

فَأُولَٰئِكَ أَصْحَابُ النَّارِ^{٨٠٨}

These are the companions of the fire

هُمْ فِيهَا خَالِدُونَ

Wherein they abide eternally.

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ^{٨٠٩}

276. God eliminates usury and increases charity.

وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

And God loves not every false⁸⁰⁵ ingrate.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

277. Those who heed warning⁸⁰⁶ and do deeds of righteousness

وَأَقَامُوا الصَّلَاةَ

And uphold the duty⁸⁰⁷

804. 2:275 [2]. Arabic: *dhālika bianna*. See Article XVI.

805. 2:276 [2]. Arabic: ' - *th-m*. See Article XIII.i.

806. 2:277 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

807. 2:277 [2]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our

وَعَاتُوا الزَّكَاةَ

And give the purity⁸⁰⁸

لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

They have their reward with their lord

وَلَا خَوْفٌ عَلَيْهِمْ

And they need not fear

وَلَا هُمْ يَحْزَنُونَ

Nor will they regret.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ

278. O you who heed warning:⁸⁰⁹ be in prudent fear⁸¹⁰ of God and give up what remains of usury if you be believers.⁸¹¹

مِنَ الرِّبَا إِن كُنْتُمْ مُّؤْمِنِينَ

فَإِن لَّمْ تَفْعَلُوا

279. And if you do not:

فَإَذْنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ

Be informed of war from God and his messenger.

وَإِن تُتِبْتُمْ

But if you repent:

فَلََكُمْ رُءُوسُ أَمْوَالِكُمْ

To you be your principal sums.⁸¹²

part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172). In the current context, the duty spoken of is, surely, to refrain from usury.

808. 2:277 [3]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to) – or to pay (the price of) – (sexual) purity* (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

809. 2:278 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

810. 2:278 [1]. See note to 2:2.

811. 2:278 [1]. Arabic: *(al) mu'minūn*. See note to 8:2. See grammar note at 2:91.

812. 2:279 [4]. Lit: *the heads of your wealth*.

لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

Wrong not and you will not be wronged.

وَإِنْ كَانَ ذُو عُسْرَةٍ

280. And if he⁸¹³ be one in hardship

فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ

Then deferment until ease.

وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ

But that you forgive by way of charity is better for you

إِنْ كُنْتُمْ تَعْلَمُونَ

If you would know.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ

281. And be in prudent fear⁸¹⁴ of a day in which you will be returned to God.

ثُمَّ تُوفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ

Then every soul will be paid in full what it has earned

وَهُمْ لَا يُظْلَمُونَ

And they will not be wronged.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ

282. O you who heed warning:⁸¹⁵ when you contract a debt together to a named term:

أَجَلٍ مُّسَمًّى

فَاكْتُبُوهُ

Write it.

813. 2:280 [1]. I.e. one who owes you money with interest.

814. 2:281 [1]. See note to 2:2.

815. 2:282 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ

And let the one who writes write it between you with justice.

وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ
اللَّهُ ۚ

And let not the one who writes refuse to write it as God has taught him.

فَلْيَكْتُبْ

So let him write

وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ

And let him who takes upon him the obligation⁸¹⁶ read it aloud.⁸¹⁷

وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَخَسْ مِنْهُ شَيْئًا

And let him be in prudent fear⁸¹⁸ of God his lord and omit not thereof anything.

فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا

But if he who takes upon him the obligation⁸¹⁹ be incompetent

أَوْ ضَعِيفًا

Or weak

أَوْ لَا يَسْتَطِيعُ أَنْ يُمْلِئَ

Or unable to read it aloud⁸²⁰

هُوَ فَلْيُمْلِلْ وَلِيَّهُ بِالْعَدْلِ ۚ

He – his ally – shall read it aloud⁸²¹ with justice.

وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ

And call to witness two witnesses from among your men.

816. 2:282 [6]. Arabic: *al haqq*. See Article XIX (al haqq ii.).

817. 2:282 [6]. Lit.: *dictate*.

818. 2:282 [7]. See note to 2:2.

819. 2:282 [8]. Arabic: *al haqq*. See Article XIX (al haqq ii.).

820. 2:282 [10]. Lit.: *dictate*.

821. 2:282 [11]. Lit.: *dictate*.

فَإِنْ لَّمْ يَكُونَا رَجُلَيْنِ

But if there be not two men:

فَرَجُلٍ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ
الشُّهَدَاءِ

A man and two women among those you
approve as witnesses

أَنْ تَضِلَّ إِحْدَاهُمَا

That should one of them⁸²² err:

فَتَذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ

One of them⁸²³ might remind the other.⁸²⁴

وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا

And let not witnesses refuse when they are
called.

وَلَا تَسْمَوْا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا
إِلَىٰ أَجَلِهِ

And be not weary of writing it – small or great –
to its term

ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ

(That is more just in the sight of God

وَأَقْوَمُ لِلشَّهَادَةِ

And more upright for witness

وَأَدْنَىٰ أَلَّا تَرْتَابُوا

And nearer to there being no misgivings
between you)

822. 2:282 [15]. Grammar: dual.

823. 2:282 [16]. Grammar: dual.

824. 2:282 [16]. The Qur'an does not concern itself with fads of sexual politics serving covert agendas; it concerns itself with reality. The fact is that women, in general, are less knowledgeable about business than are men. A second fact is that in different circumstances (those where a wife is accused of infidelity by her husband alone) a woman's sole witness prevails over that of a man. And in slightly different circumstances it would take four male witnesses to condemn her.

إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا
بَيْنَكُمْ

Save if there be present trade that you transact among you.

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا^{٨٢٥}

Then you do no wrong⁸²⁵ that you write it not.

وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ^{٨٢٦}

And take witnesses when you enter into contract together.

وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ^{٨٢٧}

And let not one who writes or a witness be harmed.

وَإِنْ تَفْعَلُوا

And if you do

فَإِنَّهُ فُسُوقٌ بِكُمْ^{٨٢٨}

Then is it wanton perfidy⁸²⁶ among you.

وَاتَّقُوا اللَّهَ^{٨٢٩}

And be in prudent fear⁸²⁷ of God.

وَيُعَلِّمُكُمُ اللَّهُ^{٨٣٠}

And God is teaching you.

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ^{٨٣١}

And God knows all things.

825. 2:282 [23]. Arabic: *junāh*. See Article XIII.ii.

826. 2:282 [27]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

827. 2:282 [28]. See note to 2:2.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا

283. And should you be on a journey and have not found one who writes:

كَاتِبًا

A pledge in hand.

فَرِهْنِ مَقْبُوضَةً

And if you trust one another:

فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا

Let him who is trusted discharge his trust

فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ

And let him be in prudent fear⁸²⁸ of God his lord.

وَلْيَتَّقِ اللَّهَ رَبَّهُ

And conceal not the witness.

وَلَا تَكْتُمُوا الشَّهَادَةَ

And he who conceals it:

وَمَنْ يَكْتُمْهَا

His heart is false.⁸²⁹

فَأَنَّهُ عَاثِمٌ قَلْبُهُ

And God knows what you do.

وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

284. To God belongs what is in the heavens and what is in the earth.

لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ

828. 2:283 [5]. See note to 2:2.

829. 2:283 [8]. Arabic: '-*th*-m. See Article XIII.i.

وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ
يُحَاسِبْكُمْ بِهِ اللَّهُ

And whether you reveal what is within yourselves or hide it God will call you to account for it.

فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ

And he forgives whom he wills and punishes whom he wills.⁸³⁰

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And God is powerful over all things.

ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ

285. The messenger believes in⁸³¹ what is sent down to him from his lord as do⁸³² the believers.⁸³³

كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ

Each believes in⁸³⁴ God and his angels and his laws⁸³⁵ and his messengers: We make no distinction between any of his messengers.

وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا

And they say: We hear and we obey. Thy forgiveness our lord[...]⁸³⁶

وَإِلَيْكَ الْمَصِيرُ

And to thee is the journey's end.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

286. God imposes not upon a soul save to its capacity.

830. 2:284 [3]. This type of declaration, common in the Qur'an, does not indicate caprice; rather, it serves to emphasise the point that God is not bound by man's ideas about religion, 'chosenness', or anything else of that sort.

831. 2:285 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

832. 2:285 [1]. Lit.: *and*.

833. 2:285 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

834. 2:285 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

835. 2:285 [2]. Arabic: *kutub*. See Article XI.ii.

836. 2:285 [3]. Sc. *is what we seek*.

لَهَا مَا كَسَبَتْ

It has what it earns

وَعَلَيْهَا مَا اكْتَسَبَتْ⁸³⁷And it answers for⁸³⁷ what it acquires.رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا⁸³⁸Our lord: take thou us not to task if we forget or err.⁸³⁸رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ⁸³⁹Our lord: lay thou not⁸³⁹ upon us a burden as thou didst lay upon those before us.عَلَى الَّذِينَ مِنْ قَبْلِنَا⁸⁴⁰Our lord: impose thou not⁸⁴⁰ upon us beyond what we are able.رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ⁸⁴¹

And excuse thou us

وَأَعْفُ عَنَّا

And forgive thou us

وَاغْفِرْ لَنَا

And have thou mercy upon us.

وَارْحَمْنَا

Thou art our benefactor:

أَنْتَ مَوْلَانَا

Help thou us against the people who spurn guidance while claiming virtue.⁸⁴¹

فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

837. 2:286 [3]. Lit: *upon it*.838. 2:286 [4]. Arabic: *kh-t-*. See Article XIII.vi.839. 2:286 [4]. Lit.: *and lay thou not*.840. 2:286 [5]. Lit.: *and impose thou not*.841. 2:286 [11]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii. This clause echoes the last clause

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁴² the Merciful.

الْم

1. *alif lām mīm*⁸⁴³

اللَّهُ

2. God:

لَا إِلَهَ إِلَّا هُوَ

There is no god save he⁸⁴⁴

الْحَيُّ الْقَيُّومُ

The Living, the Eternal.

نَزَلَ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِّمَا

3. He sent down upon thee the law⁸⁴⁵ aright⁸⁴⁶ confirming what is within its scope⁸⁴⁷

بَيْنَ يَدَيْهِ

842. 3:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

843. 3:1 [1]. See note to 2:1 and Article XX.

alif lām mīm:

alif: In the name of God: the Almighty, the Merciful.

Praise belongs to God

The Lord of All Mankind

The Almighty, the Merciful

Master of the Day of Judgment. (1:1-4)

lām: Thee alone will we serve

And from thee alone will we seek help. (1:5)

mīm: Guide thou us to the straight path

The path of those whom thou hast favoured

Not of those who incur wrath

Nor of those who go astray. (1:6-7)

844. 3:2 [2]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

845. 3:3 [1]. Arabic: *al kitāb*. See Article XL.ii.

846. 3:3 [1]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi ii.*).

847. 3:3 [1]. Lit: *between its hands*. I.e. that which it treats of or concerns itself with. See note to 2:66.

وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

And he sent down the Torah and the Gospel⁸⁴⁸

مِنْ قَبْلُ هُدًى لِّلنَّاسِ

4. Before as guidance for mankind.

وَأَنْزَلَ الْفُرْقَانَ^{٨٤٩}And he sent down the Division.⁸⁴⁹

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ

Those who deny the proofs⁸⁵⁰ of Godلَهُمْ عَذَابٌ شَدِيدٌ^{٨٥٠}

They have a severe punishment.

وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

And God is mighty, able to requite.

إِنَّ اللَّهَ

5. God:

لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ

There hides not from him anything in the earth

وَلَا فِي السَّمَاءِ

Or in the sky.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ

6. He is it who fashions you in the wombs as he wills.

يَشَاءُ^{٨٥٠}848. 3:3 [2]. Arabic: *injīl*. See 5:46.849. 3:4 [2]. Arabic: *furqān*. See 2:53. In the Qur'an, *furqān* denotes the division between the people of God and the world at large; those who heed warning and those who reject it. See 2:53.850. 3:4 [3]. Arabic: *āyāt*. See Article X.

لَا إِلَهَ إِلَّا هُوَ

There is no god save he⁸⁵¹

الْعَزِيزُ الْحَكِيمُ

The Mighty, the Wise.⁸⁵²

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ

7. He it is who sent down upon thee the law.⁸⁵³

مِنْهُ آيَاتٌ مُّحْكَمَاتٌ

Among it⁸⁵⁴ are explicit⁸⁵⁵ proofs⁸⁵⁶

هُنَّ أُمُّ الْكِتَابِ

They⁸⁵⁷ are the foundation⁸⁵⁸ of the law⁸⁵⁹

وَأُخَرُ مُتَشَابِهَاتٌ

While others are likenesses.⁸⁶⁰

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ

Then as for those in whose hearts is crookedness:

851. 3:6 [2]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

852. 3:6 [3]. Arabic: *al 'azīz al ḥakīm*. See 3:18.

853. 3:7 [1]. Arabic: *al kitāb*. See Article XI.ii.

854. 3:7 [2]. Or *From him*.

855. 3:7 [2]. Arabic: *muhkamāt* – *strengthened, reinforced; firm, solid, sturdy; perfect; accurate, precise, exact*. These are those statements which can be fully understood alone and are context-independent; for example *there is no god but God*. Such a statement does not require further elucidation or context.

856. 3:7 [2]. Arabic: *āyāt*. See Article X.

857. 3:7 [3]. Grammar: plural feminine personal pronoun agreeing with *proofs*.

858. 3:7 [3]. Lit. *mother*.

859. 3:7 [3]. Arabic: *al kitāb*. See Article XI.ii.

860. 3:7 [4]. Arabic: *mutashābihat* – *resemblances, similarities, likenesses*, (i.e. those which may seem to be the foundation of the law, but in fact are not, but are something known by means of comparison or context). An example of such a statement is: *Kill them where you gain ascendancy over them* (2:191). The verse is preceded by a clear call to fight only those who fight you and not to transgress bounds; to cite 2:191 without the surrounding context (something practiced both by some of those in favour of brand Islam and by some of those against it) is to twist this Qur'anic imperative into deceit and calumny. The Traditionalist's highly selective reading of other particular statements may also be cited in this regard. The most common instance of this is the refrain one hears *ad nauseam* from the Traditionalist: [...] *what the messenger gives you, take it* [...] (59:7) Here, he wrests one part of one verse out of context as a cover for opening the floodgates to what is the real basis of his religion: the *ḥadīth*. The logical, philosophical and factual errors in this one statement used thus are legion. In short, those who wish to wrest Qur'anic context-dependent statements from their contexts will find that they are able to do so. We ourselves should be wary of doing likewise if we fear God and the Last Day. Those who are heedless in this regard will be held responsible. All we can do is advise such people against such a course and, if they will not desist, leave them to it.

فَيَتَّبِعُونَ مَا تَشَبَّهَ مِنْهُ

They pursue what is a likeness thereof

أَبْتِغَاءَ الْفِتْنَةِ

Seeking the means of denial⁸⁶¹وَأَبْتِغَاءَ تَأْوِيلِهِ ^{قُلْ}

And seeking its interpretation.

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ^{قُلْ}

And only God knows its interpretation

وَالرَّاسِخُونَ فِي الْعِلْمِ

And those established in knowledge.⁸⁶²يَقُولُونَ ءَامَنَّا بِهِ ^{قُلْ} كُلٌّ مِّنْ عِنْدِ رَبِّنَا ^{قُلْ}They say: We believe in⁸⁶³ it – it is all⁸⁶⁴ from our lord.

وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

But only those possessed of insight take heed.

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

8. Our lord: make thou not our hearts deviate when thou hast guided us

وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً

And bestow thou upon us mercy from thyself.

إِنَّكَ أَنْتَ الْوَهَّابُ

Thou art the Bestower.

861. 3:7 [7]. Arabic: *fitnah*. See note to 2:102.

862. 3:7 [10]. Some parse this verse differently with the result that God alone is the one who knows the interpretation spoken about. I disagree on two counts. Firstly, I find it unlikely that God would give mankind a message it was never intended to understand; secondly, the Qur'an tells us to reason, and to consider it with care. On this basis, I conclude that what is given is susceptible to human reason and intelligence.

863. 3:7 [11]. See note to 58:4 for Qur'anic usage of *to believe in*.

864. 3:7 [11]. I.e. both the explicit proofs and that which is known by means of context and comparison.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۚ

9. Our lord: thou art gathering mankind to a day about which there is no doubt.

إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

God will not break the appointment.

إِنَّ الَّذِينَ كَفَرُوا

10. Those who are indifferent to warning⁸⁶⁵

لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِّنَ

Their wealth and their children⁸⁶⁶ will avail them nothing against God.

اللَّهِ شَيْئًا

وَأُولَئِكَ هُمْ وَقُودُ النَّارِ

And these are fuel for the fire⁸⁶⁷

كَذَابٍ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ ۚ

11. Like the case⁸⁶⁸ of the house of Fir'awn⁸⁶⁹ and those who were before them.

كَذَّبُوا بِآيَاتِنَا

They repudiated our proofs⁸⁷⁰

فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۚ

So God seized them for their transgressions.⁸⁷¹

وَاللَّهُ شَدِيدُ الْعِقَابِ

And God is severe in retribution.

865. 3:10 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

866. 3:10 [2]. The motif of *wealth and children* occurs 19 times. While physical children are mentioned – and the significance thereof stands on its own, explicit terms – it is a reference perhaps also to *numbers* (i.e. to the quantity of those who follow or who agree with the person or persons indicated). No matter what resources and numbers be ranged against it, the truth is the truth; all will die; the Day of Judgment will take place. The full set is found at 3:10, 3:116, 8:28, 9:55, 9:69, 9:85, 17:6, 17:64, 18:39, 18:46, 19:77, 34:35, 34:37, 57:20, 58:17, 63:9, 64:15, 68:14, 71:21.

867. 3:10 [3]. Lit: *the fuel of the fire*; I understand this to mean they will both burn therein themselves and draw others into it.

868. 3:11 [1]. Arabic: *da'b* – custom, wont, habit; case, affair; persistence, eagerness, perseverance.

869. 3:11 [1]. Arabic: *fir'awn*. See note to 2:49.

870. 3:11 [2]. Arabic: *āyāt*. See Article X.

871. 3:11 [3]. Arabic: *dhunūb*. See Article XIII.

قُلْ لِلَّذِينَ كَفَرُوا سَعْلَبُونَ وَتُحْشَرُونَ إِلَى
جَهَنَّمَ

12. Say thou to those who are indifferent to warning:⁸⁷² You will be defeated and gathered into Hell.

وَبِئْسَ الْمِهَادُ

And evil is the resting-place.

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا

13. There was a proof⁸⁷³ for you in the two hosts which met

فِئَةٌ تَقْتُلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ

A host fighting for the cause of God and another denying

يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَى الْعَيْنُ

They seeing them as twice their like by the sight of the eye.

وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ

And God strengthens with his help whom he wills.

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

In that is a lesson for those with eyes to see.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ

14. Made fair for men is the love of lusts for women

وَالْبَنِينَ

And sons

وَالْقَنَاطِيرَ الْمُقَنْطَرَةَ مِنَ الْذَّهَبِ وَالْفِضَّةِ

And heaped up fortunes of gold and silver

872. 3:12 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

873. 3:13 [1]. Arabic: *āya*. See Article X.

وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ

And branded horses, and cattle

وَالْحَرْثِ ۚ

And tilth.

ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۚ

That is the provision of the life of this world.

وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ

And God, with him is the best of returns.

﴿قُلْ أَوْبِئُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ ۚ

15. Say thou: Shall I inform you of something better than that?

لِّلَّذِينَ اتَّقَوْا

For those who are in prudent fear⁸⁷⁴

عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا

With their lord are gardens beneath which rivers flow

الْأَنْهَارُ

خَالِدِينَ فِيهَا

(They abiding eternally therein.)

وَأَزْوَاجٌ مُّطَهَّرَةٌ

And purified spouses

وَرِضْوَانٌ مِّنَ اللَّهِ ۚ

And acceptance from God.

874. 3:15 [2]. See note to 2:2.

وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

And God sees the servants⁸⁷⁵

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَامَنَّا فَاغْفِرْ لَنَا
ذُنُوبَنَا وَفِنَا عَذَابَ النَّارِ

16. Those who say: Our lord: we believe so forgive thou us our transgressions⁸⁷⁶ and protect thou us from the punishment of the fire

الصَّابِرِينَ

17. The patient⁸⁷⁷

وَالصَّادِقِينَ

And the truthful

وَالْقَانِتِينَ

And the devoutly dutiful

وَالْمُنْفِقِينَ

And those who spend

وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

And the seekers of forgiveness at dawn.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ

18. God bears witness that there is no god save he⁸⁷⁸

وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ

As do⁸⁷⁹ the angels and those possessed of knowledge

875. 3:15 [7]. See note to 2:207.

876. 3:16 [1]. Arabic: *dhunūb*. See Article XIII.

877. 3:17 [1]. Arabic: *al ṣābirūn*. See 2:155.

878. 3:18 [1]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

879. 3:18 [2]. Lit.: *And*.

قَائِمًا بِالْقِسْطِ

Upholding equity.⁸⁸⁰

لَا إِلَهَ إِلَّا هُوَ

There is no god save he⁸⁸¹

الْعَزِيزُ الْحَكِيمُ

The Mighty, the Wise.⁸⁸²

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

19. The doctrine⁸⁸³ with God is submission.⁸⁸⁴

وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ

And those in possession⁸⁸⁵ of the law⁸⁸⁶ differed only after knowledge had come to them, through sectarian zealotry⁸⁸⁷ between them.

بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ

وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ

And whoso denies the proofs⁸⁸⁸ of God:

فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

God is swift in reckoning.

880. 3:18 [3]. **Qur'anic usage:** *al qist* – equity, rectitude, correctness or integrity. Here the usage relates *al qist* to the fact that *there is no god save he*. God bears witness, as do the angels and men of knowledge to this fact. I render *al qist* as *equity* throughout. The full set is found at 3:18, 3:21, 4:127, 4:135, 5:8, 5:42, 6:152, 7:29, 10:4, 10:47, 10:54, 11:85, 21:47, 55:9, 57:25. All instances are footnoted and reference this verse.
881. 3:18 [4]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.
882. 3:18 [5]. Arabic: *al 'aziz al ḥakīm* – the Mighty, the Wise. Where this formula occurs it can be cross-referenced with the seminal statement here. All instances are found at 2:129, 3:6, 3:18, 3:62, 3:126, 5:118, 14:4, 16:60, 27:9, 29:26, 29:42, 30:27, 31:9, 34:27, 35:2, 39:1, 40:8, 42:3, 45:2, 45:37, 46:2, 57:1, 59:1, 59:24, 60:5, 61:1, 62:1, 62:3, 64:18. All instances are footnoted and reference this verse.
883. 3:19 [1]. Arabic: *dīn*. See Article VII.
884. 3:19 [1]. Arabic: *al islām*. This is an abstract noun and means *yielding* or *submission*; here: in accordance with *equity* (the principle that *there is no god save he*) as per the previous verse. The idea that *al islām* is a religion (in the sense of dogma and rite with a priesthood) is a later construct and found nowhere in the Qur'an, as the following verse indicates.
885. 3:19 [2]. Arabic: *allaḥḥina ūtū al kitāb*. See Article XI.xi.
886. 3:19 [2]. Arabic: *al kitāb*. See Article XI.ii.
887. 3:19 [2]. Arabic: *baghy*. See 2:90 and Article XIV.
888. 3:19 [3]. Arabic: *āyāt*. See Article X.

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ

20. And if they argue with thee then say thou: I submit my countenance⁸⁸⁹ to God

وَمَنْ اتَّبَعَنِي فَلَهُ

As do⁸⁹⁰ those who follow me.

وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ

And say thou to those in possession⁸⁹¹ of the law⁸⁹² and to the unschooled:⁸⁹³ Have you submitted?⁸⁹⁴

أَسْلَمْتُمْ

فَإِنْ أَسْلَمُوا

And if they have submitted

فَقَدْ اهْتَدَوْا

Then have they been rightly guided.

وَإِنْ تَوَلَّوْا

And if they turn away

فَإِنَّمَا عَلَيْكَ الْبَلْغُ

Then but upon thee is the communication.

وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

And God sees the servants.⁸⁹⁵

889. 3:20 [1]. Arabic: *wajh* – countenance, face, character, self, personality.

890. 3:20 [2]. Lit.: *and*.

891. 3:20 [3]. Arabic: *alladhīna ūtū al kitāb*. See Article XI.xi.

892. 3:20 [3]. Arabic: *al kitāb*. See Article XI.ii.

893. 3:20 [3]. Arabic: *ummiyyun*. See 2:78.

894. 3:20 [3]. I.e. to God alone.

895. 3:20 [8]. See note to 2:207.

- إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
النَّبِيَّ بْنَ بَغِيرٍ حَقًّا
- وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ
- أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَلُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ
- وَمَا لَهُمْ مِّن نَّاصِرِينَ
- أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ
يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ
- لِيَحْكُمَ بَيْنَهُمْ
21. Those who deny the proofs⁸⁹⁶ of God and kill
the prophets without cause⁸⁹⁷
- And kill those who enjoin equity⁸⁹⁸ among men:
- Give thou them tidings of a painful punishment.
22. These are they whose works are vain in this
world and the hereafter.
- And they have no helpers.
23. Hast thou not considered those given a portion
of the law?⁸⁹⁹
- They are invited to the law⁹⁰⁰ of God⁹⁰¹
- That it might judge between them.

896. 3:21 [1]. Arabic: *āyāt*. See Article X.897. 3:21 [1]. Arabic: *bi ḡhayri (al) haqq*. See Article XIX.

898. 3:21 [2]. See 3:18.

899. 3:23 [1]. Arabic: *al kitāb*. See Article XI.ii. I take *those given a portion of the law* to denote those who have access to some part – or even all – of an authentic revelation, yet who – either by force of social conditioning, informational distractions, supplanting doctrines and sources, or for some other reason – manage only an imperfect or warped understanding of that revelation. This convention occurs at 3:23, 4:44, 4:51. Cf. 7:37.900. 3:23 [2]. Arabic: *al kitāb*. See Article XI.ii.901. 3:23 [2]. Arabic: *kitāb allah*. See Article XI.vi.

ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ

Then some among them turn away.

وَهُمْ مُّعْرِضُونَ

And they are disinclined

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا

24. Because⁹⁰² they say: The fire will not touch us save a number of days.

مَّعْدُودَتٍ

وَعَرَّهْمُ فِي دِينِهِمْ مَّا كَانُوا يَفْتَرُونَ

And what they invented⁹⁰³ has deceived them in their doctrine.⁹⁰⁴

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لَيَوْمٍ لَا رَيْبَ فِيهِ

25. Then how will it be⁹⁰⁵ when we gather them to a day about which there is no doubt

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ

And every soul is paid in full what it earned?

وَهُمْ لَا يُظْلَمُونَ

And they will not be wronged.

قُلِ اللَّهُمَّ

26. Say thou: O God

مُلِكِ الْمُلْكِ

Master of Dominion:

تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ

Thou givest dominion to whom thou wilt

902. 3:24 [1]. Arabic: *dhālika bianna*. See Article XVI.

903. 3:24 [2]. The invention of extra-scriptural sources and supplanting the word of God by means of such sources is a common motif in the history of humanity, and far from something limited to Jews or Christians. See 6:112.

904. 3:24 [2]. Arabic: *dīn*. See Article VII.905. 3:25 [1]. Lit.: *Then how[...]*?

وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ

And thou removest dominion from whom thou wilt.

وَتُعِزُّ مَن تَشَاءُ

Thou exaltest whom thou wilt

وَتُذِلُّ مَن تَشَاءُ

And thou abasest whom thou wilt.

بِيَدِكَ الْخَيْرُ

In thy hand is good.

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Thou art powerful over all things.

تُولِجُ اللَّيْلَ فِي النَّهَارِ

27. Thou makest the night enter into the day

وَتُولِجُ النَّهَارَ فِي اللَّيْلِ

And thou makest the day enter into the night.

وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ

And thou bringest forth the living from the dead

وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ

And thou bringest forth the dead from the living.

وَتَرْزُقُ مَن تَشَاءُ بِغَيْرِ حِسَابٍ

And thou givest provision to whom thou choosest without reckoning.⁹⁰⁶

906. 3:27 [5]. I.e. without need to explain to anyone else; without limit.

لَّا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ
دُونِ الْمُؤْمِنِينَ ۖ

28. Let not the believers⁹⁰⁷ take as allies those who spurn guidance while claiming virtue⁹⁰⁸ rather than⁹⁰⁹ believers⁹¹⁰

وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي
شَيْءٍ

(And whoso does that is not of God in anything)

إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقْلَةً ۚ

Save that you be in prudent fear⁹¹¹ among them of a threat.⁹¹²

وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ ۚ

And God warns you of himself.

وَالِلَّهِ الْمَصِيرُ

And to God is the journey's end.

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ
يَعْلَمَهُ اللَّهُ ۚ

29. Say thou: If you hide what is in your breasts or reveal it, God knows it.

وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ

And he knows what is in the heavens and what is in the earth.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And God is powerful over all things.

907. 3:28 [1]. Arabic: (al) mu'minūn. See note to 8:2.

908. 3:28 [1]. Arabic: al kāfirūn. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

909. 3:28 [1]. Arabic: min dūni. See 2:23.

910. 3:28 [1]. Arabic: (al) mu'minūn. See note to 8:2.

911. 3:28 [3]. See note to 2:2.

912. 3:28 [3]. I take this to mean that we should have *taqwā* (prudent fear) and never let our guard down when we are among *al kāfirūn*, understanding that they are an enemy to us.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ
مُحْضَرًا

30. The day every soul will find what it did of good summoned

وَمَا عَمِلَتْ مِنْ سُوءٍ

And what it did of evil⁹¹³

تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا

It will wish there were between the two⁹¹⁴ a great distance.

وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ

And God warns you of himself.

وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

And God is kind to the servants.⁹¹⁵

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ

31. Say thou: If you love God:

فَاتَّبِعُونِي

Follow me.⁹¹⁶

يُحِبِّكُمْ اللَّهُ وَيَغْفِرَ لَكُمْ ذُنُوبَكُمْ

God will love you and forgive you your transgressions.⁹¹⁷

وَاللَّهُ غَفُورٌ رَحِيمٌ

And God is forgiving, merciful.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ

32. Say thou: Obey God and the messenger.⁹¹⁸

913. 3:30 [2]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII.

914. 3:30 [3]. Lit: *between it and it* – i.e. between the soul and what it did of evil.

915. 3:30 [5]. See note to 2:207.

916. 3:31 [2]. Cf. 3:20.

917. 3:31 [3]. Arabic: *dhunūb*. See Article XIII.

918. 3:32 [1]. This imperative has been much abused by the Traditionalist. The Qur'an is that message the messenger brought. In

فَإِنْ تَوَلَّوْا

Then if they turn away:

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

God loves not those who spurn guidance while claiming virtue.⁹¹⁹

﴿إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ

33. God chose Ādam

وَنُوحًا

And Nūḥ⁹²⁰

وَعَالِ إِبْرَاهِيمَ

And the house of Ibrāhīm

وَعَالِ عِمْرَانَ

And the house of 'Imrān⁹²¹

عَلَى الْعَالَمِينَ

Above all mankind

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ

34. Descendants alike.⁹²²

وَاللَّهُ سَمِيعٌ عَلِيمٌ

And God was hearing, knowing

any event, the messenger through whom the message come to Muḥammad was Jibrīl. I acknowledge Brother Hamza Abdul Malik for this last point.

919. 3:32 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

920. 3:33 [2]. Typically identified with Old Testament Noah.

921. 3:33 [4]. Typically identified with Old Testament Amram, father of Moses; clearly, if this identification is correct, there is a striking disconnect between the timeline as presented by the dominant Egypt-Palestine thesis (or, rather, its Christian extension which places the messiah at Jerusalem around 2,000 years ago) and the narrative here if Maryam and 'Isā are taken as the Mary and Jesus of the New Testament. Of interest is the fact that under the 'Asīr-Ḥejāz thesis Maryam, 'Isā and other personalities connected with them lived many centuries earlier, and the stories connected with the Christianity which developed in the 1st century CE are calques upon these original stories, later conflated with embellishments and other historical characters and transposed upon a different geography. See Article XXI.

922. 3:34 [1]. Lit.: *of one another*. See note to 9:67.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ

35. When⁹²³ the wife of 'Imrān said:

رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا

My lord: I have vowed to thee what is in my womb in consecration

فَتَقَبَّلَ مِنِّي

So accept thou from me.

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Thou art the Hearing, the Knowing.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا

36. Then when she had given birth to her she said:
My lord: I have given birth to a female

أُنْثَى

وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ

(And God knew best to what she was to give birth.

وَلَيْسَ الذَّكَرُ كَالْأُنْثَى

And the male is not like the female.)

وَإِنِّي سَمَّيْتُهَا مَرْيَمَ

And I have named her Maryam.⁹²⁴

923. 3:35 [1]. The adverb *idh* has within it a secondary implication, one which becomes apparent in the light of the fact that certain clauses in the chapter seem incomplete. They are not incomplete; rather, they reference the fact that *God was (or is) hearing, knowing*. This formula is stated twice (3:34, 3:121) and is a defining characteristic of the chapter – a point which is confirmed by those statements which remind the messenger that he was not present at such times or places. This mechanism (the use of *idh* in the manner described above) is observed in footnotes throughout this chapter.

924. 3:36 [4]. Arabic: *maryam*. This footnote expands upon comments found at 3:33. Jewish sources claim Amram as the father of Moses; and yet others claim 'Imrān as the Arabicised version of Amram. The children of Amram – according to Jewish sources – were Moses, Aaron and Miriam (the latter name Anglicised in the Christian Bible as Mary). An accusation levelled at the Qur'an by its detractors is that it conflates or confuses historical personalities: Miriam (sister of Aaron and Moses) and Miriam or Maryam (i.e. Mary), mother of 'Īsā (assumed to be materially the same person as the man known today as Jesus who lived in Palestine 2,000 years ago). The passage here and that at 19:28 where Maryam is called '*sister of Hārūn*' are often presented in support of such assertions; such positions assume their conclusions and proceed on that basis. I refer the interested reader to Article XVIII and Article XXI for summaries of theses which address these points.

وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ
الرَّجِيمِ

And I seek thy protection for her and her descendants with thee from the accursed *shayṭān*.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا
حَسَنًا

37. Then her lord accepted her with a comely acceptance and caused her to grow with a comely growth

وَكَفَّلَهَا زَكَرِيَّا^ط

And placed her under the care of Zakariyyā.⁹²⁵

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ
عِنْدَهَا رِزْقًا^ط

Whenever Zakariyyā entered upon her in the sanctuary he found with her provision.

قَالَ يَمْرَيْمُ أَنَّى لَكَ هَذَا^ط

He said: O Maryam:⁹²⁶ whence comes this to thee?

قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ^ط

She said: It is from the presence of God.

إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

God gives provision to whom he wills without reckoning.⁹²⁷

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ^ط

38. Thereupon Zakariyyā called to his lord:

925. 3:37 [2]. In the Christological expansion on the Egypt-Palestine thesis, Zakariyyā (Zechariah) is the husband of Maryam's (Mary's) cousin; under the 'Asīr-Ḥejāz thesis the entire narrative predates the Christian era by a number of centuries. See Article XVIII; also Article XXI.

926. 3:37 [4]. See Articles XVIII and XXI.

927. 3:37 [6]. I.e. without a need to answer to anyone else on the part of the giver; without limit.

قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً

He said: My lord: bestow thou upon me from thyself goodly progeny.

إِنَّكَ سَمِيعُ الدُّعَاءِ

Thou art the hearer of supplication.

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي

39. And the angels called to him as he stood performing the duty⁹²⁸ in the sanctuary:

الْمِحْرَابِ

أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى

God gives thee glad tidings of Yahyā⁹²⁹

مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ

A confirmation of a word⁹³⁰ from God

وَسَيِّدًا

Both⁹³¹ honourable

وَحَصُورًا

And chaste

وَنَبِيًّا مِّنَ الصَّالِحِينَ

And a prophet among the righteous.

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ

40. Said he: My lord: how can there be for me a lad when old age has reached me and my wife is barren?

الْكِبَرُ وَأُمْرَاتِي عَاقِرٌ

928. 3:39 [1]. Arabic: *ṣ-l-w*. I.e. to do such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣallā* means *to perform (the or one's) duty*. His duty (*ṣalāt*) in the sanctuary in either case was to carry out the rites given to Mūsā.

929. 3:39 [2]. Typically identified with John under the Christian extension of the Egypt-Palestine thesis; emerges as a separate person entirely under the 'Asīr-Ḥejāz thesis. All instances are footnoted and reference this verse.

930. 3:39 [3]. 'Īsā was the word from God (see 3:45).

931. 3:39 [4]. Lit.: *And*.

قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ

He said: Thus God does what he wills.

قَالَ رَبِّ اجْعَلْ لِّي آيَةً⁹³²

41. Said he: My lord: make thou for me a proof.⁹³²

قَالَ آيَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا
رَمَزًا⁹³³

He said: Thy proof⁹³³ is that thou shalt not speak to men three days save by gestures.

وَاذْكُرْ رَبَّكَ كَثِيرًا

And remember thou thy lord much

وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ

And give thou glory⁹³⁴ in the evening and the morning.

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ
اصْطَفَاكِ وَطَهَّرَكِ

42. And when⁹³⁵ the angels said: O Maryam:⁹³⁶ God has chosen thee and purified thee

وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

And chosen thee above the women of all mankind:

يَمْرُؤُا أَقْنِي لِرَبِّكِ

43. O Maryam:⁹³⁷ be thou devoutly dutiful to thy lord

وَأَسْجُدِي

And submit thou⁹³⁸

932. 3:41 [1]. Arabic: *āya*. See Article X.

933. 3:41 [2]. Arabic: *āya*. See Article X.

934. 3:41 [4]. Arabic: *s-b-h*. See 2:32.

935. 3:42 [1]. The use of *idh* here references 3:34 which emphasises God's knowledge of events. Cf. *God was hearing, knowing*[...].

936. 3:42 [1]. See Articles XVIII and XXI.

937. 3:43 [1]. See Articles XVIII and XXI.

938. 3:43 [2]. Arabic: *s-j-d*. See Article VI.

وَأَرْكَعِي مَعَ الرُّكَّعِينَ

And be thou lowly⁹³⁹ with the lowly.⁹⁴⁰

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ

44. That is among the reports of the unseen

نُوحِيهِ إِلَيْكَ

We instruct⁹⁴¹ thee in.

وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلقُونَ أَقْلَمَهُمْ أَيُّهُمْ

And thou wast not with them when they cast their lots⁹⁴² for who should have charge of Maryam.⁹⁴³

يَكْفُلُ مَرْيَمَ

وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

And thou wast not with them when they were disputing.

إِذْ قَالَتِ الْمَلَكَةُ يَمْرَيْمُ إِنَّ اللَّهَ يُبَشِّرُكِ

45. When⁹⁴⁴ the angels said: O Maryam:⁹⁴⁵ God gives thee glad tidings of a word from him

بِكَلِمَةٍ مِنْهُ

أَسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ

His name is the anointed one⁹⁴⁶ 'Īsā,⁹⁴⁷ son of Maryam⁹⁴⁸939. 3:43 [3]. Arabic: *r-k-* – lowly (i.e. *before God*). See Article V.940. 3:43 [3]. Arabic: *r-k-* – lowly (i.e. *before God*). See Article V.941. 3:44 [2]. **Qur'anic usage:** *wahī* and *awhā*. We can understand some part of the meaning of the noun *wahī* and verb *awhā* by the usage here. Clearly, *wahī* denotes the transference of knowledge from one realm – in this case the transcendent (the realm of God) – to this temporal, material realm. (The point is repeated at 11:49 and 12:102.) However, it can also denote the transference of human will or knowledge (19:11). Traditionalist translations focus on *inspiration* and *revelation*, but I think they are missing a part of the point – especially given the undeniable human application of the concept at 19:11. Where God gives instruction we can take it as granted that a revelatory process is at work, but the operative value is that of passing information containing an imperative either to action or to instinct (see 16:68 and 41:12 which treat of bees and created heavens). In English, *instruct* and *instruction* cover the majority of required nuances. All instances are footnoted and reference this verse.942. 3:44 [3]. Lit.: *staves, reeds* or *pens*.

943. 3:44 [3]. See Articles XVIII and XXI.

944. 3:45 [1]. The use of *idh* here references 3:34 which emphasises God's knowledge of events. Cf. *God was hearing, knowing[...]*.

945. 3:45 [1]. See Articles XVIII and XXI.

946. 3:45 [2]. Arabic: *masīh* – from verb root *m-s-h*; *messiah*.

947. 3:45 [2]. See Articles XVIII and XXI.

948. 3:45 [2]. See Articles XVIII and XXI.

وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ

Esteemed in this world and the hereafter

وَمِنَ الْمُقَرَّبِينَ

And among those brought near.⁹⁴⁹

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا

46. He will speak to the people in the cradle and in manhood

وَمِنَ الصَّالِحِينَ

And is of the righteous.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ

47. She said: My lord: how can there be for me a son when a mortal has not touched me?

يَمَسَّنِي بَشَرٌ

قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا

He said: Thus God creates what he wills: when he decrees a thing he but says to it: Be thou!

قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ

فَيَكُونُ

And it is.

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ

48. And he will teach him the law⁹⁵⁰ and wisdom⁹⁵¹

وَالْتَّوْرَةَ وَالْإِنْجِيلَ

And the Torah and the Gospel.⁹⁵²

949. 3:45 [4]. All references concerning *those brought near* in the hereafter are found at 3:45, 56:88, 83:21, 83:28.

950. 3:48 [1]. Arabic: *al kitāb*. See Article XI.ii.

951. 3:48 [1]. See note at 33:34.

952. 3:48 [2]. Arabic: *injl*. See 5:46.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ

49. And as messenger to the children of Isrā'īl:

أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ^{٩٥٣}

I have come to you with a proof⁹⁵³ from your lord

أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ

That I create for you out of clay the likeness of a bird and blow into it and it becomes a bird by God's leave.

فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ^{٩٥٤}

وَأُبْرِئُ الْأَكْمَهَ

And I heal the blind

وَالْأَبْرَصَ^{٩٥٥}

And the leper

وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ

And give life to the dead by God's leave

وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي

And inform you of what you eat and what you store in your houses

بُيُوتِكُمْ^{٩٥٦}

إِنَّ فِي ذَٰلِكَ لَعَايَةً لَّكُمْ إِن كُنتُمْ

(In that is a proof⁹⁵⁴ for you if you be believers)⁹⁵⁵

مُؤْمِنِينَ

953. 3:49 [2]. Arabic: *āya*. See Article X.

954. 3:49 [8]. Arabic: *āya*. See Article X.

955. 3:49 [8]. Arabic: *(al) mu'minūn*. See note to 8:2. See grammar note at 2:91.

- وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ 50. And confirming what is within my grasp⁹⁵⁶ of the Torah
- وَلَا حِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ 51. And making lawful for you some of what was forbidden you.⁹⁵⁷
- وَجِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ I have come to you with a proof⁹⁵⁸ from your lord
- فَاتَّقُوا اللَّهَ فَاتَّقُوا اللَّهَ So be in prudent fear⁹⁵⁹ of God
- وَأَطِيعُوا وَأَطِيعُوا And obey me.⁹⁶⁰
- إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ 51. God is my lord and your lord
- فَاعْبُدُوهُ فَاعْبُدُوهُ So serve him.
- هَذَا صِرَاطٌ مُسْتَقِيمٌ This is a straight path.
- ﴿ فَلَمَّا أَحَسَّ عِيسَى مِنْهُمْ الْكُفْرَ قَالَ 52. But when 'Īsā⁹⁶¹ perceived their denial he said: Who will be my helpers unto God?
- مَنْ أَنْصَارِي إِلَى اللَّهِ ط

956. 3:50 [1]. Lit: *between my hands*. I.e. that which remained or that to which he had access. See note to 2:66.

957. 3:50 [2]. See note on *injil* at 5:46. It is my understanding that the *injil* confirmed the Torah and relaxed some of its requirements. The concept of *gospel* as a man-god death cult was a later invention decreed into canon by Constantine, a sun-worshipping pagan. How such statements may be integrated with the theses summarised in Articles XVIII and XXI is a subject requiring further study.

958. 3:50 [3]. Arabic: *āya*. See Article X.

959. 3:50 [4]. See note to 2:2.

960. 3:50 [5]. Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.

961. 3:52 [1]. See Articles XVIII and XXI.

قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ

The white-robed ones⁹⁶² said: We will be the helpers of God.

ءَامَنَّا بِاللَّهِ

We believe in⁹⁶³ God

وَأَشْهَدُ بِأَنَا مُسْلِمُونَ

And bear thou witness that we are submitted.⁹⁶⁴

رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ

53. Our lord: we believe in⁹⁶⁵ what thou hast sent down and follow the messenger⁹⁶⁶ so write thou us down among the witnesses.

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

وَمَكْرُوا

54. And they⁹⁶⁷ schemed.

وَمَكَرَ اللَّهُ

And God schemed.

وَاللَّهُ خَيْرُ الْمُكْرِرِينَ

And God is the best of schemers.

962. 3:52 [2]. Arabic: *al hawariyyun*. Muhammad Asad comments here: *Al-hawariyyun (sing. hawari) is the designation applied in the Qur'an to the disciples of Jesus. [...]and the evidence provided by the recently discovered Dead Sea Scrolls strongly supports this view - that the term hawari was popularly used to denote a member of the Essene Brotherhood, a Jewish religious group which existed in Palestine at the time of Jesus, and to which, possibly, he himself belonged. The Essenes were distinguished by their strong insistence on moral purity and unselfish conduct, and always wore white garments as the outward mark of their convictions; and this would satisfactorily explain the name given to them.* Asad holds to the dominant Egypt-Palestine thesis and the Christian extension thereof. The competing theses summarised in Articles XVIII and XXI would see, perhaps, the Essenes as a sect which carried the teachings of the original 'Isā, a man who predated the Yeshua – or Jesus – figure by centuries and who was active in Arabia. It is certainly the case that the names 'Isā and Essene bear an easy comparison.

963. 3:52 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.

964. 3:52 [4]. Arabic: *muslīm* – *one who is yielded, submitted, submitting*. See Article XV.iii.

965. 3:53 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

966. 3:53 [1]. 'Isā was a messenger in that he conveyed the message given him by God.

967. 3:54 [1]. I.e. the enemies of 'Isā.

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنُ مَرْيَمَ نَفِثَ الْكُفْرَ
إِلَى وَمُطَهَّرَكَ مِنَ الَّذِينَ كَفَرُوا

55. When⁹⁶⁸ God said: O 'Īsā:⁹⁶⁹ I will take thee and raise thee to me and cleanse thee of those who are indifferent to warning⁹⁷⁰

وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا
إِلَى يَوْمِ الْقِيَمَةِ

And place those who follow thee above those who are indifferent to warning⁹⁷¹ until the Day of Resurrection.

ثُمَّ إِلَىَّ مَرْجِعُكُمْ

Then to me is your return.

فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

And I will judge between you concerning that wherein you differed.

فَأَمَّا الَّذِينَ كَفَرُوا

56. And as for those who are indifferent to warning:⁹⁷²

فَأَعَذُّهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا

I will punish them with a severe punishment in this world and the hereafter.

وَالْآخِرَةِ

وَمَا لَهُمْ مِّنْ نَّاصِرِينَ

And they have no helpers.

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

57. And as for those who heed warning⁹⁷³ and do deeds of righteousness:

968. 3:55 [1]. The use of *idh* here references 3:34 which emphasises God's knowledge of events. Cf. *God was hearing, knowing[...]*.
969. 3:55 [1]. See Articles XVIII and XXI.
970. 3:55 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.
971. 3:55 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.
972. 3:56 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.
973. 3:57 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

فَيُوفِّيهِمْ أَجْرَهُمْ^{٩٧٤}

He will give them their rewards in full.

وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

And God loves not the wrongdoers.⁹⁷⁴

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ

58. That do we recite to thee of the proofs⁹⁷⁵ and the wise remembrance.⁹⁷⁶

الْحَكِيمِ

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ^{٩٧٥}

59. The example of 'Īsā⁹⁷⁷ in the sight of God is like the example of Ādam.

خَلَقَهُ مِنْ تُرَابٍ

He created him from dust.

ثُمَّ قَالَ لَهُ كُنْ

Then he said to him: Be thou!

فَيَكُونُ

And he was.⁹⁷⁸

الْحَقُّ مِنْ رَبِّكَ

60. The truth⁹⁷⁹ is from thy lord

فَلَا تَكُن مِّنَ الْمُتَمَتِّينَ

So be thou not of those who doubt.

974. 3:57 [3]. Arabic: *zālimūn*. See 2:229.

975. 3:58 [1]. Arabic: *āyāt*. See Article X.

976. 3:58 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

977. 3:59 [1]. See Articles XVIII and XXI.

978. 3:59 [4]. See note to 3:47.

979. 3:60 [1]. Arabic: *al haqq*. See Article XIX (al haqq i.).

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ
الْعِلْمِ فَقُلْ

61. And whoso disputes with thee concerning him⁹⁸⁰ after the knowledge which has come to thee, say thou:

تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ

Come, we will call our sons and your sons

وَنِسَاءَنَا وَنِسَاءَكُمْ

And our women and your women

وَأَنْفُسَنَا وَأَنْفُسَكُمْ

And ourselves and yourselves

ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى
الْكَاذِبِينَ

Then will we pray in earnest and invoke the curse of God upon the liars:

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ^ج

62. This⁹⁸¹ is the true⁹⁸² narrative!

وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ^ج

And there is no god save God!

وَإِنَّ اللَّهَ

And God:

980. 3:61 [1]. Or *it*.

981. 3:62 [1]. I.e. each group is to claim its narrative regarding the messiah to be true. Some Christians make exaggerated claims for Christ on the basis of writings which are corrupted, not available in the original tongue, and which contradict themselves. My view is that while such people may not be culpable for what they do not know, if they persist in pushing their assumptions upon those who have the Qur'an – a preserved scripture – this (i.e. what is outlined at 3:61-62) is the recommended course.

982. 3:62 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

لَهُوَ الْعَزِيزُ الْحَكِيمُ

He is the Mighty, the Wise!⁹⁸³

فَإِنْ تَوَلَّوْا

63. And if they turn away:

فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ

God knows the workers of corruption.

قُلْ يَا أَهْلَ الْكِتَابِ

64. Say thou: O doctors of the law:⁹⁸⁴

تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ

Come to an agreement between us and you

أَلَّا نَعْبُدَ إِلَّا اللَّهَ

That we serve not save God

وَلَا نُشْرِكَ بِهِ شَيْئًا

And that we ascribe not a partnership⁹⁸⁵ to him

وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ

And that some of us take not others as lords
instead of⁹⁸⁶ God.⁹⁸⁷

اللَّهِ

فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

And if they turn away say: Bear witness that we
are submitted.⁹⁸⁸983. 3:62 [4]. Arabic: *al 'azīz al ḥakīm*. See 3:18.984. 3:64 [1]. Arabic: *āhl kitāb*. See Article XLiv.985. 3:64 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.986. 3:64 [5]. Arabic: *min dūni*. See 2:23.

987. 3:64 [5]. For this to be true, a body of believers must reject the authority of all priesthood both in deed as well as in word. The Traditionalist claims not to have a priesthood. This claim is true in word but not in deed. If it were true in deed there would exist no person considered qualified to pronounce another man apostate and pass judgment on him on that basis; nor would the opinions of men a thousand years dead be considered inviolable and beyond intelligent review. Such a state of affairs is characteristic of a functioning priesthood.

988. 3:64 [6]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.

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

65. O doctors of the law:⁹⁸⁹ why dispute you about
Ibrāhīm when the Torah and the Gospel⁹⁹⁰ were
sent down only after him?

Will you then not⁹⁹¹ use reason!

هَآأَنْتُمْ

66. Here you are

هَؤُلَاءِ حُجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ

Those who dispute about that whereof you
have knowledge

فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ

Why then dispute you about that whereof you
have no knowledge?

وَاللَّهُ يَعْلَمُ

And God knows

وَأَنْتُمْ لَا تَعْلَمُونَ

And you know not.

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا

67. Ibrāhīm was neither one who holds to
Judaism⁹⁹² nor a Nazarene⁹⁹³

وَلَكِنْ كَانَ حَنِيفًا

But was inclined to truth⁹⁹⁴

989. 3:65 [1]. Arabic: *āhl kitāb*. See Article XI.iv.

990. 3:65 [1]. Arabic: *injl*. See 5:46.

991. 3:65 [2]. Arabic: *afalā*. See Article XVI.

992. 3:67 [1]. Arabic: *yahūdī*. Understood here as one who is a Jew by faith but not necessarily by race. Article XVI.i.

993. 3:67 [1]. Arabic: *naṣārā*. See Article XV.ii.

994. 3:67 [2]. Arabic: *ḥanīf* – inclining to a right state or tendency; spurning falsehood. See note to 2:130.

مُسْلِمًا

As one submitted⁹⁹⁵

وَمَا كَانَ مِنَ الْمُشْرِكِينَ

And he was not of the idolaters.⁹⁹⁶

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ

68. The people closest to Ibrāhīm are those who follow him

وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا⁹⁹⁷As do⁹⁹⁷ this prophet and those who heed warning.⁹⁹⁸

وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

And God is the ally of the believers.⁹⁹⁹

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ

69. A number of the doctors of the law¹⁰⁰⁰ would love to lead you astray.

يُضِلُّونَكُمْ

وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ

And they lead astray only themselves

وَمَا يَشْعُرُونَ

And they perceive not.

995. 3:67 [3]. Arabic: *muslīm* – one who is yielded, submitted, submitting. See Article XV.iii.996. 3:67 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.997. 3:68 [2]. Lit.: *and*. I have rendered this *As do* in order to remove in English an ambiguity which is not there in the Arabic.998. 3:68 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.999. 3:68 [3]. Arabic: *(al) mu'minūn*. See note to 8:2.1000. 3:69 [1]. Arabic: *āhl kitāb*. See Article XI.iv.

يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِآيَٰتِ ٱللَّهِ
وَأَنْتُمْ تَشْهَدُونَ

70. O doctors of the law:¹⁰⁰¹ why deny you the proofs¹⁰⁰² of God which you yourselves witness?¹⁰⁰³

يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَلْبِسُونَ ٱلْحَقَّ بِٱلْبَاطِلِ
وَتَكْتُمُونَ ٱلْحَقَّ

71. O doctors of the law:¹⁰⁰⁴ why clothe you the truth¹⁰⁰⁵ in vanity and conceal the truth?¹⁰⁰⁶

وَأَنْتُمْ تَعْلَمُونَ

And you know.¹⁰⁰⁷

وَقَالَتْ طَٰغُفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ

72. And a number of the doctors of the law¹⁰⁰⁸ say:

ءَاْمِنُوا بِٱلَّذِىٓ أُنْزِلَ عَلَى ٱلَّذِينَ ءَاْمَنُوا وَجْهَ
ٱلنَّهَارِ

Believe in¹⁰⁰⁹ what was sent down upon those who heed warning¹⁰¹⁰ at the beginning of the day

وَٱكْفُرُواْ ءَاخِرَهُۥ

And deny at the end thereof

لَعَلَّهُمْ يَرْجِعُونَ

That they might return.

1001. 3:70 [1]. Arabic: *āhl kitāb*. See Article XI.iv.

1002. 3:70 [1]. Arabic: *āyāt*. See Article X.

1003. 3:70 [1]. Lit.: *And you bear witness*.

1004. 3:71 [1]. Arabic: *āhl kitāb*. See Article XI.iv.

1005. 3:71 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

1006. 3:71 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

1007. 3:71 [2]. I.e. you know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:70, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

1008. 3:72 [1]. Arabic: *āhl kitāb*. See Article XI.iv.

1009. 3:72 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

1010. 3:72 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ

73. And believe not save one who follows your doctrine¹⁰¹¹

قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ

(Say thou: Guidance is the guidance of God--)¹⁰¹²

أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ

Unless one be given the like of what you were given

أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ

Or they will argue against you before your lord.

قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

Say thou: Bounty is in the hand of God – he gives it to whom he wills.

وَاللَّهُ وَاسِعٌ عَلِيمٌ

And God encompasses, knows.

يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ

74. He chooses for his mercy whom he wills.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And God is one possessing tremendous bounty.

❖ وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَّهُ

75. And among the doctors of the law¹⁰¹³ is he who if thou entrust him with a fortune will deliver it unto thee.

بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ

1011. 3:73 [1]. Arabic: *dīn*. See Article VII.

1012. 3:73 [2]. Instances where speech either trails off or is clipped through interruption are found at 2:138, 3:73, 6:143, 6:144, 10:22, 12:94, 22:17, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11.

1013. 3:75 [1]. Arabic: *āhl kitāb*. See Article XI.iv.

وَمِنْهُمْ مَنْ إِنْ تَأَمَّنْهُ بِدِينَارٍ لَا يُؤَدِّهِ
إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا¹⁰¹⁴

And among them is he who if thou entrust him
with a dinar¹⁰¹⁴ will not return it to thee save
that thou remain standing over him

ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ
سَبِيلٌ

Because¹⁰¹⁵ they say: We owe nothing¹⁰¹⁶ to the
unschooled.¹⁰¹⁷

وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ

And they ascribe a lie to God.

وَهُمْ يَعْلَمُونَ

And they know.¹⁰¹⁸

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ

76. Verily,¹⁰¹⁹ whoso fulfils his pledge and is in
prudent fear:¹⁰²⁰

فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

God loves those of prudent fear.¹⁰²¹

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ
ثَمَنًا قَلِيلًا

77. Those who sell the pledge of God¹⁰²² and their
oaths for a cheap price

1014. 3:75 [2]. The dinar was, of course, the currency in the Roman empire – a territory which included northern parts of Arabia: Arabia Petraea. See Article XVIII.

1015. 3:75 [3]. Arabic: *dhālika bianna*. See Article XVI.

1016. 3:75 [3]. Lit.: *there is no path against us concerning*.

1017. 3:75 [3]. Arabic: *ummiyyun*. See 2:78.

1018. 3:75 [5]. I.e. they know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:70, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

1019. 3:76 [1]. Arabic: *balā*. See note to 2:81.

1020. 3:76 [1]. See note to 2:2.

1021. 3:76 [2]. See note to 2:2.

1022. 3:77 [1]. I take this to be a reference *al fātiḥah* in the first instance. See note to 2:27.

أُولَٰئِكَ لَا خَلْقَ لَهُمْ فِي آلِ آخِرَةٍ

These: there is no portion for them in the hereafter.

وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ
الْقِيَمَةِ

And God will not speak to them or look at them on the Day of Resurrection

وَلَا يُزَكِّيهِمْ

Nor will he increase them in purity¹⁰²³

وَلَهُمْ عَذَابٌ أَلِيمٌ

And they have a painful punishment.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤْنَ أَلْسِنَتَهُم بِالْكِتَابِ
لِيَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ

78. And among them some distort the law¹⁰²⁴ with their tongues that you might think it from the law¹⁰²⁵ when it is not from the law.¹⁰²⁶

وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ

And they say: It is from God.

وَمَا هُوَ مِنْ عِنْدِ اللَّهِ

But it is not from God.

وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ

And they ascribe to God a lie.¹⁰²⁷

وَهُمْ يَعْلَمُونَ

And they know.¹⁰²⁸

1023. 3:77 [4]. Arabic: *zakkā*. See 2:129.

1024. 3:78 [1]. Arabic: *al kitāb*. See Article XI.ii.

1025. 3:78 [1]. Arabic: *al kitāb*. See Article XI.ii.

1026. 3:78 [1]. Arabic: *al kitāb*. See Article XI.ii.

1027. 3:78 [4]. Lit.: *the lie*.

1028. 3:78 [5]. I.e. they know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:70, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ
وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ

79. It is not for any mortal that God should give him the law¹⁰²⁹ and judgment and prophethood then he should say to men:

كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ

Be servants to me rather than¹⁰³⁰ God.

وَلَكِنْ

But:

كُونُوا رِبِّيَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ
وَبِمَا كُنْتُمْ تَدْرُسُونَ

Be men of God¹⁰³¹ in that you do teach the law¹⁰³² and in that you do study.

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ
أَرْبَابًا ۚ

80. And nor would he command you to take the angels and the prophets as lords.

أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

Would he command you to denial after you have submitted?¹⁰³³

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ

81. And when¹⁰³⁴ God took agreement of the prophets:

1029. 3:79 [1]. Arabic: *al kitāb*. See Article XI.ii.

1030. 3:79 [2]. Arabic: *min dūni*. See 2:23.

1031. 3:79 [4]. Arabic: *rabbāniyyīn*. Muhammad Asad's comment on this word is the most convincing of those I have read: According to Sibawayh (as quoted by Razi), a *rabbani* is "one who devotes himself exclusively to the endeavour to know the Sustainer (*ar-rabb*) and to obey Him": a connotation fairly close to the English expression "a man of God".

1032. 3:79 [4]. Arabic: *al kitāb*. See Article XI.ii.

1033. 3:80 [2]. Arabic: *muslīm* – one who is yielded, submitted, submitting. See Article XV.iii.

1034. 3:81 [1]. The use of *idh* here references 3:34 which emphasises God's knowledge of events. Cf. *God was hearing, knowing[...]*.

- لَمَّا ءَاتَيْنُكُمْ مِّنْ كِتَابٍ وَحِكْمَةٍ¹⁰³⁵ What I give you of decree¹⁰³⁵ and wisdom¹⁰³⁶
- ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ Then comes there to you a messenger confirming what is with you:
- لَتُؤْمِنُنَّ بِهِ ۖ وَلَتَنْصُرُنَّهُ¹⁰³⁷ You shall believe in¹⁰³⁷ it and help him.
- قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي¹⁰³⁸ He said: Do you affirm and take over that my covenant?
- قَالُوا أَأَقْرَرْنَا¹⁰³⁹ Said they: We do affirm.
- قَالَ فَاشْهَدُوا He said: Then bear witness
- وَأَنَا مَعَكُمْ مِّنَ الشَّاهِدِينَ And I am with you among the witnesses.
- فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ 82. Then whoso turns away after this:
- فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ These are the wantonly perfidious.¹⁰³⁸
- أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ 83. Is it then other than the doctrine¹⁰³⁹ of God they seek?

1035. 3:81 [2]. Arabic: *kitāb*. See Article XI.iii.

1036. 3:81 [2]. See note at 33:34.

1037. 3:81 [4]. See note to 58:4 for Qur'anic usage of *to believe in*.1038. 3:82 [2]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.1039. 3:83 [1]. Arabic: *dīn*. See Article VII.

وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ

And to him submits whoso is in the heavens
and the earth willingly or unwillingly.

طَوْعًا وَكَرْهًا

وَالِيهِ يُرْجَعُونَ

And to him will they be returned.

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا

84. Say thou: We believe in¹⁰⁴⁰ God and what is sent
down upon us

وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ

And what was sent down upon Ibrāhīm and
Ismā'īl and Ishāq, and Ya'qūb and the
grandsons¹⁰⁴¹

وَيَعْقُوبَ وَالْأَسْبَاطَ

وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ

And what was given to Mūsā and 'Īsā¹⁰⁴² and the
prophets from their lord.

رَبِّهِمْ

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ

We make no division between any of them.

وَنَحْنُ لَهُ مُسْلِمُونَ

And to him we are submitted.¹⁰⁴³

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا

85. And whoso seeks a doctrine¹⁰⁴⁴ other than
submission:¹⁰⁴⁵

1040. 3:84 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

1041. 3:84 [2]. Arabic: *al asbāṭ*. The grandsons of Ibrāhīm. See 2:136.

1042. 3:84 [3]. See Articles XVIII and XXI.

1043. 3:84 [5]. Arabic: *muslim* – *one who is yielded, submitted, submitting*. See Article XV.iii.

1044. 3:85 [1]. Arabic: *dīn*. See Article VII.

1045. 3:85 [1]. Arabic: *al islām*. This is an abstract noun and means *yielding* or *submission* (to God). See 3:18-19 and notes.

فَلَنْ يُقْبَلَ مِنْهُ

It will not be accepted from him

وَهُوَ فِي آلِ الْآخِرَةِ مِنَ الْخَسِرِينَ

And he in the hereafter will be among the losers.

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ
وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ

86. How will God guide a people who denied after their faith and had borne witness that the messenger¹⁰⁴⁶ is true¹⁰⁴⁷

وَجَاءَهُمُ الْبَيِّنَاتُ ج

And clear evidence had come to them?

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And God guides not the wrongdoing¹⁰⁴⁸ people.

أُولَئِكَ جَزَاءُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

87. These: their reward is that upon them is the curse of God and of angels and of men all together

خَالِدِينَ فِيهَا

88. (They abiding eternally therein)

لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ

The punishment will not be lightened for them nor will they be granted respite

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا

89. Save those who repent and do right after that.

1046. 3:86 [1]. I.e. the message brought by the messenger to their time and place.

1047. 3:86 [1]. Arabic: *ḥaqqun*. See Article XIX (*ḥaqq*- vi).

1048. 3:86 [3]. Arabic: *ẓālimūn*. See 2:229.

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Then is God forgiving, merciful.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا

90. Those who are indifferent to warning¹⁰⁴⁹ after their faith then grow in denial, their repentance will not be accepted.

كُفْرًا لَّنْ يُقْبَلَ تَوْبَتُهُمْ

وَأُولَٰئِكَ هُمُ الضَّالُّونَ

And these are those who go astray.¹⁰⁵⁰

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ

91. Those who are indifferent to warning¹⁰⁵¹ and die as atheists:¹⁰⁵²

فَلَن يُقْبَلَ مِنْ أَحَدِهِمْ مِّلٌّ أَلْأَرْضِ ذَهَبًا

There would not be accepted from one of them an earth full of gold were he to seek to ransom¹⁰⁵³ himself thereby.

وَلَوْ أَفْتَدَىٰ بِهِ^ح

أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

They have a painful punishment.

وَمَا لَهُمْ مِّنْ نَّاصِرِينَ

And they have no helpers.

لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ^ج

92. You attain not to virtue until you spend of what you love.

1049. 3:90 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

1050. 3:90 [2]. **Qur'anic definition:** *al dālūn*. Typically rendered (and rendered here) *those who go astray* we find that the full Qur'anic definition is: *those who are indifferent to warning after their faith then grow in denial*. All instances are footnoted and reference this verse.

1051. 3:91 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

1052. 3:91 [1]. Arabic: *kuffār*. See 2:109.

1053. 3:91 [2]. The naked verb *to ransom* in English tends to be a perfective idea assuming a successful outcome. The uncertain outcome of a verb is made explicit in English by use of such words as *to seek to* – which I have employed here.

وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

And what you spend of anything, God knows it.

﴿كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ

93. All food was lawful to the children of Isrā'īl

إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ

Save what Isrā'īl made unlawful upon himself

مِنْ قَبْلِ أَنْ تُنْزَلَ التَّوْرَةُ

Before the Torah was sent down.

قُلْ فَاتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنْتُمْ

Say thou: Bring the Torah and recite it¹⁰⁵⁴ if you be truthful.¹⁰⁵⁵

صَادِقِينَ

فَمَنْ أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ

94. And whoso invents a lie about God after that:

ذَلِكَ

فَأُولَئِكَ هُمُ الظَّالِمُونَ

These are the wrongdoers.¹⁰⁵⁶

قُلْ صَدَقَ اللَّهُ

95. Say thou: God spoke truly

فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ

So follow the creed of Ibrāhīm

1054. 3:93 [4]. I.e. to verify that the children of Isrā'īl lived without any law regarding food until such time as God gave Mūsā the dietary laws. The argument is against the claim of the children of Isrā'īl that their law was synonymous with righteousness – since Ibrāhīm was righteous and lived before the law was given. The very same argument could – and, perhaps, should – be made plain to the Traditionalist who makes parallel claims for his religion.

1055. 3:93 [4]. See grammar note at 2:91.

1056. 3:94 [2]. Arabic: *ẓālimūn*. See 2:229.

حَنِيفًا

Inclining to truth¹⁰⁵⁷

وَمَا كَانَ مِنَ الْمُشْرِكِينَ

And he was not of the idolaters.¹⁰⁵⁸

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ

96. The first¹⁰⁵⁹ house set up for mankind¹⁰⁶⁰ was that at Bakka¹⁰⁶¹

مُبَارَكًا

Blessed

وَهُدًى لِّلْعَالَمِينَ

And a guidance for all mankind.

فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ

97. In it were clear proofs¹⁰⁶² of the station¹⁰⁶³ of Ibrāhīm

وَمَن دَخَلَهُ كَانَ ءَامِنًا

And whoso entered it was safe.¹⁰⁶⁴

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ

And God's claim upon mankind was the pilgrimage¹⁰⁶⁵ to the house1057. 3:95 [3]. Arabic: *ḥanīf* – inclining to a right state or tendency; spurning falsehood. See note to 2:130.1058. 3:95 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

1059. 3:96 [1]. The area around Petra is known to have been inhabited for around 9,000 years and used as a tomb site since antiquity. See Article XVIII.

1060. 3:96 [1]. Verses 3:96-97 are in the past tense. My view is, firstly, that this house was at Petra (see Article XVIII) and, secondly, that it no longer matters where it was since the site at Petra is now closed. The narrative references a time in the distant past. The point is not the house; the point is a historical instance of God's expectation of men in response to what he had given them. That very point is the focus of what follows: the doctors of the law have the commandments of God in their scriptures, why do they not then follow those?

1061. 3:96 [1]. Arabic: *bakka*, from Hebrew: *בִּכְבָּד* – weeping, deep sorrow. Petra was a burial site from ancient times – and thus a place of mourning. See Article XVIII.1062. 3:97 [1]. Arabic: *āyāt*. See Article X.1063. 3:97 [1]. Arabic: *maqām*. See 2:125.

1064. 3:97 [2]. Petra was a city of sanctuary from ancient times. See Article XVIII.

1065. 3:97 [3]. Arabic: *ḥijj*. The Traditionalist understands this word to indicate *pilgrimage*. I think it indicates *debate* (see notes to 2:158). Since it doesn't much matter and I cannot definitively prove my case, I allow the Traditionalist to take the point. As noted above, verses 3:96-97 are in the past tense. The place of pilgrimage is closed to believers as of 9:28. The scenario here is a history with a moral purpose and serves to set up the exhortations in the following verses.

مَنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا¹⁰⁶⁶

Whoso could find a way to it.¹⁰⁶⁶

وَمَنْ كَفَرَ

And whoso denied:

فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

God was free from need of all mankind.

قُلْ يَا أَهْلَ الْكِتَابِ

98. Say thou: O doctors of the law:¹⁰⁶⁷

لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى

Why deny you the proofs¹⁰⁶⁸ of God when God is witness to what you do?

مَا تَعْمَلُونَ

قُلْ يَا أَهْلَ الْكِتَابِ

99. Say thou: O doctors of the law:¹⁰⁶⁹

لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ ءَامَنَ

Why divert¹⁰⁷⁰ you from the path of God him who believes

تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ¹⁰⁷¹

Seeking its deviation when you are witnesses?

وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ

And God is not unmindful of what you do.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

100. O you who heed warning:¹⁰⁷¹

1066. 3:97 [4]. I.e. who was able to do it.

1067. 3:98 [1]. Arabic: *āhl kitāb*. See Article XLiv.

1068. 3:98 [2]. Arabic: *āyāt*. See Article X.

1069. 3:99 [1]. Arabic: *āhl kitāb*. See Article XLiv.

1070. 3:99 [2]. Arabic: *ṣadda*. See note to 8:47.

1071. 3:100 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

إِنْ تُطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ

If you obey some of those in possession¹⁰⁷² of the law¹⁰⁷³

يُرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ

They will drive you back after your faith.

كَافِرِينَ

As those who spurn guidance while claiming virtue¹⁰⁷⁴

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ

101. And how can you deny when to you are the proofs¹⁰⁷⁵ of God recited and in your midst is his messenger?

اللَّهِ وَفِيكُمْ رَسُولُهُ^{١٠٧٥}

وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ

And whoso holds fast to God¹⁰⁷⁶ has been guided to a straight path.

مُسْتَقِيمٍ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

102. O you who heed warning:¹⁰⁷⁷

اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ^{١٠٧٧}

Be in prudent fear¹⁰⁷⁸ of God with the fear due him¹⁰⁷⁹

وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

And die not save that you be submitted.¹⁰⁸⁰

1072. 3:100 [2]. Arabic: *alladhīna ūtū al kitāb*. See Article XI.xi.

1073. 3:100 [2]. Arabic: *al kitāb*. See Article XI.ii.

1074. 3:100 [4]. Arabic: *(al) kāfirūn*. Typically rendered *(the) unbelievers*. See 2:19 and Article II.iii.

1075. 3:101 [1]. Arabic: *āyāt*. See Article X.

1076. 3:101 [2]. I.e. to what he sent, and not to invented religions.

1077. 3:102 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1078. 3:102 [2]. See note to 2:2.

1079. 3:102 [2]. Arabic: *ḥaqqā*. See Article XIX (ḥaqq- v.).

1080. 3:102 [3]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

103. And hold fast to the rope of God all together and be not divided.

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ

And remember the grace of God towards you

إِذْ كُنْتُمْ أَعْدَاءً

When you were enemies:

فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ

He united your hearts so that by his favour you became brethren.

إِخْوَانًا

وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ

And you were upon the edge of a pit of fire

فَأَنْقَذَكُمْ مِنْهَا

And he saved you from it.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

Thus does God make plain¹⁰⁸¹ to you his proofs¹⁰⁸²

لَعَلَّكُمْ تَهْتَدُونَ

That you might be rightly guided.

وَلَتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ

104. And let there be among you a community inviting to good and enjoining what is fitting¹⁰⁸³ and forbidding perversity.¹⁰⁸⁴

وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

1081. 3:103 [7]. Arabic: *bayyana*. See 2:69.

1082. 3:103 [7]. Arabic: *āyāt*. See Article X.

1083. 3:104 [1]. Arabic: *ma'rūf*. See 2:178.

1084. 3:104 [1]. **Qur'anic usage:** *munkar*: Arabic: *munkar* – denied; not recognised, unacknowledged, disavowed, disclaimed. In the context of revelation-based faith, the reference can only be to that which is alien to that revelation. One also sees that *munkar* functions often in contradistinction to what is fitting. What is contrary to what is right and good and fitting may be rendered as *perverse* – which means that which is contrary to what is good and right. I render as *perversity* where there is a

وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And these are the successful.¹⁰⁸⁵

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ

105. And be not like those who became divided and disputed after clear evidence came to them.

بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

And they have a tremendous punishment.

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

106. The day faces will be white and faces will be black:

فَأَمَّا الَّذِينَ أَسْوَدَّتْ وُجُوهُهُمْ

As for those whose faces will be black:

أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ

Did you deny after your faith?

فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

Then taste the punishment for what you denied!

وَأَمَّا الَّذِينَ أَبْيَضَّتْ وُجُوهُهُمْ

107. And as for those whose faces will be white:

فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ

In the mercy of God wherein they abide eternally.

تِلْكَ ءَايَاتُ اللَّهِ

108. Those are the proofs¹⁰⁸⁶ of God.

definite article and as *what is perverse* where there is none. All instances are footnoted and reference this verse.

1085. 3:104 [2]. See 2:5, 3:104, 7:8, 7:158, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

1086. 3:108 [1]. Arabic: *āyāt*. See Article X.

نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۖ

We recite them to thee aright.¹⁰⁸⁷

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ

And God desires not injustice for all mankind.

وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ

109. And to God belongs what is in the heavens and what is in the earth.

وَالِىَ اللَّهُ تُرْجَعُ الْأُمُورُ

And unto God are matters¹⁰⁸⁸ referred.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

110. You are the best community brought forth for mankind

تَأْمُرُونَ بِالْمَعْرُوفِ

Enjoining what is fitting¹⁰⁸⁹

وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

And forbidding perversity¹⁰⁹⁰

وَيُؤْمِنُونَ بِاللَّهِ ۖ

And believing in¹⁰⁹¹ God.

وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُمْ ۚ

And had the doctors of the law¹⁰⁹² believed, it would have been better for them.

مِّنْهُمْ الْمُؤْمِنُونَ

Among them are believers¹⁰⁹³1087. 3:108 [2]. Arabic: *bil haqqi*. See Article XIX (bil haqqi ii.).1088. 3:109 [2]. Lit.: *the matters*.1089. 3:110 [2]. Arabic: *ma'rūf*. See 2:178.1090. 3:110 [3]. Arabic: *munkar*. See 3:104.1091. 3:110 [4]. See note to 58:4 for Qur'anic usage of *to believe in*.1092. 3:110 [5]. Arabic: *āhl kitāb*. See Article XI.iv.1093. 3:110 [6]. The conception of (al) *mu'minūn* (the believers) has no one-to-one relationship with a particular creed or community.

وَأَكْثَرُهُمُ الْفَاسِقُونَ

But most of them are the wantonly
perfidious.¹⁰⁹⁴لَنْ يَضُرُّوكُمْ إِلَّا أَذًى^ط111. They will not cause you harm save
hindrance.¹⁰⁹⁵

وَإِنْ يُقَاتِلُواكُمْ يُوَلُّوكُمُ الْأَدْبَارَ

And if they fight you they will turn to you their
backs.

ثُمَّ لَا يَنْصُرُونَ

Then will they not be helped.

ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُثْقِفُوا إِلَّا

112. Pitched upon them was ignominy wheresoever
they lost the ascendancy¹⁰⁹⁶ save by a rope¹⁰⁹⁷
from God and a rope from men.

بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنْ نَاسٍ

وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ

And they incurred wrath from God.

وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ^ج ذَلِكَ بِأَنَّهُمْAnd pitched upon them was poverty because¹⁰⁹⁸
they denied the proofs¹⁰⁹⁹ of God.

كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ

وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ^ج ذَلِكَ بِمَاAnd they slew the prophets without cause¹¹⁰⁰
because¹¹⁰¹ they opposed and exceeded all
bounds.

عَصَوْا وَكَانُوا يَعْتَدُونَ

1094. 3:110 [7]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.
 1095. 3:111 [1]. Arabic: *-dh-y*. See Article XII.
 1096. 3:112 [1]. Arabic: *thaqafa*. See 60:2.
 1097. 3:112 [1]. I.e. a way out, a treaty, or protection.
 1098. 3:112 [3]. Arabic: *dhālika bianna*. See Article XVI.
 1099. 3:112 [3]. Arabic: *āyāt*. See Article X.
 1100. 3:112 [4]. Arabic: *bi ghayri (al) haqq*. See Article XIX.
 1101. 3:112 [4]. Arabic: *dhālika bimā*. See Article XVI.

لَيْسُوا سَوَاءً ۚ

113. They are not the same.

مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ

Among the doctors of the law¹¹⁰² is an upright community.

قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ

They recite the proofs¹¹⁰³ of God during the watches of the night

وَهُمْ يَسْجُدُونَ

And they submit.¹¹⁰⁴

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

114. They believe in¹¹⁰⁵ God and the Last Day

وَيَأْمُرُونَ بِالْمَعْرُوفِ

And enjoin what is fitting¹¹⁰⁶

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

And forbid perversity¹¹⁰⁷

وَيُسْرِعُونَ فِي الْخَيْرَاتِ

And compete in good works.

وَأُولَٰئِكَ مِنَ الصَّالِحِينَ

And these are among the righteous.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ

115. And what they do of good:

1102. 3:113 [2]. Arabic: *āhl kitāb*. See Article XLiv.

1103. 3:113 [3]. Arabic: *āyāt*. See Article X.

1104. 3:113 [4]. Arabic: *s-j-d*. See Article VI.

1105. 3:114 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

1106. 3:114 [2]. Arabic: *ma'rūf*. See 2:178.

1107. 3:114 [3]. Arabic: *munkar*. See 3:104.

فَلَنْ يُكْفَرُوهُ^{١١٠٨}

They will not be denied it.

وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

And God knows those of prudent fear.¹¹⁰⁸

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ

116. Those who are indifferent to warning,¹¹⁰⁹ their wealth and their children will avail them nothing against God.

وَلَا أَوْلَدُهُمْ مِّنَ اللَّهِ شَيْئًا^{١١٠٩}

وَأُولَئِكَ أَصْحَابُ النَّارِ

And these are the companions of the fire

هُمْ فِيهَا خَالِدُونَ

Wherein they abide eternally.

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا

117. The example of what they spend in the life of this world is like the example of a wind wherein was biting cold:

كَمَثَلِ رِيحٍ فِيهَا صِرٌّ

أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ

It befell the tilth of a people who wronged their souls

فَأَهْلَكَتْهُ^{١١١٠}

And destroyed it.

وَمَا ظَلَمَهُمُ اللَّهُ

And God wronged them not

وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ

But they wronged themselves.

1108. 3:115 [3]. See note to 2:2.

1109. 3:116 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّنْ

118. O you who heed warning.¹¹¹⁰ take not as intimates other than¹¹¹¹ your own.¹¹¹²

دُونِكُمْ

لَا يَأْلُونَكُمْ خَبَالًا

They will not fail to cause you confusion.

وَدُّوا مَا عَنِتُّمْ

They love that you should suffer.

قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ

Hatred has been made manifest by their mouths

وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ

And what their breasts hide is greater.

قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ ۖ إِن كُنتُمْ تَعْقِلُونَ

We have made plain¹¹¹³ the proofs¹¹¹⁴ to you if you will use reason.

هَآأَن تُمْ

119. Here you are

أُولَآءِ تُحِبُّونَهُمْ

Those who love them

وَلَا يُحِبُّونَكُمْ

And they love you not

1110. 3:118 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.1111. 3:118 [1]. Arabic: *min dūni*. See 2:23.1112. 3:118 [1]. Lit.: *other than you*.1113. 3:118 [6]. Arabic: *bayyana*. See 2:69.1114. 3:118 [6]. Arabic: *āyāt*. See Article X.

وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ

When you believe in¹¹¹⁵ all of the law.¹¹¹⁶

وَإِذَا لَقَوْكُمْ قَالُوا ءَامَنَّا

And when they meet you they say: We believe.

وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنْ

But when they are alone they bite their fingertips at you from rage.

الْغَيْظِ

قُلْ مُوتُوا بِغَيْظِكُمْ

Say thou: Die in your rage¹¹¹⁷

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

God knows what is in the breasts.

إِنْ تَمَسَسَكُمْ حَسَنَةٌ تَسُوهُمْ

120. If good touches you it vexes them.

وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا

And if evil¹¹¹⁸ befalls you they exult thereat.

وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ

But if you be patient and in prudent fear¹¹¹⁹ their plan will never harm you at all.

شَيْئًا

إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

God encompasses what they do.

1115. 3:119 [4]. See note to 58:4 for Qur'anic usage of *to believe in*.

1116. 3:119 [4]. Arabic: *al kitāb*. See Article XI.ii.

1117. 3:119 [7]. I.e. be as angry as you like.

1118. 3:120 [2]. Arabic: *sayyi'ah*. See Article XIII.ix.

1119. 3:120 [3]. See note to 2:2.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ
مَقْعِدَ لِلْقِتَالِ ۖ

121. And when¹¹²⁰ thou wentest early from thy people to assign the believers¹¹²¹ their stations for battle.

وَاللَّهُ سَمِيعٌ عَلِيمٌ

And God was hearing, knowing¹¹²²

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا

122. When two groups¹¹²³ among you were concerned lest they should despair.

وَاللَّهُ وَلِيُّهُمَا ۖ

And God was their¹¹²⁴ ally.

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And in God let the believers¹¹²⁵ place their trust

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَذِلَّةٌ ۖ

123. (And God gave you victory upon a full moon¹¹²⁶ when you were despised)

فَاتَّقُوا اللَّهَ

And be in prudent fear¹¹²⁷ of God

لَعَلَّكُمْ تَشْكُرُونَ

That you might be grateful.

1120. 3:121 [1]. The use of *idh* here references 3:34 which emphasises God's knowledge of events. Cf. *God was hearing, knowing[...]*.

1121. 3:121 [1]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

1122. 3:121 [3]. Here the convention *God was hearing, knowing[...]* refreshes the force of that found at 3:34.

1123. 3:122 [1]. Elsewhere rendered *numbers*, I have had to use a synonym under the influence of *two*.

1124. 3:122 [2]. Grammar: dual.

1125. 3:122 [3]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

1126. 3:123 [1]. Arabic: *badr* – *full moon*. The Traditionalist has some stories and claims here. However, the fact is that *badr* means *full moon*. To claim a specific place name invites suspicion given the sparsity of place names in the Qur'an in general, but God knows best.

1127. 3:123 [2]. See note to 2:2.

- إِذْ تَقُولُ لِلْمُؤْمِنِينَ 124. When¹¹²⁸ thou didst say to the believers:¹¹²⁹
- أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ 124. Is it not sufficient for you that your lord should
 ءَآلَافٍ مِّنَ الْمَلَائِكَةِ مُنْزَلِينَ support you with three thousand angels sent
 down?
- بَلَىٰ ۚ إِنْ تَصْبِرُوا وَتَتَّقُوا 125. Verily,¹¹³⁰ if you be patient and in prudent
 fear¹¹³¹
- وَيَأْتِيَكُمْ مِّنْ فَوْرِهِمْ هَذَا And they come upon you of a sudden
- يُمِدُّكُمْ رَبُّكُمْ بِخَمْسَةِ ءَآلَافٍ مِّنَ 125. Your lord will reinforce you with five thousand
 الْمَلَائِكَةِ مُسَوِّمِينَ angels making marks
- وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ 126. (And God made it only as glad tidings for you
 قُلُوبُكُمْ بِهِ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ and that your hearts might be reassured
 thereby.
- وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ And there is no help save from God
- الْعَزِيزِ الْحَكِيمِ The Mighty, the Wise.)¹¹³²

1128. 3:124 [1]. The use of *idh* here references 3:121-122 which emphasises God's knowledge of events. Cf. *God was hearing, knowing* [...].

1129. 3:124 [1]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

1130. 3:125 [1]. Arabic: *balā*. See note to 2:81.

1131. 3:125 [1]. See note to 2:2.

1132. 3:126 [3]. Arabic: *al 'aziz al ḥakim*. See 3:18.

- لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا
أَوْ يَكْبِتُهُمْ فَيَنْقَلِبُوا خَائِبِينَ
لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ
عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ
فَإِنَّهُمْ ظَالِمُونَ
وَاللَّهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ
يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ
وَاللَّهُ غَفُورٌ رَّحِيمٌ
يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا
أَضْعَافًا
مُّضَاعَفَةً
127. That he might cut off a part of those who are indifferent to warning¹¹³³
Or suppress them so they turn back disappointed.
128. No concern is it of thine whether he turn towards them¹¹³⁴ or punish them:
They are wrongdoers¹¹³⁵
129. And to God belongs what is in the heavens and what is in the earth.
He forgives whom he wills and punishes whom he wills.
And God is forgiving, merciful.
130. O you who heed warning:¹¹³⁶ consume not usury
Doubling
Redoubling.

1133. 3:127 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

1134. 3:128 [1]. I.e. relent towards them.

1135. 3:128 [2]. Arabic: *ẓālimūn*. See 2:229.1136. 3:130 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَاتَّقُوا اللَّهَ

And be in prudent fear¹¹³⁷ of God

لَعَلَّكُمْ تَفْلِحُونَ

That you might be successful.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ

131. And be in prudent fear¹¹³⁸ of the fire prepared for those who spurn guidance while claiming virtue.¹¹³⁹

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ

132. And obey God and the messenger¹¹⁴⁰

لَعَلَّكُمْ تُرْحَمُونَ

That you might obtain mercy.

﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ﴾

133. And vie one with another for forgiveness from your lord

وَجَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ

And a garden as wide as the heavens and the earth

أُعِدَّتْ لِلْمُتَّقِينَ

Prepared for those of prudent fear¹¹⁴¹

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ

134. Those who spend in prosperity and in adversity

وَالْكُظُمِينَ الْغَيْظَ

And those who control their wrath

1137. 3:130 [4]. See note to 2:2.

1138. 3:131 [1]. See note to 2:2.

1139. 3:131 [1]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

1140. 3:132 [1]. I.e. what God sent through his messenger.

1141. 3:133 [3]. See note to 2:2.

وَالْعَافِينَ عَنِ النَّاسِ ۗ

And are forgiving towards men

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

(And God loves the doers of good)

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا

135. And those who – when they commit sexual immorality¹¹⁴² or wrong their souls – remember God

أَنْفُسَهُمْ ذَكَرُوا اللَّهَ

فَاسْتَغْفَرُوا لِذُنُوبِهِمْ

And ask forgiveness for their transgressions¹¹⁴³

وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ

(And who forgives transgressions¹¹⁴⁴ save God?)

وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا

And persist not in what they were doing.

وَهُمْ يَعْلَمُونَ

And they know.¹¹⁴⁵

أُولَٰئِكَ

136. These:

جَزَاءُ لَهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي

Their reward is forgiveness from their lord and gardens beneath which rivers flow

مِنْ تَحْتِهَا الْأَنْهَارُ

1142. 3:135 [1]. Arabic: *fāḥishat*, *fahshā'*. See Article XIII.iii.1143. 3:135 [2]. Arabic: *dhunūb*. See Article XIII.1144. 3:135 [3]. Arabic: *dhunūb*. See Article XIII.

1145. 3:135 [5]. I.e. they know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:70, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

خُلِدِينَ فِيهَا

They abiding eternally therein.

وَنِعْمَ أَجْرُ الْعَمَلِينَ

And excellent is the reward of those who act.¹¹⁴⁶

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ

137. Practices¹¹⁴⁷ have come and gone¹¹⁴⁸ before you.

فَسِيرُوا فِي الْأَرْضِ

So travel in the land

فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

And see how was the final outcome of the repudiators.¹¹⁴⁹

هَذَا بَيَانٌ لِلنَّاسِ

138. This is a manifest fact¹¹⁵⁰ for mankind

وَهُدًى

And guidance

وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

And an exhortation for those of prudent fear.¹¹⁵¹1146. 3:136 [4]. Lit.: *the doers (of it)*.1147. 3:137 [1]. Arabic: *sunnah* (here: plural – *sunan*), i.e. established way (of doing things). In Arabic *sunnah* means *method* or *mode of treatment* or *way of doing or living* and is a word one hears *ad nauseam* among those who have inherited or fallen for the Traditionalist's bait-and-switch manoeuvre (i.e. the supplanting of the Qur'an by an entirely different literature). By this word such people mean a fluid, arbitrary subset of the broader literature which they prefer to follow over the Qur'an which takes as its focus actions ascribed to Muḥammad, many of which contradict both the spirit and letter of the Qur'an. The word *sunnah* occurs in the Qur'an sixteen times (3:137, 4:26, 8:38, 15:13, 17:77, 17:77, 18:55, 33:38, 33:62, 33:62, 35:43, 35:43, 35:43, 40:85, 48:23, 48:23). In none of the instances in which the Qur'an uses this word does it signify actions performed by any prophet. All instances are footnoted and reference this verse.1148. 3:137 [1]. Lit.: *passed*.

1149. 3:137 [3]. I.e. they died and were sent back to God, either through natural death, human causes or God's retribution.

1150. 3:138 [1]. Arabic: *bayān* – *clearness, plainness, patency, obviousness; statement, information; declaration, announcement; manifestation; demonstration; eloquence*. This word occurs three times (3:138, 55:4, 75:19); the core sense is that of (clear) evidence or self-evident or manifest truth or fact. All instances are footnoted and reference this verse.

1151. 3:138 [3]. See note to 2:2. We are meant to investigate the end of those who came before us. Their end is (or should be) instructive to us.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا

139. And faint not nor grieve

وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

And you will be the superior ones if you be believers.¹¹⁵²

إِنْ يَمْسَسْكُمْ قَرْحٌ

140. If injury touch you:

فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ

There has touched people an injury the like thereof.¹¹⁵³

وَتِلْكَ الْأَيَّامُ

And those¹¹⁵⁴ are the days

نُدَاوِلُهَا يَبِينَنَّ النَّاسُ

We cause to alternate among men

وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ

Both¹¹⁵⁵ that God might know those who heed warning¹¹⁵⁶ and take witnesses¹¹⁵⁷ among you

شُهَدَاءَ

وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

(And God loves not the wrongdoers)¹¹⁵⁸1152. 3:139 [2]. Arabic: (*al*) *mu'minūn*. See note to 8:2. See grammar note at 2:91.

1153. 3:140 [2]. I.e. nothing you can experience has not been experienced before.

1154. 3:140 [3]. I.e. days of this kind; or those in which we live.

1155. 3:140 [5]. Lit.: *And*.1156. 3:140 [5]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.1157. 3:140 [5]. This word (sg. *shāhid*, pl. *shuhadā'*) has been repurposed by the Traditionalist to mean *martyr* (which, in practice, is a somewhat generous way of describing people killed in military action). A witness may, in fact, be called upon to become a martyr. However, the fact of dying in a non-Qur'anic struggle to set up a temporal empire with a non-Qur'anic religion at its core means nothing in this context. A witness in the Qur'anic sense is someone who stands up and warns a society to turn to God alone (not to a religion of human contrivance). The purpose in fighting is to protect a community so that it might continue to engage in the primary obligation of the type just mentioned.1158. 3:140 [6]. Arabic: *ẓālimūn*. See 2:229.

- وَلِيَمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا 141. And that God might refine those who heed warning¹¹⁵⁹
- وَيَمْحَقَ الْكَافِرِينَ And eliminate those who spurn guidance while claiming virtue.¹¹⁶⁰
- أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ 142. Or did you think that you would enter the garden
- وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ When God knows not those of you who strive
- وَيَعْلَمَ الصَّابِرِينَ Or¹¹⁶¹ knows the patient?¹¹⁶²
- وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ 143. And you wished for death before you met it.
- فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ Then you saw it when you were looking on[...] ¹¹⁶³
- وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ 144. And Muḥammad is only a messenger.
- قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ Messengers have come and gone¹¹⁶⁴ before him.
- أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ̣ If then he dies or is killed will you turn back on your heels?

1159. 3:141 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1160. 3:141 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

1161. 3:142 [3]. Lit.: *And*.

1162. 3:142 [3]. Arabic: *al ṣābirūn*. See 2:155.

1163. 3:143 [2]. Sc. *and were afraid*.

1164. 3:144 [2]. Lit.: *passed*.

وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ

And he who turns back on his heels does no harm to God at all.

شَيْئًا

وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

And God will reward the grateful.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ

145. And it is not for a soul to die save by God's leave

كِتَابًا مُّوَجَّهًا

By a decree¹¹⁶⁵ fixed in time.

وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا

And whoso desires the reward of this world, we give him thereof.

وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا

And whoso desires the reward of the hereafter, we give him thereof.

وَسَنَجْزِي الشَّاكِرِينَ

And we will reward the grateful.

وَكَأَيِّنْ مِنْ نَبِيٍّ قُتِلَ مَعَهُ رِيشُونَ كَثِيرٌ

146. And alongside how many a prophet have there fought many stoutly devout men!¹¹⁶⁶

فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ

And they fainted not at anything that befell them for the cause of God

وَمَا ضَعُفُوا

And they did not weaken

1165. 3:145 [2]. Arabic: *kitāb*. See Article XLiii.

1166. 3:146 [1]. **Qur'anic definition:** *ribbiyyūn*. This is the only occurrence of this word and lexicons generally have little of use to contribute. However, we can say the following: *ribbiyyūn* is from the *r-b-b* root (as is *rabb* meaning *lord, sustainer, master, owner*); *ribbiyyūn* is said to be of Hebrew or Syriac origin and to mean *godly men* or *devout men*. Happily, we can corroborate this value by means of what follows in the verse, and I use this at the basis for the definition. If you can supply genuine additional historical or etymological data on this point, please let me know.

وَمَا اسْتَكَانُوا^ف

And they did not yield.

وَاللَّهُ يُحِبُّ الصَّابِرِينَ

And God loves the patient.¹¹⁶⁷

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا

147. And their word¹¹⁶⁸ was only that they said:

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا

Our lord: forgive thou us our transgressions¹¹⁶⁹

وَإِسْرَافَنَا فِي أَمْرِنَا

And our excesses in our affair

وَبَثِّتْ أَقْدَامَنَا

And make thou firm our feet

وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

And help thou us against the people who spurn guidance while claiming virtue.¹¹⁷⁰

فَاتَّاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ

148. So God gave them the reward of this world and the fairest reward of the hereafter.

آلْءَاخِرَةِ^ف

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

And God loves the doers of good.

1167. 3:146 [5]. Arabic: *al ṣābirūn*. See 2:155.1168. 3:147 [1]. Arabic: *qawl* – speech; teaching, doctrine, saying, word.1169. 3:147 [2]. Arabic: *dhunūb*. See Article XIII.1170. 3:147 [5]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا الَّذِينَ
كَفَرُوا يَرْدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ

149. O you who heed warning.¹¹⁷¹ if you obey those who are indifferent to warning¹¹⁷² they will drive you back on your heels

فَتَنقَلِبُوا خَاسِرِينَ

And you will turn back as losers.

بَلِ اللَّهُ مَوْلَاكُمْ

150. The truth is:¹¹⁷³ God is your benefactor

وَهُوَ خَيْرُ النَّصِيرِينَ

And he is the best of helpers.

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

151. We will cast into the hearts of those who are indifferent to warning¹¹⁷⁴ terror

بِمَا أَشْرَكُوا بِاللَّهِ

Because they ascribe a partnership¹¹⁷⁵ with God

مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانٌ

To that for which has been sent down no warrant.

وَمَا لَهُمْ النَّارُ

And their habitation is the fire.

وَبئسَ مَثْوًى لِلظَّالِمِينَ

And evil is the dwelling of the wrongdoers.¹¹⁷⁶

1171. 3:149 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1172. 3:149 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

1173. 3:150 [1]. Arabic: *bal*. See note to 2:88.

1174. 3:151 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

1175. 3:151 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

1176. 3:151 [5]. Arabic: *zālimūn*. See 2:229.

- وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ ۚ 152. And God remained¹¹⁷⁷ true in his promise¹¹⁷⁸ to you.
- إِذْ تَحْسُونَهُمْ بِأَذْنِهِ ۖ ۞ When¹¹⁷⁹ you were aware¹¹⁸⁰ of them by his leave
- حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ ۖ When¹¹⁸¹ you had lost heart and disputed concerning the affair
- وَعَصَيْتُمْ مِّنْ بَعْدِ مَا أَرْكُم مَّا تُحِبُّونَ ۚ And rebelled after he had shown you what¹¹⁸² you love[...]¹¹⁸³
- مِّنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا ۖ Among you is he who desires this world
- وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ ۖ And among you is he who desires the hereafter.
- ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ Then turned he you away from them that he might try you.

1177. 3:152 [1]. Arabic: *qad*. I rendered the perfective mood here as *remained* rather than the simple past (i.e. *God was true*) to convey the force.

1178. 3:152 [1]. I.e. the promise made at 3:151.

1179. 3:152 [2]. The use of *idh* here references 3:121-122 which emphasises God's knowledge of events. Cf. *God was hearing, knowing[...]*.

1180. 3:152 [2]. Arabic: *ḥassa* – *to perceive, be aware; to slay*. I am wary of the Traditionalist's handling of this word. He renders it *killing, slaying* and synonyms. The reader should know that this is the only instance of the form I of *ḥassa* in the text. This fact should cause us to be cautious and since we should always guard against accepting arbitrarily chosen values. It is true that *ḥassa* is said, when marked *ḥissa*, to mean *to slay* in some lexicons, but I cannot tell whether that is a genuine instance of Qur'anic Arabic or a later development which grew out of a culture infested with 'prophetic' traditions. What I can say is that the form III verb occurs three times and means *to perceive* in all cases (3:52, 19:98, 21:12). The form V verb occurs just once and means *to enquire* (12:87). The noun occurs once at 21:102 and indicates *sound* (i.e. a sound which can just be perceived). On this backdrop, the claim for a single instance of the form IV verb as *to slay, to kill* should be treated with scepticism, especially in a context where *to be aware* makes perfect sense and *to slay* makes almost none. One may lose heart when one becomes aware of an enemy, but when speaking of losing heart *to slay* ill fits the context. The passage and what follows treat of cowardice and failure in battle, not of a lack of motivation to slaughter remaining enemies.

1181. 3:152 [3]. Arabic: *ḥattā idhā*. This collocation is rendered generally by translators as *until when* – and this is its function today in Arabic. However, a detailed review of all instances of *ḥattā idhā* in the Qur'an reveals another nuance. Here, the sense is consistently: *when + the perfective mood* (e.g. *And when he had reached the sea*) and I have rendered accordingly throughout. The full set is found at 3:152, 4:6, 4:18, 6:25, 6:31, 6:44, 6:61, 7:37, 7:38, 7:57, 9:118, 10:22, 10:24, 10:90, 11:40, 12:110, 18:71, 18:74, 18:77, 18:86, 18:90, 18:93, 18:96, 18:96, 19:75, 21:96, 23:64, 23:77, 23:99, 24:39, 27:18, 27:84, 34:23, 39:71, 39:73, 40:34, 41:20, 43:38, 46:15, 47:4, 47:16, 72:24. All instances are footnoted and reference this verse.

1182. 3:152 [4]. Said by the Traditionalist to indicate spoil. However, the context does not treat of spoil. The context treats of the chance to escape with one's life.

1183. 3:152 [4]. Sc. *his promise ceased to be binding upon him*.

وَلَقَدْ عَفَا عَنْكُمْ^ف

And he has pardoned you.

وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

And God is bountiful towards the believers.¹¹⁸⁴

﴿ إِذْ تَصْعِدُونَ وَلَا تُلُونَا عَلَى أَحَدٍ

153. When¹¹⁸⁵ you were ascending and paying no heed to anyone

وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ

And the messenger calling you from your rear:¹¹⁸⁶

فَاتَّبَعَكُمْ غَمًّا بِغَمٍّ لَّكَيْلًا تَحْزَنُوا عَلَى مَا

He requited you with grief upon grief that you might not regret what eluded you¹¹⁸⁷ or what befell you.فَاتَّكُم وَلَا مَا أَصَابَكُمْ^ظ

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

And God is aware of what you do.

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمْنَةً

154. Then sent he down upon you after distress security

نُعَاسًا يَّغْشَى طَائِفَةً مِّنكُمْ^ط

Slumber overcoming a number of you.

وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ

And a number had worried their souls assuming about God other than the truth¹¹⁸⁸

غَيْرَ الْحَقِّ

1184. 3:152 [9]. Arabic: (*al*) *mu'minūn*. See note to 8:2.1185. 3:153 [1]. The use of *idh* here references 3:121-122 which emphasises God's knowledge of events. Cf. *God was hearing, knowing[...]*.1186. 3:153 [2]. Lit.: *in your rear*.

1187. 3:153 [3]. I.e. an honourable death for the sake of God – followed by the garden.

1188. 3:154 [3]. Arabic: *al haqq*. See Article XIX (*al haqq* i.).

ظَنَّ الْجَاهِلِيَّةِ^ط

The assumption of ignorance

يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ^طSaying: Have we any part¹¹⁸⁹ of the affair?قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ^ط

Say thou: All the affair belongs to God.

يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ^ط

They hide within themselves what they reveal not to thee, saying:

يَقُولُونَ

لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا^طHad we any part¹¹⁹⁰ of the affair we would not have been slain here.¹¹⁹¹

قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ

Say thou: Had you been in your houses those for whom killing had been ordained would have gone forth to their resting places.¹¹⁹²كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ^ط

وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ

And: That God might try what is in your breasts.

وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ^ط

And: That he might refine what is in your hearts.

وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

And God knows what is in the breasts.

1189. 3:154 [5]. Lit.: *anything*.1190. 3:154 [8]. Lit.: *anything*.

1191. 3:154 [8]. I.e. if it had been up to us our brothers-in-arms would not have been slain.

1192. 3:154 [9]. Lit.: *beds*.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ

155. Those who turned back among you the day the two hosts met

إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا^{١١٩٣}

The *shayṭān* but caused them to slip through some of what they earned.

وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ^{١١٩٤}

But God has pardoned them.

إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

God is forgiving, forbearing.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

156. O you who heed warning.¹¹⁹³

لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ

Be not like those who are indifferent to warning¹¹⁹⁴ and say of their brethren when they travel through the land or are on an expedition:

إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى

Had they been with us they would not have died or been killed

لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا

لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ^{١١٩٥}

That God might make that a sorrow in their hearts.

وَاللَّهُ يُحْيِي^{١١٩٦}

And God gives life

وَيُمِيتُ^{١١٩٧}

And gives death.

1193. 3:156 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1194. 3:156 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And God sees what you do.

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمٌ

157. And if you are killed or die for the cause of God

لَمَغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا

Pardon from God and mercy are better than
what they amass.

يَجْمَعُونَ

وَلَيْنَ مُتُّمٌ أَوْ قُتِلْتُمْ

158. And if you die or are killed

لِإِلَى اللَّهِ تُحْشَرُونَ

To God will you be gathered.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ

159. And because of the mercy of God thou wast
lenient with them.

وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ

And hadst thou been coarse and stern they
would have disbanded from round about thee.

حَوْلِكَ

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ

So pardon thou them and ask thou forgiveness
for them

وَشَاوِرْهُمْ فِي الْأَمْرِ

And take thou counsel with them in the affair.

فَإِذَا عَزَمْتَ

And when thou makest a decision

فَتَوَكَّلْ عَلَى اللَّهِ ۚ

Place thou thy trust in God.¹¹⁹⁵

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

God loves those who would place their trust aright.¹¹⁹⁶

إِنْ يَنْصُرْكُمُ اللَّهُ

160. If God helps you:

فَلَا غَالِبَ لَكُمْ ۖ

None can defeat you.

وَإِنْ يَخْذُلْكُمْ

And if he forsakes you:

فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۚ

Who is there who can help you after him?¹¹⁹⁷

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And in God let the believers¹¹⁹⁸ place their trust.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ ۚ

161. And it is not for a prophet that he should coerce.¹¹⁹⁹

وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ۚ

And whoso coerces will come with what he coerced on the Day of Resurrection.

1195. 3:159 [6]. This is the Qur'anic model for executive decision-making: 1. Consult with those affected. 2. Make a decision. 3. Trust in God.

1196. 3:159 [7]. Arabic: *mutawakkilūn* – those who place their trust. Clearly, every man places his trust in something whether he understands or admits that fact to himself or not – so something more than *those who place their trust* must be meant. After consideration of all instances (3:159, 12:67, 14:12, 39:38) it is clear that what is meant is *those who would place their trust aright* (i.e. they intend to place it where it is justified). The following verse argues in favour of such a course. All instances are footnoted and reference this verse.

1197. 3:160 [4]. I.e. when he has forsaken you.

1198. 3:160 [5]. Arabic: *(al) mu'minūn*. See note to 8:2.

1199. 3:161 [1]. Arabic: *ghalla* – to shackle, to fetter. The broader context treats of forcing followers; I therefore render in this context as *coerce*.

ثُمَّ تُوفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ

Then will every soul be paid in full what it earned.

وَهُمْ لَا يُظْلَمُونَ

And they will not be wronged.

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ
مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ^ج

162. Is then he who¹²⁰⁰ seeks the pleasure of God like one who incurs wrath from God and whose habitation is Hell?

وَبِئْسَ الْمَصِيرُ

And evil is the journey's end.

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ^ف

163. They are degrees¹²⁰¹ in the sight of God.

وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

And God sees what they do.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ
فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ

164. God has shown grace to the believers¹²⁰² in raising up¹²⁰³ among them a messenger among themselves

يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ^{هـ}

Reciting to them his proofs¹²⁰⁴

1200. 3:162 [1]. The Qur'an asks the reader a series of comparative questions; some are fully formed; some have implicit conclusions. They all open following the same convention: *Is then he who[...]?* The full set is found at 3:162, 9:109, 10:35, 11:17, 13:19, 13:33, 16:17, 28:61, 32:18, 35:8, 39:19, 39:22, 39:24, 41:40, 47:14, 67:22. All instances are footnoted and reference this verse.

1201. 3:163 [1]. I.e. distinguished by differences in degree.

1202. 3:164 [1]. Arabic: (al) mu'minūn. See note to 8:2.

1203. 3:164 [1]. Lit.: *when he raised up*.

1204. 3:164 [2]. Arabic: āyāt. See Article X.

وَيُزَكِّيهِمْ

And increasing them in purity¹²⁰⁵

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

And teaching them the law¹²⁰⁶ and wisdom.¹²⁰⁷

وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

And if you were before in obvious error

أَوَلَمَّا أَصَبْتُمْ مُصِيبَةً

165. Or when misfortune befell you

قَدْ أَصَبْتُمْ مِثْلَيْهَا

(Having caused the double thereof)

قُلْتُمْ أَنَّى هَذَا

You said: Whence is this?

قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ

Say thou: It is from yourselves.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

God is powerful over all things.

وَمَا أَصَبَكُمْ يَوْمَ التَّقَى الْجَمْعَانِ فَيَاذَنِ

166. And: What befell you the day the two hosts met
was by God's leave that he might know the
believers¹²⁰⁸

اللَّهُ وَلِيَعْلَمَ الْمُؤْمِنِينَ

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا

167. And that he might know the waverers.¹²⁰⁹1205. 3:164 [3]. Arabic: *zakkā*. See 2:129.1206. 3:164 [4]. Arabic: *al kitāb*. See Article XI.ii.

1207. 3:164 [4]. See note at 33:34.

1208. 3:166 [1]. Arabic: (*al*) *mu'minūn*. See note to 8:2.1209. 3:167 [1]. Cf. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138. I treat the verb here accordingly as *waverers*.

وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ

And it was said to them: Come, fight for the cause of God

أَوْ ادْفَعُوا

Or repel.

قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا تَبْعُنَكُمُ

They said: Had we known of fighting we would have followed you.

هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ

They were nearer to denial that day than to faith

يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ

Saying with their mouths what was not in their hearts.

وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

And God is most aware of what conceal

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا

168. Those who said of their brethren when they stayed back: Had they obeyed us they would not have been killed.

مَا قُتِلُوا

قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ

Say thou: Then avert from yourselves death if you be truthful.¹²¹⁰

صَادِقِينَ

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ

169. And think not of those who are killed for the cause of God as dead.

أَمْوَاتًا

1210. 3:168 [2]. See grammar note at 2:91.

بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

The truth is:¹²¹¹ they are living, with their lord receiving provision

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

170. Exultant at what God has bestowed upon them of his bounty

وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِّنْ

And rejoicing for those behind them who are yet to join them

خَلْفِهِمْ

أَلَّا خَوْفٌ عَلَيْهِمْ

That they need not fear

وَلَا هُمْ يَحْزَنُونَ

Nor will they regret.

﴿يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ﴾

171. They rejoice in grace and bounty from God

وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

And that God suffers not to be lost the reward of the believers¹²¹²

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا

172. Those who respond to God and the messenger after injury befalls them

أَصَابَهُمُ الْقَرْحُ^ج

لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ

(For those of them as do good and are in prudent fear¹²¹³ is tremendous reward)

1211. 3:169 [2]. Arabic: *bal*. See note to 2:88.

1212. 3:171 [2]. Arabic: *(al) mu'minūn*. See note to 8:2.

1213. 3:172 [2]. See note to 2:2.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ

173. Those to whom men say: The people have gathered against you

جَمَعُوا لَكُمْ

فَاخْشَوْهُمْ

So be afraid of them

فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ

But it increases them in faith and they say:
Sufficient¹²¹⁴ for us is God.

وَنِعَمَ الْوَكِيلُ

And excellent is the guardian.

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ

174. And they return with grace and bounty from God.

لَّمْ يَمَسَّ لَهُمُ سَوْءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ

Evil touches them not when¹²¹⁵ they seek the good pleasure of God.

وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

And God is one possessing tremendous bounty.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ

175. But that:¹²¹⁶ the *shayṭān* puts his allies in dread¹²¹⁷ of it.

فَلَا تَخَافُوهُمْ

But fear them not.

وَخَافُونِ إِن كُنتُمْ مُّؤْمِنِينَ

And fear me if you be believers.¹²¹⁸

1214. 3:173 [3]. Lit.: *our sufficiency is God*.

1215. 3:174 [2]. Or *and*.

1216. 3:175 [1]. I.e. the gathering of the people against one.

1217. 3:175 [1]. Grammar: I agree with A. J. Arberry who treats *awliyā'* (*allies*) as the direct object. Cf. 39:16 where God puts his servants in dread.

1218. 3:175 [3]. Arabic: (*al*) *mu'minūn*. See note to 8:2. See grammar note at 2:91.

وَلَا يَحْزُنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ^ج

176. And let not grieve thee those who compete in denial.

إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا^ط

They harm not God at all.

يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي

God wills not to make for them any portion in the hereafter.

آلٍ آخِرَةٍ^ط

وَلَهُمْ عَذَابٌ عَظِيمٌ

And they have a tremendous punishment.

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ

177. Those who sell faith for denial, they harm not God at all.

يَضُرُّوا اللَّهَ شَيْئًا

وَلَهُمْ عَذَابٌ أَلِيمٌ

And they have a painful punishment.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّنا نُمْلِي لَهُمْ

178. And let not those who are indifferent to warning¹²¹⁹ think that we but reprove them good for their souls.

خَيْرٌ لَّأَنفُسِهِمْ^ج

إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا^ج

We but reprove them that they might increase in falsehood.¹²²⁰

وَلَهُمْ عَذَابٌ مُّهِينٌ

And they have a humiliating punishment.

1219. 3:178 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

1220. 3:178 [2]. Arabic: *ل- h-m*. See Article XIII.i.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ
عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۚ

179. God will not leave the believers¹²²¹ to that to which you incline¹²²² until he distinguishes the bad from the good.

وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ

And God will not apprise you of the unseen.

وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُّسُلِهِ ۚ مَنْ يَشَاءُ ۖ

But God chooses of his messengers whom he wills

فَأْمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ

So believe in¹²²³ God and his messengers.

وَإِنْ تُؤْمِنُوا وَتَتَّقُوا

And if you believe and are in prudent fear:¹²²⁴

فَلَكُمْ أَجْرٌ عَظِيمٌ

For you is a tremendous reward.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ

180. And let not those who are miserly with what God gives them of his bounty think it good for them.

اللَّهُ مِنْ فَضْلِهِ ۚ هُوَ خَيْرٌ لَّهُمْ ۖ

بَلْ هُوَ شَرٌّ لَّهُمْ ۖ

The truth is:¹²²⁵ it is evil for them.

سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ ۚ

Hung around their necks will be that with which they were miserly

1221. 3:179 [1]. Arabic: (al) mu'minūn. See note to 8:2.

1222. 3:179 [1]. I.e. death. (I am indebted to Muhammad Asad's observation here.)

1223. 3:179 [4]. See note to 58:4 for Qur'anic usage of to believe in.

1224. 3:179 [5]. See note to 2:2.

1225. 3:180 [2]. Arabic: bal. See note to 2:88.

يَوْمَ الْقِيَمَةِ^ط

On the Day of Resurrection.

وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ^ط

And to God belongs the inheritance of the heavens and the earth.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And God is aware of what you do.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ

181. God has heard the saying of those who say: God is poor and we are rich.

فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ

سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ

We will record what they say and their killing of the prophets without cause¹²²⁶

حَقٍّ

وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ

(And we will say: Taste the punishment of the consuming fire

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ

182. Because of¹²²⁷ what your hands sent before you

وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ

And because God is not unjust to the servants.)¹²²⁸

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ

183. Those who say: God has charged us that we believe not any messenger until he bring us an offering consumed by fire.

لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ^ط1226. 3:181 [2]. Arabic: *bi ghayri (al) haqq*. See Article XIX.1227. 3:182 [1]. Arabic: *dhalika bimā*. See Article XVI.

1228. 3:182 [2]. See note to 2:207.

قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ
وَبِالَّذِي قُلْتُمْ

Say thou: There came to you messengers before me with clear evidence and with what you say:

فَلِمَ قَتَلْتُمُوهُمْ

Why then did you kill them

إِنْ كُنْتُمْ صَادِقِينَ

If you be truthful?¹²²⁹

فَإِنْ كَذَّبُوكَ

184. (And if they reject thee

فَقَدْ كُذِّبَ رَسُولٌ مِّن قَبْلِكَ

Then rejected were the messengers who were before thee.

جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ

They came with clear evidence and the written records¹²³⁰ and the illuminating law.)¹²³¹

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

185. Every soul will taste death

وَأَنَّمَا تُوفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ

And you will but be paid in full your rewards on the Day of Resurrection.

فَمَن زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ

And whoso is removed from the fire and made to enter the garden:

فَقَدْ فَازَ

He has attained.

1229. 3:183 [4]. See grammar note at 2:91.

1230. 3:184 [3]. Arabic: *zubur*. Identified by some as *Psalms*, this assertion fails since it is untenable in some instances across the complete set (3:184, 16:44, 23:53, 26:196, 35:25, 54:43, 54:52). A comparison of all instances in combination with consideration of the available etymological information suggests the rendering I have used. If you can supply genuine historical or etymological data on this point, please let me know.

1231. 3:184 [3]. Arabic: *al kitāb*. See Article XI.ii.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

And the life of this world is only the enjoyment of deception.

لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ

186. You will be tried in your wealth and in yourselves

وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ

And you will hear from those in possession¹²³² of the law¹²³³ before you and from the idolaters¹²³⁴ much hindrance.¹²³⁵

قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا

وَإِنْ تَصْبِرُوا وَتَتَّقُوا

But if you be patient and in prudent fear:¹²³⁶

فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

That is among the determination of matters.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ

187. And when God took an agreement of those in possession¹²³⁷ of the law:¹²³⁸

لَتُبَيِّنَهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ

You are to make it plain¹²³⁹ to mankind and not to conceal it

فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا

Then they cast it behind their backs and sold it for a cheap price:

قَلِيلًا

1232. 3:186 [2]. Arabic: *alladhīna utū al kitāb*. See Article XI.xi.

1233. 3:186 [2]. Arabic: *al kitāb*. See Article XI.ii.

1234. 3:186 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

1235. 3:186 [2]. Arabic: *-dh-y*. See Article XII.

1236. 3:186 [3]. See note to 2:2.

1237. 3:187 [1]. Arabic: *alladhīna utū al kitāb*. See Article XI.xi.

1238. 3:187 [1]. Arabic: *al kitāb*. See Article XI.ii.

1239. 3:187 [2]. Arabic: *bayyana*. See 2:69.

فَبِئْسَ مَا يَشْتَرُونَ

Evil is what they buy.

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا
وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا

188. Think not those who exult at what they have accomplished and love to be praised for what they have not done[...]¹²⁴⁰

فَلَا تَحْسَبَنَّاهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ

And think them not in a place of safety from the punishment.

وَلَهُمْ عَذَابٌ أَلِيمٌ

And they have a painful punishment.

وَاللَّهُ مُلْكُ السَّمُوتِ وَالْأَرْضِ

189. And to God belongs the dominion of the heavens and the earth.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And God is powerful over all things.

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ
الَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

190. In the creation of the heavens and the earth and the alternation of night and day are proofs¹²⁴¹ for those possessed of insight

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَى
جُنُوبِهِمْ

191. Those who remember God standing and sitting and on their sides

وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ

And reflect upon the creation of the heavens and the earth:

1240. 3:188 [1]. Sc. in a happy state in this life. I.e. since they forget that such is due to the largess of God.

1241. 3:190 [1]. Arabic: *āyāt*. See Article X.

رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا

Our lord: thou createdst not this in vain.

سُبْحَانَكَ

Glory¹²⁴² be unto thee!

فَقِنَا عَذَابَ النَّارِ

And protect thou us from the punishment of the fire!

رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ

192. Our lord: whom thou causest to enter the fire:

فَقَدْ أَخْرَيْتَهُ

Him hast thou humiliated.

وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ

And there are for the wrongdoers¹²⁴³ no helpers.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ

193. Our lord: we heard a summoner calling to faith: Believe in¹²⁴⁴ your lord!

ءَامِنُوا بِرَبِّكُمْ

فَأَمَنَّا

And we have believed.

رَبَّنَا فَاعْفُ رُ لَنَا ذُنُوبَنَا

Our lord: forgive thou us our transgressions¹²⁴⁵

وَكُفِّرْ عَنَّا سَيِّئَاتِنَا

And remove thou from us our evil¹²⁴⁶

1242. 3:191 [4]. Arabic: *subhānaka*. See 2:32.

1243. 3:192 [3]. Arabic: *ẓālimūn*. See 2:229.

1244. 3:193 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

1245. 3:193 [3]. Arabic: *dhunūb*. See Article XIII.

1246. 3:193 [4]. Arabic: *sayyiāt*. See Article XIII.x.

وَتَوَفَّنَا مَعَ الْأَبْرَارِ

And take thou us¹²⁴⁷ with the virtuous.¹²⁴⁸

رَبَّنَا وَعَاتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ

194. Our lord: give thou us¹²⁴⁹ what thou hast promised us by thy messengers.

وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ

And humiliate thou us not on the Day of Resurrection.

إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Thou wilt not break the appointment.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ

195. And their lord responds to them:

أَنِّي لَا أَضِيعُ عَمَلٌ عَمَلٍ مِّنْكُمْ مِّن ذَكَرٍ
أَوْ أُنْثَىٰ

I suffer not to be lost the work of any that works among you, male or female.

بَعْضُكُمْ مِّنْ بَعْضٍ

You are alike.¹²⁵⁰

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ

Those who emigrate and are expelled from their homes

وَأُودُوا فِي سَبِيلِي

And are hindered¹²⁵¹ in my cause

وَقُتِلُوا وَقُتِلُوا

And fight and are killed

1247. 3:193 [5]. I.e. cause us to die.

1248. 3:193 [5]. I.e. the death of the virtuous.

1249. 3:194 [1]. Lit.: *and give thou us*.1250. 3:195 [3]. Lit.: *of one another*. See note to 9:67.1251. 3:195 [5]. Arabic: *-dh-y*. See Article XII.

لَا أُكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ

I will remove from them their evil¹²⁵²وَلَا أُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُAnd I will make them enter gardens beneath
which rivers flow

ثَوَابًا مِّنْ عِنْدِ اللَّهِ

As a reward from the presence of God.

وَاللَّهُ

And God

عِنْدَهُ حُسْنُ الثَّوَابِ

With him is the fairest of rewards.

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ

196. Let not deceive thee the going to and fro of
those who are indifferent to warning¹²⁵³ in the
land.

مَتَّعَ قَلِيلٌ

197. A little enjoyment

ثُمَّ مَأْوَاهُمْ جَهَنَّمُ

Then their habitation is Hell.

وَبِئْسَ الْمِهَادُ

And evil is the resting-place.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ

198. But those who are in prudent fear¹²⁵⁴ of their
lord1252. 3:195 [7]. Arabic: *sayyi'āt*. See Article XIII.x.1253. 3:196 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

1254. 3:198 [1]. See note to 2:2.

لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

They have gardens beneath which rivers flow

خَالِدِينَ فِيهَا

They abiding eternally therein

نُزُلًا مِّنْ عِنْدِ اللَّهِ ﷻ

As a welcoming gift from God.

وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّلْأَبْرَارِ

And what is with God is better for the virtuous.

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ

199. And among the doctors of the law¹²⁵⁵ are those who believe in¹²⁵⁶ God

وَمَا أُنْزِلَ إِلَيْكُمْ

And what was sent down to you

وَمَا أُنْزِلَ إِلَيْهِمْ

And what was sent down to them.

خُشِعِينَ لِلَّهِ

They are humble¹²⁵⁷ towards God.

لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ﷻ

They sell not the proofs¹²⁵⁸ of God for a cheap price.

أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ﷻ

They have their reward with their lord.

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

God is swift in reckoning.

1255. 3:199 [1]. Arabic: *āhl kitāb*. See Article XI.iv.

1256. 3:199 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

1257. 3:199 [4]. Arabic: *khashi'ūn*. See 2:45.

1258. 3:199 [5]. Arabic: *āyāt*. See Article X.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

200. O you who heed warning.¹²⁵⁹

أَصْبِرُوا

Be patient

وَصَابِرُوا

And vie in patience

وَرَابِطُوا

And be constant

وَاتَّقُوا اللَّهَ

And be in prudent fear¹²⁶⁰ of God

لَعَلَّكُمْ تُفْلِحُونَ

That you might succeed.

1259. 3:200 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1260. 3:200 [5]. See note to 2:2.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,¹²⁶¹ the Merciful.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

1. O mankind: be in prudent fear¹²⁶² of your lord who created you from a single soul

مِّنْ نَّفْسٍ وَاحِدَةٍ

وَخَلَقَ مِنْهَا زَوْجَهَا

And created from it its mate

وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

And scattered from them¹²⁶³ many men and women.

وَاتَّقُوا اللَّهَ

And be in prudent fear¹²⁶⁴ of God

الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

Through whom – and through kinship¹²⁶⁵ – you ask one of another.

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

God is over you watching.

وَعَاتُوا الْيَتَامَىٰ أَمْوَالَهُمْ

2. And give the fatherless¹²⁶⁶ their property

1261. 4:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

1262. 4:1 [1]. See note to 2:2.

1263. 4:1 [3]. Grammar: dual.

1264. 4:1 [4]. See note to 2:2.

1265. 4:1 [5]. Lit.: *the wombs*.

1266. 4:2 [1]. Arabic: *yatāmā* (pl.) *yatīm* (sg.) – *orphan, fatherless*. I render as *fatherless* throughout since the context treats in many places of those who have been either abandoned by fathers, are of unknown parentage, or whose fathers have been killed in battle. All instances are footnoted and reference this verse.

وَلَا تَبَدَّلُوا الْخَيْرَ بِالْطَّيِّبِ ط

And exchange not the good for the bad

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ ج

Nor consume their property into your property:

إِنَّهُ كَانَ حُوبًا كَبِيرًا

That is a great misdeed.¹²⁶⁷

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى

3. And if you fear¹²⁶⁸ that you cannot do justice by the fatherless:¹²⁶⁹

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

Marry what pleases you of the women¹²⁷⁰

مَثْنَى

Two

وَتِلْثَ

Or¹²⁷¹ three

وَرَبْعَ ط

Or¹²⁷² four

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً

But if you fear¹²⁷³ that you cannot do justice, then one

أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ج

Or what your right hands¹²⁷⁴ possess.

1267. 4:2 [4]. The Qur'an mentions major infractions of moral law in a number of places, however this is the only instance where the formulation *hūban kabīran* is found – and the only instance of *hūban* in the text.

1268. 4:3 [1]. I.e. have reason to fear. See note to 2:182.

1269. 4:3 [1]. Arabic: *yatāmā*. See 4:2.

1270. 4:3 [2]. I take this to indicate widows of the slain or women taken through battle, given the preceding context. The word here is *nisā'* (women) which always indicates adult, legally competent females.

1271. 4:3 [4]. Lit.: *And*.

1272. 4:3 [5]. Lit.: *And*.

1273. 4:3 [6]. I.e. have reason to fear. See note to 2:182.

1274. 4:3 [7]. In modern society slavery is no longer recognised, though widely practiced in more subtle forms.

ذَلِكَ أَذْنَىٰ أَلَّا تَعُولُوا

That is more likely that you will do no injustice.

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً

4. And give the women their dowries as a free gift.

فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا

But if they remit to you anything of it voluntarily

فَكُلُوهُ هَنِيئًا مَّرِيًّا

Then consume it with ease and pleasure.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ

5. And give not the foolish¹²⁷⁵ your¹²⁷⁶ wealth which God gave you as sustenance.

لَكُمْ قِيَمًا

وَأَرْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ

But feed them and clothe them out of it

وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا

And speak to them a fitting¹²⁷⁷ word.¹²⁷⁸

وَابْتََلُوا الْيَتَامَىٰ

6. And try¹²⁷⁹ the fatherless¹²⁸⁰

حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ

When¹²⁸¹ they have reached marriage:¹²⁸²

1275. 4:5 [1]. I.e. incompetent.

1276. 4:5 [1]. The Traditionalist typically insists on reading the possessive adjective here *their* instead of *your*. While the question of whether *their* is what the text means can be debated, the simple fact is that it is not what it says.

1277. 4:5 [3]. Arabic: *ma'rūf*. See 2:178.

1278. 4:5 [3]. Arabic: *qawl* – *speech; teaching, doctrine; saying, word*.

1279. 4:6 [1]. I.e. to see if they are ready for the responsibilities of manhood.

1280. 4:6 [1]. Arabic: *yatāmā*. See 4:2.

1281. 4:6 [2]. Arabic: *hattā idhā*. See 3:152.

1282. 4:6 [2]. I.e. the age of marriage.

فَإِنْ عَانَسْتُمْ مِنْهُمْ رُشْدًا

If you find them to be of sound judgment:

فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ^ط

Deliver to them their property.

وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا^ج

And consume it not wastefully and hastily
before they be grown.

وَمَنْ كَانَ غَنِيًّا

And he that is free from need:

فَلْيَسْتَغْفِرْ^ط

Let him abstain.

وَمَنْ كَانَ فَقِيرًا

And he that is poor:

فَلْيَأْكُلْ بِالْمَعْرُوفِ^ج

Let him take¹²⁸³ according to what is fitting.¹²⁸⁴

فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ^ج

And when you deliver to them their property:

فَأَشْهَدُوا عَلَيْهِمْ

Take witnesses over them.

وَكَفَى بِاللَّهِ حَسِيبًا

And sufficient is God as reckoner.

1283. 4:6 [9]. Lit.: *consume, eat*.

1284. 4:6 [9]. Arabic: *ma'rūf*. See 2:178.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ

7. To men belongs a share¹²⁸⁵ of what parents and close relatives leave

وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ

And to women belongs a share of what parents and close relatives leave

مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ

From what is little or much:

نَصِيبًا مَّفْرُوضًا

A share ordained.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينُ

8. And when there are present at the division close relatives and the fatherless¹²⁸⁶ and the poor:

فَارْزُقُوهُمْ مِنْهُ

Give to them therefrom

وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا

And speak to them a fitting¹²⁸⁷ word.¹²⁸⁸

1285. 4:7 [1]. Arabic: *naṣīb* – a portion. This denotes not only an amount but can also mean a share in profits or return on investment.

1286. 4:8 [1]. Arabic: *yatāmā*. See 4:2.

1287. 4:8 [3]. Arabic: *ma'rūf*. See 2:178.

1288. 4:8 [3]. Arabic: *qawl* – speech; teaching, doctrine; saying, word.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً

9. And let them fear who – if they left behind them weak progeny – would be afraid for them.

ضِعْفًا خَافُوا عَلَيْهِمْ

فَلْيَتَّقُوا اللَّهَ

So let them be in prudent fear¹²⁸⁹ of God

وَلْيَقُولُوا قَوْلًا سَدِيدًا

And speak an apposite word.¹²⁹⁰

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا

10. Those who consume the wealth of the fatherless¹²⁹¹ unjustly, they but consume into their bellies fire

يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا

وَسَيَصْلَوْنَ سَعِيرًا

And they will burn in an inferno.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ

11. God charges you concerning your children: for the male the like of the portion of two females

حَظِّ الْأُنثَيَيْنِ

فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ

But if there be women above two:

فَلَهُنَّ ثُلَاثَا مَا تَرَكَ

For them two-thirds of what he¹²⁹² left

1289. 4:9 [2]. See note to 2:2.

1290. 4:9 [3]. Arabic: *qawl* – speech; teaching, doctrine; saying, word.

1291. 4:10 [1]. Arabic: *yatāmā*. See 4:2.

1292. 4:11 [3]. I.e. the deceased.

وَأِنْ كَانَتْ وَاحِدَةً

And if she be one:

فَلَهَا النِّصْفُ ج

For her the half

وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا

And for his parents: for each one of them¹²⁹³
one-sixth of what he left if he have a child

تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ج

Then if he have not a child and there inherit
from him his parents:

فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ آبَاؤُهُ

فَلِأُمِّهِ الثُّلُثُ ج

For his mother one-third

فَإِنْ كَانَ لَهُ إِخْوَةٌ

But if he have brothers or sisters:¹²⁹⁴

فَلِأُمِّهِ السُّدُسُ ج

For his mother one-sixth

مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ط

After a bequest he has made or debt

ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ

(Your parents and your children

لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ج

You know not which of them is nearer to you in
benefit)

1293. 4:11 [6]. Grammar: dual.

1294. 4:11 [9]. Lit.: *brethren* (Arabic: *'ikhwah*) See at 4:176 where this word is used unequivocally to refer to both males and females.

فَرِيشَةً مِّنَ اللَّهِ ۖ

As an obligation from God.

إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

God is knowing, wise.

۞ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ

12. And for you half of what your wives left if they have not a child

يَكُن لَّهُنَّ وَلَدٌ ۚ

فَإِنْ كَانَ لَّهُنَّ وَلَدٌ

But if they have a child:

فَلَكُمْ الرُّبْعُ مِمَّا تَرَكْنَ ۚ

For you one-fourth of what they left

مِّنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ ۚ

After a bequest they have made or debt.

وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ

And for them¹²⁹⁵ one-fourth of what you left if you have not a child

وَلَدٌ ۚ

فَإِنْ كَانَ لَكُمْ وَلَدٌ

But if you have a child:

فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ ۚ

For them¹²⁹⁶ one-eighth of what you left

مِّنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۚ

After a bequest you have made or debt.

1295. 4:12 [5]. Grammar: feminine plural object pronoun, i.e. wives.

1296. 4:12 [7]. Grammar: feminine plural object pronoun, i.e. wives.

وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَّةً أَوْ امْرَأَةً وَلَهُ
أَخٌ أَوْ أُخْتٌ

And if a man or a woman be inherited without
issue but have a brother or sister:

فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ ۚ

For each of them¹²⁹⁷ one-sixth

فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ

But if they be more than that:

فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۚ

They are partners¹²⁹⁸ in one-third

مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ
مُضَارٍّ

After a bequest he has made or debt without
harm

وَصِيَّةٍ مِّنَ اللَّهِ ۚ

As a bequest from God.

وَاللَّهُ عَلِيمٌ حَلِيمٌ

And God is knowing, forbearing.

تِلْكَ حُدُودُ اللَّهِ ۚ

13. Those are the limits of God.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ
تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ

And whoso obeys God and his messenger,¹²⁹⁹ he
will make him enter gardens beneath which
rivers flow

1297. 4:12 [10]. Grammar: dual.

1298. 4:12 [12]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

1299. 4:13 [2]. I.e. what God sent through his messenger.

خُلِدِينَ فِيهَا

They abiding eternally therein.

وَذَلِكَ الْفَوْزُ الْعَظِيمُ

And that is the tremendous achievement.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ

14. And whoso disobeys God and his messenger¹³⁰⁰ and transgresses his¹³⁰¹ limits, he will make him enter a fire

يُدْخِلُهُ نَارًا

خُلِدًا فِيهَا

He abiding eternally therein.

وَلَهُ عَذَابٌ مُهِينٌ

And for him is a humiliating punishment.

وَالَّتِي يَأْتِينَ الْفُحْشَةَ مِنْ نِسَائِكُمْ

15. And those who commit sexual immorality¹³⁰² from among your women:

فَأَسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ

Call to witness against them four from among you.¹³⁰³

فَإِنْ شَهِدُوا

Then if they bear witness:

فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ

Keep them within the households¹³⁰⁴ until death takes them

الْمَوْتُ

1300. 4:14 [1]. I.e. what God sent through his messenger.

1301. 4:14 [1]. Grammar: the possessive pronoun here is in the masculine singular (*his*, i.e. God's) not in the dual (*belonging to them both*, i.e. to God and his messenger).

1302. 4:15 [1]. Arabic: *fāḥishat*, *fahshā'*. See Article XIII.iii.

1303. 4:15 [2]. I.e. four faithful witnesses who personally witnessed illicit sexual intercourse (coitus) take place.

1304. 4:15 [4]. My personal understanding of this is that it means to be chaperoned outside the house by competent family members. The concept and importance of sexual purity and reliance thereon will not be obvious to degenerate moderns.

أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

Or God makes for them a way.

وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ

16. And the two¹³⁰⁵ who commit it¹³⁰⁶ among you:

فَأَذْهَبَا

Hinder¹³⁰⁷ them.¹³⁰⁸

فَإِنْ تَابَا وَأُصْلَحَا

But if they¹³⁰⁹ repent and do right:

فَاعْرِضْ عَنْهُمَا

Let them¹³¹⁰ be.¹³¹¹

However, the Qur'anic position is that – along with faith – sexual purity is the basis of marriage, family and society, and a key ingredient in spiritual and moral progress. See 33:33, 33:55. See also Article IV.

1305. 4:16 [1]. Grammar: dual relative pronoun.

1306. 4:16 [1]. I.e. sexual immorality.

1307. 4:16 [2]. Arabic: '-dh-y. The Traditionalist applies meanings here to the verb from which he shies away in other contexts so that he might achieve his predetermined goal: namely, the right to dole out the brutality and violence he justifies on the basis of the literature he prefers to the Qur'an. By doing proper research, one sees that the values he prefers here (such as *punish*) are unsustainable on any pan-textual basis. (There exists a Qur'anically-based punishment for one found guilty of the act under discussion here, but no such punishment is mentioned or called for at this particular juncture.) Part of the Traditionalist's abiding problem is that he is unable – at least on the basis of observable data – to understand the point of this legislation; he is, as one typically pictures him, straining for any opportunity to stage a lynching; to inflict unspeakable terror upon some poor, usually powerless individual (generally female), which spectacle helps deflect attention from his own towering incompetence and conspicuous lack of achievement. The purpose of the directive which has eluded him is, nevertheless, instantly clear to someone capable of rational thought, and it is this: it exists to set a society on a course which inclines *towards* virtue rather than *away* from it. We don't have to go far for an example since such a society existed in most Western countries until WWII. In a society of such a type, if a man and a woman are determined to have illicit sexual relations nothing and no-one is going to be able to stop them given sufficient resources and opportunity. However, the society at large is not calibrated to facilitate such an activity and does not condone such behavior by providing social acceptance, hotel rooms, or collusion, etc. To look at this entire question of legislation objectively, one is struck by the fact that in order to be found guilty a couple would have to be so breathtakingly indiscrete that any subsequent punishment might be said to be justified on the basis of *stupidity* – were it not on the basis of *immorality* – given the lengths one would have to go to in order to be caught. None of this interests the Traditionalist, of course. He does not follow the Qur'anic directives; where murdering people is concerned he is nothing if not inventive – and he claims that the Qur'an is abrogated by the 'sunnah' of the prophet (the expression *sunnah of the prophet* being shorthand for *an endless list of things – an unspecified number of which are horrific, stupid and extremely unfair – which he, the Traditionalist wants to do and which are not in the Qur'an*). Those who spurn guidance while claiming virtue are described at length in the Qur'an. They do not end well; the best advice one can offer is to be sure not to be one of them. All instances are footnoted and reference this verse. See Article XII.

1308. 4:16 [2]. Grammar: dual.

1309. 4:16 [3]. Grammar: dual.

1310. 4:16 [4]. Grammar: dual.

1311. 4:16 [4]. Arabic: *a'raḍa* with the particle 'an can also mean: *keep quiet about, do not mention*. The central point here is discretion and an honorable discouragement of wrongdoing through both word and action.

إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا

God is receptive, merciful.¹³¹²

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ

17. Upon¹³¹³ God is but acceptance of repentance from those who do evil in ignorance then repent soon after

السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ

فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ

And these are they towards whom God turns.

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

And God is knowing, wise.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ

18. And acceptance of repentance is not for those who do evil¹³¹⁴

حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ

(When¹³¹⁵ death has come¹³¹⁶ to one of them

قَالَ إِنِّي تُبْتُ الْآنَ

He says: I repent now.)

وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ

Nor is it for those who die as atheists.¹³¹⁷

أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

For these have we prepared a painful punishment.

1312. 4:16 [5]. I.e. if God is accepting and merciful towards those who repent, is it not incumbent upon us to be so also?
1313. 4:17 [1]. I.e. incumbent upon.
1314. 4:18 [1]. Arabic: *sayyiat*. See Article XIII.x.
1315. 4:18 [2]. Arabic: *hattā idhā*. See 3:152.
1316. 4:18 [2]. Lit.: *has become present with*.
1317. 4:18 [4]. Arabic: *kuffār*. See 2:109.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

19. O you who heed warning.¹³¹⁸

لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا

It is not lawful for you to inherit from women against their will¹³¹⁹

وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا

And nor shall you put constraint upon them that you might take away a part of what you gave them

ءَاتَيْنَهُنَّ

إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ

Save that they commit manifest sexual immorality.¹³²⁰

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

But live with them according to what is fitting.¹³²¹

فَإِنْ كَرِهْتُمُوهُنَّ

And if you dislike them:

فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ

It may be that you dislike a thing and God makes therein much good.

خَيْرًا كَثِيرًا

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ

20. And if you wish to replace one wife with another and you have given one of them a fortune:

وَأَتَيْتُمْ أَحَدَهُنَّ قِنطَارًا

1318. 4:19 [1]. Arabic: *alladhina āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.1319. 4:19 [2]. Lit.: *forcibly*. The Traditionalist generally, somewhat predictably – and incorrectly – reads this to mean that one may not inherit the woman herself. The plain purport of the verse in a context (prior to a related aside which then feeds back into the main subject) of right financial dealings with women is: you may not compel a wife to leave you her substance when she dies by retaining her purely to inherit from her on her death or by disallowing her right to make bequests. In Qur'anic usage *warathā* + direct object (as here) means *to inherit from* (see an example at 4:11) and not *to inherit* (e.g. *something*).1320. 4:19 [4]. Arabic: *fāḥishat*, *fahshā'*. See Article XIII.iii.1321. 4:19 [5]. Arabic: *ma'rūf*. See 2:178.

فَلَا تَأْخُذُوا مِنْهُ شَيْئًا

Take not from it anything.

أَتَأْخُذُونَهُ بُهْتَنًا وَإِثْمًا مُبِينًا

Would you take it by false accusation and obvious falsehood?¹³²²

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُم

21. How can you take it after you have gone in unto each other

إِلَىٰ بَعْضٍ

وَأَخَذَنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

And they¹³²³ have taken from you a solemn agreement?

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ

22. And marry not what¹³²⁴ your fathers married¹³²⁵ among women, save what is past.

إِلَّا مَا قَدْ سَلَفَ

إِنَّهُ كَانَ فُحْشَةً وَمَقْتًا وَسَاءَ سَبِيلًا

It is sexual immorality¹³²⁶ and an abomination and an evil way.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ

23. Forbidden to you are your mothers

وَبَنَاتُكُمْ

And your daughters

وَأَخَوَاتُكُمْ

And your sisters

1322. 4:20 [3]. I.e. by falsely accusing them of infidelity. Arabic: '*th-m*'. See Article XIII.i.

1323. 4:21 [2]. I.e. women.

1324. 4:22 [1]. I.e. *those whom*.

1325. 4:22 [1]. I take this to close the door to two sins at once: the sin of sexual relations with a previous wife of one's father, and any attempt to increase one's share of one's father's estate by marrying his widow.

1326. 4:22 [2]. Arabic: *fāḥishat*, *fahshā*'. See Article XIII.iii.

وَعَمَّتُكُمْ

And your paternal aunts

وَوَحَلَّتُكُمْ

And your maternal aunts

وَبَنَاتُ الْأَخِ

And the daughters of a brother

وَبَنَاتُ الْأُخْتِ

And the daughters of a sister

وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ

And your milk-mothers

وَأَخَوَاتُكُم مِّنَ الرَّضْعَةِ

And your milk-sisters

وَأُمَّهَاتُ نِسَائِكُمْ

And the mothers of your wives

وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُم

And your step-daughters under your protection
from your wives unto whom you have gone in

الَّتِي دَخَلْتُم بِهِنَّ

فَإِنْ لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ

(And if you have gone not in unto them

فَلَا جُنَاحَ عَلَيْكُمْ

Then there is no wrong¹³²⁷ upon you)

وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

And the wives of your sons of your loins

1327. 4:23 [13]. Arabic: *junāḥ*. See Article XIII.ii.

وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ

And that you bring two sisters together

إِلَّا مَا قَدْ سَلَفَ ۚ

Save what is past

إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

(God is forgiving, merciful)

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا

24. And married¹³²⁸ women save what your right hands possess.

مَلَكَتْ أَيْمَانُكُمْ ۖ

كُتِبَ اللَّهُ عَلَيْكُمْ ۚ

The law¹³²⁹ of God¹³³⁰ is over you.

وَأُحِلَّ لَكُمْ مَّا وَرَاءَ ذَٰلِكُمْ

But lawful to you is what is beyond that

أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ

If you seek with your wealth in chastity, not being fornicators.

مُسْفِحِينَ ۚ

فَمَا أَسْتَمْتَعْتُمْ بِهِ مِنْهُمْ

And what you desire thereof among them:¹³³¹

فَأَتَوْهُنَّ أَجُورَهُنَّ فَرِيضَةً ۚ

Give them their rewards as an obligation.

1328. 4:24 [1]. Lit.: *chaste*. To clarify what *chastity* means: to have sexual intercourse only within marriage.

1329. 4:24 [2]. Arabic: *al kitāb*. See Article XI.ii.

1330. 4:24 [2]. Arabic: *kitāb allah*. See Article XI.vi.

1331. 4:24 [5]. I.e. of those categories of female lawful to you.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَيْتُمْ بِهِ مِنْ
بَعْدِ الْفَرِيضَةِ ۚ

And there is no wrong¹³³² upon you in what you
do by mutual agreement after the obligation.¹³³³

إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

God is knowing, wise.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحِ
الْمُحْصَنَاتِ الْمُؤْمِنَاتِ ۚ

25. And whoso has not been able among you to
afford to marry free¹³³⁴ believing women¹³³⁵

فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ فَتَيَاتِكُمُ
الْمُؤْمِنَاتِ ۚ

Then from what your right hands possess of
believing maids¹³³⁶

وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ ۚ

And God knows best your faith.

بَعْضُكُمْ مِّنْ بَعْضٍ ۚ

You are alike¹³³⁷

فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ

So marry them with the leave of their people

1332. 4:24 [7]. Arabic: *junāḥ*. See Article XIII.ii.

1333. 4:24 [7]. Once the obligation has been given and accepted, there is no Qur'anic impediment to the couple deciding their affairs as they wish.

1334. 4:25 [1]. Arabic: *muḥṣināt* – *chaste (women)*. The apposition is between *chaste* (i.e. someone known to have had sexual relations only within marriage) and someone about whom that is not known; *muḥṣināt* are women protected – from within the culture or tribe – not those brought in as captives (by war or purchase) whose past is not known. The word *muḥṣināt* is often translated as *free* in such contexts (which I have done here) which is correct in principle but requires additional information to be understood.

1335. 4:25 [1]. Arabic: *(al) mu'mināt*. See note to 8:2.

1336. 4:25 [2]. Arabic: *(al) mu'minat*. See note to 8:2.

1337. 4:25 [4]. Lit.: *of one another*. See note to 9:67. I.e. faith is what makes you equal and is the measure of value.

وَعَاتُوهُمْ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ
غَيْرَ مُسَفِّحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ

And give them their rewards according to what is fitting,¹³³⁸ they being chaste and not fornicators nor taking secret friends.

فَإِذَا أُحْصِنَ

But when they are in wedlock

فَإِنْ أَتَيْنَ بِفَحِشَةٍ

Then if they commit sexual immorality:

فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ
الْعَذَابِ ۚ

Upon them is half¹³³⁹ what is due the free¹³⁴⁰ women of punishment.

ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ

That is for him who fears hardship among you.

وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ ۚ

And that you be patient is best for you.¹³⁴¹

وَاللَّهُ غَفُورٌ رَّحِيمٌ

And God is forgiving, merciful.

1338. 4:25 [6]. Arabic: *ma'rūf*. See 2:178.

1339. 4:25 [9]. This exposes the Traditionalist's barbaric practices for the fictions they are; there is no way to *half-stone* someone to death.

1340. 4:25 [9]. Arabic: *muḥṣināt* – *chaste (women)*. See note at the beginning of 4:25.

1341. 4:25 [11]. The Qur'an advises men restraint in such a case, indicating that the most desirable course of action is to marry free, believing women from within one's own community. Questions of tribe and race are not ignored by the Qur'an. Tribal and racial consciousness and related concerns are normal in all healthy societies which wish to survive.

يُرِيدُ اللَّهُ لِيُذَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ
الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۖ

26. God desires to make plain¹³⁴² to you and guide you to the established ways¹³⁴³ of those who were before you and to turn towards you.

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And God is knowing, wise.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ

27. And God desires to turn towards you.

وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا
مِيلًا عَظِيمًا

And those who follow vain lusts desire that you should deviate with tremendous deviation.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۚ

28. God desires to make lighter for you¹³⁴⁴

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

And man was created weak.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ

29. O you who heed warning:¹³⁴⁵ consume not your wealth among yourselves in vanity

بَيْنَكُمْ بِالْبَاطِلِ

إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۚ

Or save¹³⁴⁶ by way of trade by mutual consent among you

1342. 4:26 [1]. Arabic: *bayyana*. See 2:69.

1343. 4:26 [1]. Arabic: *sunan*, plural of *sunnah*. See 3:137.

1344. 4:28 [1]. Lit.: *to lighten from you*.

1345. 4:29 [1]. Arabic: *alladhina amanu*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1346. 4:29 [2]. Lit.: *Save*. There is an ambiguity in English which requires the addition of *Or* in this case to retain the sense in the Arabic.

وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ

And kill not yourselves¹³⁴⁷

إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

(God is merciful to you)

وَمَنْ يَفْعَلْ ذَلِكَ عَدُوًّا وَظُلْمًا

30. And whoso does that in enmity and injustice:

فَسَوْفَ نُصْلِيهِ نَارًا ۚ

We will burn him in a fire.

وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

And that is easy for God.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ

31. If you avoid the enormities of what you are forbidden

نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلًا

We will remove from you your evil¹³⁴⁸ and make you enter at a noble entrance.

كَرِيمًا

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضُكُمْ

32. And covet not that wherein God has favoured some of you over others.

عَلَى بَعْضٍ ۚ

لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا ۚ

For men is a share¹³⁴⁹ of what they earn.

1347. 4:29 [3]. I have rendered literally. Arguments are made in favour of: *Kill some among you*; cf. 2:54, 2:85, 4:29, 4:66.

1348. 4:31 [2]. Arabic: *sayyiāt*. See Article XIII.x.

1349. 4:32 [2]. Arabic: *naṣīb* – a portion. This denotes not only an amount but can also mean a share in profits or return on investment.

وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ^ج

And for women is a share of what they earn.

وَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ^ح

And ask God out of his bounty.

إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

God is knower of all things.

وَلِكُلٍّ جَعَلْنَا مَوْلَىٰ مِمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ^ج

33. And for each have we appointed heirs to what parents and close relatives leave.

وَالَّذِينَ عَقَدْتَ أَيْمَانُكَ^ج

And those with whom you have entered into contract:

فَأَتُوهُمْ نَصِيبَهُمْ^ج

Give them their share.¹³⁵⁰

إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا

God is witness over all things.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ
بَعْضَهُمْ عَلَىٰ بَعْضٍ^ج

34. Men are responsible for women by what God has favoured one of them over another

وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ^ج

And by what they spend of their wealth.

1350. 4:33 [3]. Arabic: *naṣīb* – a portion. This denotes not only an amount but can also mean a share in profits or return on investment.

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا

And the righteous women are devoutly dutiful,
keeping unseen what God keeps.¹³⁵¹

حَفِظَ ٱللَّهُ

وَأَلَّتِي تَخَافُونَ نُشُوزَهُنَّ

And those from whom you fear¹³⁵² haughtiness:

فَعِظُوهُنَّ

Admonish them

وَأَهْجُرُوهُنَّ فِى الْمَضَاجِعِ

And leave them in beds apart

وَأَضْرِبُوهُنَّ سَاطِ

And spank¹³⁵³ them.

فَإِنْ أَطَعْنَكُمْ

And if they obey you:

1351. 4:34 [3]. I.e. their honour, rights and true nature; their modesty, and the private life at home.

1352. 4:34 [4]. I.e. have reason to fear. See note to 2:182.

1353. 4:34 [7]. Arabic: *ḍaraba*. Various imaginative interpretations of this instance of this word exist, particularly among more intelligent and Qur'an-focused Muslims. Their efforts notwithstanding, the verb *ḍaraba* still does mean *to beat* or *spank* or *strike* and in the context here there is little else that it could mean. Naturally, this single sentence can be wrest from its context and made much of by people who feel that they benefit from so doing. I leave such people to enjoy whatever it is they think they gain from their activities. We all go to God. My position is this: the judicious spanking of a recalcitrant wife has been practiced by husbands who wished to achieve and maintain domestic harmony since time immemorial. It is recommended in the medieval Russian Orthodox handbook *Домострой* (*Domostroi*), for example, and was practiced commonly in both ancient and later Western culture prior to the moral degradation which began in earnest following WWI and then with accelerated force following WWII. However, wife-spanking is still practiced today quite widely within certain Christian circles, and information attesting to its efficacy and value within both religious and non-religious households is not difficult to find. Contemporary liberals will be outraged by these facts, just as they are outraged by most facts. The high divorce rates, confusion of roles, demonstrable dysfunction, moral relativity and celebration of blatant perversion which are standard fare among the victims of Cultural Marxism serve as an indication of the extent to which one should be guided by such people. Some women prefer a man who is forceful – they simply do. If a woman has grown up with a father who is strict, it will be difficult for her to respect a man who lets her manipulate or belittle him. In addition, many married couples attest to the fact that when the man takes full charge of his wife it both saves the marriage and infuses it with vital energy and commitment. In the Qur'anic context, one must not forget that this verse is directed to *those who heed warning* (see 4:29). Both parties accept the Qur'an and have access to it. The woman will know that if she pushes the man far enough he must – in keeping with the Qur'an – respond eventually as outlined at 4:34. She can, of course, initiate separation proceedings at any time. If she has not done so and has pushed her husband beyond admonishment and separate sleeping arrangements, it is reasonable to assume that she is in tacit agreement with what is to follow. As intelligent, reasonable people of good will we can take it for granted that actual crimes against the person are to be responsibly prosecuted; if we are not intelligent, reasonable people of good will, our primary problems reside there and not in the quality of the guidance we are given.

فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا¹³⁵⁴

Seek not a way against them.

إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

God is exalted, great.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا

35. And if you¹³⁵⁴ fear¹³⁵⁵ a split between them:¹³⁵⁶

فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ
أَهْلِهَا

Raise up an arbitrator from his family and an arbitrator from her family.

إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا¹³⁵⁷

If they¹³⁵⁷ desire right ordering God will reconcile them.¹³⁵⁸

إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

God is knowing, aware.

❦ وَأَعْبُدُوا اللَّهَ

36. And serve God

وَلَا تُشْرِكُوا بِهِ شَيْئًا¹³⁵⁹

And ascribe not a partnership¹³⁵⁹ with him to anything

وَبِالْوَالِدَيْنِ إِحْسَانًا

And towards parents good conduct

وَبِذِي الْقُرْبَىٰ

And towards close relatives

1354. 4:35 [1]. This references the wider community of believers.
1355. 4:35 [1]. I.e. have reason to fear: See note to 2:182.
1356. 4:35 [1]. Grammar: dual.
1357. 4:35 [3]. Grammar: dual.
1358. 4:35 [3]. Grammar: dual.
1359. 4:36 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

وَالْيَتَامَىٰ

And the fatherless¹³⁶⁰

وَالْمَسْكِينِ

And the poor

وَالْجَارِ ذِي الْقُرْبَىٰ

And the neighbour who is kin

وَالْجَارِ الْجُنُبِ

And the neighbour who is not kin

وَالصَّاحِبِ بِالْجَنُبِ

And the companion by your¹³⁶¹ side

وَابْنِ السَّبِيلِ

And the wayfarer¹³⁶²وَمَا مَلَكَتْ أَيْمَانُكُمْ^{٣٧}

And those whom your right hands possess.

إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

God loves not such as are vainglorious, proud

الَّذِينَ يَخْلُونِ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ

37. Those who are miserly and enjoin miserliness upon mankind

وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ^{٣٨}

And conceal what God has bestowed upon them of his bounty

وَأَعْتَدْنَا لِلْكَافِرِينَ

(And we have prepared for those who spurn guidance while claiming virtue¹³⁶³1360. 4:36 [5]. Arabic: *yatāmā*. See 4:2.1361. 4:36 [9]. Lit.: *the*.1362. 4:36 [10]. Lit.: *the son of the road*.1363. 4:37 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

عَذَابًا مُّهِينًا

A humiliating punishment)

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا
يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۚ

38. And those who spend their wealth to be seen of men and believe not in¹³⁶⁴ God or the Last Day.

وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا

And to whom the *shayṭān* is an intimate companion:

فَسَاءَ قَرِينًا

Evil is he as an intimate companion.

وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ
الْآخِرِ

39. And how would it harm them¹³⁶⁵ if they believe in¹³⁶⁶ God and the Last Day

وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۚ

And spend of what God has provided them?

وَكَانَ اللَّهُ بِهِمْ عَلِيمًا

And God knows them.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ

40. God wrongs not even the weight of an atom.

وَأِنْ تَكُ حَسَنَةً يُضَعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ
أَجْرًا عَظِيمًا

And if there be any good he multiplies it and gives of himself a tremendous reward.

1364. 4:38 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

1365. 4:39 [1]. Lit.: *what is it that would be upon them[...]*?

1366. 4:39 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ

41. Then how will it be¹³⁶⁷ when we bring of every community a witness

وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

And we bring thee as a witness against these?

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ
تُسَوَّىٰ بِهِمُ الْأَرْضُ

42. On that day those who are indifferent to warning¹³⁶⁸ and oppose the messenger will wish that the earth might be levelled with them

وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا

And they will not conceal from God any statement.¹³⁶⁹

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ
سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

43. O you who heed warning:¹³⁷⁰ approach not the duty¹³⁷¹ when you are intoxicated until you understand what you say

وَلَا جُنُبًا

Nor when you are unclean

إِلَّا عَابِرِي سَبِيلٍ

(Save passing by upon the road)

1367. 4:41 [1]. Lit.: *Then how[...]*?

1368. 4:42 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

1369. 4:42 [2]. Arabic: *ḥadīth* – *story; account; narrative, statement*.

1370. 4:43 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1371. 4:43 [1]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172). In the present context, the preceding segment (at least from 4:36 to this point and, more fully, from the beginning of the chapter) makes a strong argument in favour of the core Qur'anic doctrine; it summarises what one is signing up for. The verse at 4:43 then addresses those who heed warning. I understand the approach to the duty here as a point at which one may choose to make a serious undertaking to accept the doctrine of God and make a public statement to that effect. The actual contract between the Lord and his servant is found at 1:1-7, aptly placed at the very beginning of the Qur'an. It is my opinion that the prayer system of the Muslims retains in vestigial form the original acceptance statement (not of a religion but of Qur'anic principles) by dint of its inclusion of *al fātiḥah* in every unit of its prayer system – despite the fact that few, if any, Muslims today guess at its primary significance or original purpose.

حَتَّى تَغْتَسِلُوا¹³⁷²Until you wash.¹³⁷²

وَإِنْ كُنْتُمْ مَّرْضَى

And if you are ill

أَوْ عَلَى سَفَرٍ

Or on a journey

أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ

Or one of you comes from defecation¹³⁷³

أَوْ لَمَسْتُمُ النِّسَاءَ

Or you have lain with¹³⁷⁴ women

فَلَمْ تَجِدُوا مَاءً

Then find not water:

فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

Resort to clean soil

1372. 4:43 [4]. The instance here of the form VIII of the verb *ghasala* is the only one in the text. This fact makes it vulnerable to the Traditionalist's practice of ascribing highly specialised values to rare or unique terms – values which have no explicit Qur'anic basis – and this opportunity has not been overlooked. The objective facts are these: the *gh-s-l* root occurs a total of four times (4:43, 5:6, 38:42, 69:36). Certainly, the *gh-s-l* root means *to wash*; and in Arabic today the form VIII verb has a reflexive sense both of *to wash* and *to wash completely*. The Traditionalist, for his part, generally claims two types of 'religious' washing: *ghusl* and *wudhu*. By *ghusl* he means a full-body wash (which is what he claims at this verse). By *wudhu* he means the washing method (with some embellishments of his own) outlined at 5:6. He has criteria for when either *ghusl* or *wudhu* should be done. These criteria do not correlate with the scenarios given at either 4:43 or 5:6 (for example, he claims that what he calls *ghusl* is needed after contact with women but not that it is needed after defecation). The terms *ghusl* and *wudhu* are nowhere found in the Qur'an. These are verifiable facts. My understanding based on the methodology here is this: what is meant by *unclean* is made clear in the sentence following the expression *then find not water* (namely: after illness, a journey, defecation or sexual intercourse). This is a concession – what to do when one does not find water. What, then, is to be done in the case where water *is* to be found? That instruction is given at 5:6. The correlating verse at 5:6 does not use the form VIII of the verb *ghasala* to describe the washing process; it bears no relation to the non-Qur'anic word *ghusl*. It uses another expression: *purify yourself* (based on the *t-h-r* root). What *purify yourself* means in the context is, likewise, understood by inference from the concessive allowance at that verse, one which is identical to that at 4:43. On this basis, my conclusions are these: the words for *washing* at 4:43 and 5:6 mean the same thing; the washing requirement for both cases (given access to water) is outlined at 5:6; the terms *ghusl* and *wudhu* have no Qur'anic basis (there being no case in which *ghusl* as understood by the Traditionalist is a Qur'anic requirement, and his requirement for what he calls *wudhu* exceeds that mentioned in the Qur'an). I am not arguing against washing fully after sexual contact; I am arguing against ascribing to the revealed word of God values it does not contain. Human washing practices and requirements over and above what is specified in the text are a matter of personal taste and judgment, and not of revealed imperative.

1373. 4:43 [7]. Arabic: *ghā'it* – *defecation*. Typically rendered in gentler language, I have called a spade a spade to convey the sense which is in the text.

1374. 4:43 [8]. Lit.: *touched*.

فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ^{١٣٧٥}

And anoint your faces and your hands.

إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا

God is pardoning, forgiving.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ

44. Hast thou not considered those given a portion of the law?¹³⁷⁵

يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا

They purchase error and seek to make you stray from the way.

السَّبِيلَ

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ^{١٣٧٦}

45. And God knows best your enemies.

وَكَفَى بِاللَّهِ وَلِيًّا

And sufficient is God as ally.

وَكَفَى بِاللَّهِ نَصِيرًا

And sufficient is God as helper.

مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن

46. Some of those who hold to Judaism¹³⁷⁶ twist words from their places¹³⁷⁷

مَوَاضِعِهِ

وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا

(And they say: We hear and we oppose

1375. 4:44 [1]. Arabic: *al kitāb*. See Article XI.ii. I take *those given a portion of the law* to denote those who have access to some part – or even all – of an authentic revelation, yet who – either by force of social conditioning, informational distractions, supplanting doctrines and sources, or for some other reason – manage only an imperfect or warped understanding of the revelation. This convention occurs at 3:23, 4:44, 4:51. Cf. 7:37.

1376. 4:46 [1]. Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily by race. Article XV.i.

1377. 4:46 [1]. I.e. they take words out of context.

وَأَسْمَعْ غَيْرَ مُسْمَعٍ

And: Hear thou other than what is heard¹³⁷⁸

وَرَعِنَا

And: Comply thou with us!]¹³⁷⁹

لَيَّا بِالسِّتَتِهِمْ وَطَعْنَا فِي الدِّينِ ج

Twisting their tongues¹³⁸⁰ and slandering the doctrine.¹³⁸¹

وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا

And had they said: We hear and we obey

وَأَسْمَعْ وَأَنْظُرْنَا

And: Hear thou and examine thou us

لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ

It would have been better for them and more upright.

وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ

But God cursed them for their denial:¹³⁸²

فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

They do not believe¹³⁸³ save a few.

1378. 4:46 [3]. I.e. do not believe your own lying ears but listen instead to what we tell you – an instance of the type of *chutzpah* typically associated with Jews and which some among them practice on an industrial scale today on all major fronts – the distortion and perversion of both reality and history by media and the promotion of obvious fraud taught as science being among the most visible manifestations of this characteristic.

1379. 4:46 [4]. Cf. 2:104.

1380. 4:46 [5]. I.e. speaking disingenuously.

1381. 4:46 [5]. Arabic: *dīn*. See Article VII.

1382. 4:46 [9]. The Qur'an is clear: God cursed those who follow – or followed – Judaism *for their denial*; that is, he cursed those among them who denied. Those among them – the Qur'an states that it is a few – who hold to Judaism and who believe – i.e. have not denied (by diluting or perverting faith in God into some purely materialistic, deterministic or racial religion) and who do good works – have their reward on the Day of Judgment as does any other believer. This is a recurring theme in the chapter; see particularly 4:155-162. As a side note, I have observed in life that one of the mechanisms by which God curses a man is to give him plenty of resources – by the misuse of which he oftentimes condemns himself.

1383. 4:46 [10]. Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See 2:6 and Article II.ii.

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ

47. O those in possession¹³⁸⁴ of the law:¹³⁸⁵

ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ

Believe in¹³⁸⁶ what we sent down confirming what is with you

مِّن قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ

Before we erase countenances and bring them to an end¹³⁸⁷

أَذْبَارِهَا

أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ

Or curse them as we cursed the companions of the Sabbath.

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

And the command of God is carried out.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

48. God forgives not¹³⁸⁸ that a partnership be ascribed to him.¹³⁸⁹

وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

And he forgives other than that whom he wills.

وَمَنْ يُشْرِكْ بِاللَّهِ

And whoso ascribes a partnership¹³⁹⁰ to God:1384. 4:47 [1]. Arabic: *alladhīna ūtū al kitāb*. See Article XI.xi.1385. 4:47 [1]. Arabic: *al kitāb*. See Article XI.ii.1386. 4:47 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.1387. 4:47 [3]. Lit.: *and turn them to their backs*. Muhammad Asad comments here: [...] *It is to be noted that the term dubur (of which adbar is the plural) does not always signify the "back" of a thing - as most of the translators assume - but often stands for its "last part" or "end" (cf. Lane III, 846).*1388. 4:48 [1]. Much is made of this by the Traditionalist, as though it were an unpardonable sin, something akin to the Christian's fear of blaspheming against the Holy Spirit (although truly convincing arguments for what that phrase means are few and far between among Christians). The statement here can only mean that God does not forgive *shirk* in one who dies committing it, otherwise what would be the point reasoning with idol worshippers, atheists or – as is more common today – those who worship themselves and their own solipsistic, foolish appetites (all of which ideologies are fundamentally *shirk*) if God will not forgive them if they repent?1389. 4:48 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.1390. 4:48 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

فَقَدْ أَفْتَرَىٰ إِثْمًا عَظِيمًا

He has invented a tremendous falsehood.¹³⁹¹

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ^ج

49. Hast thou not considered those who increase themselves in purity?¹³⁹²

بَلِ اللَّهِ يَزَكِّي مَنْ يَشَاءُ

The truth is:¹³⁹³ God increases in purity¹³⁹⁴ whom he wills

وَلَا يُظْلَمُونَ فَتِيلًا

And they will not be wronged a hair upon a date-stone.

أَنْظِرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ^ط

50. See thou how they invent lies¹³⁹⁵ about God

وَكَفَىٰ بِهِ^ء إِثْمًا مُّبِينًا

And it suffices as obvious falsehood.¹³⁹⁶

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ

51. Hast thou not considered those given a portion of the law?¹³⁹⁷

1391. 4:48 [4]. Arabic: '-*th-m*. See Article XIII.i.

1392. 4:49 [1]. Arabic: *zakkā*. See 2:129. I.e. vaunt their own purity (something man does in religious pride); it is God who purifies.

1393. 4:49 [2]. Arabic: *bal*. See note to 2:88.

1394. 4:49 [2]. Arabic: *zakkā*. See 2:129.

1395. 4:50 [1]. Lit.: *the lie*.

1396. 4:50 [2]. Arabic: '-*th-m*. See Article XIII.i.

1397. 4:51 [1]. Arabic: *al kitāb*. See Article XI.ii. I take *those given a portion of the law* to denote those who have access to some part – or even all – of an authentic revelation, yet who – either by force of social conditioning, informational distractions, supplanting doctrines and sources, or for some other reason – manage only an imperfect or warped understanding of the revelation. This convention occurs at 3:23, 4:44, 4:51. Cf. 7:37.

يُؤْمِنُونَ بِالْجِبْتِ وَالطُّغُوتِ

They believe in¹³⁹⁸ fictions¹³⁹⁹ and idols¹⁴⁰⁰وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ
الَّذِينَ ءَامَنُوا سَبِيلًاAnd say of those who are indifferent to
warning:¹⁴⁰¹ These are better guided in the way
than those who heed warning.¹⁴⁰²

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ

52. These are they whom God has cursed.

وَمَنْ يَلْعَنِ اللَّهُ

And he whom God has cursed:

فَلَنْ تَجِدَ لَهُ نَصِيرًا

Thou wilt not find for him a helper.

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ

53. If¹⁴⁰³ they have a portion of dominion:¹⁴⁰⁴1398. 4:51 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.1399. 4:51 [2]. Arabic: *jibt*. This word occurs only once and is not of Arabic origin. There is a number of words in the Qur'anic text which are of Syriac and other origin. The existence of words of foreign origin is advanced as an argument against the purity of the Qur'an, an argument which reveals its inherent weakness once we apply such a standard to any other language (for example, English). I have been guided to some extent by Muhammad Asad here who comments: *The word al-jibt - rendered by me as "baseless mysteries" - is probably, as the Lisan al-'Arab points out, of non-Arabic origin. It denotes, according to some authorities, "something which is worthless in itself" or "something in which there is no good" (Qamus, Baydawi); according to others, it signifies "enchantment" (Umar ibn al-Khattab, Mujahid and Sha'bi as quoted by Tabari; also Qamus); others, again, interpret it as "anything that is worshipped instead of God" (Zamakhshari), and consequently apply it also to idols and idol-worship (Qamus, Lisan al-'Arab)[...]. Taking all these interpretations into account, al-jibt may be defined as "a combination of confusing ideas (dijl), fanciful surmises (awham) and fictitious stories (khurafat)" (Manar V, 157) - in other words, abstruse mysteries without any foundation in fact. The modern embodiment of such a concept is Hollywood: lies built upon dreams upon a mirage which then suck the illusion-addict into false stories with embedded, weaponised, impoverished morals designed to make him depraved. I would add to this category fraudulent science - which today has all but merged with Hollywood - predicated on its chief stars Newton, Darwin, Einstein and NASA, and mainstream media which is run by the same people and provides nothing more than a parody of journalism. If you can supply genuine (non-sectarian) historical or etymological data to expand upon the concept of *jibt*, please let me know.*1400. 4:51 [2]. Arabic: *tāghūt*. See 2:256.1401. 4:51 [3]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.1402. 4:51 [3]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.1403. 4:53 [1]. Arabic: *am*. See note to 21:21.

1404. 4:53 [1]. I.e. if this be the scenario at present.

فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا

Then¹⁴⁰⁵ will they not give mankind a speck on a date-stone.¹⁴⁰⁶

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ
مِنْ فَضْلِهِ ۖ

54. If¹⁴⁰⁷ they envy men what God gave them of his bounty:¹⁴⁰⁸

فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ

We gave the house of Ibrāhīm the law¹⁴⁰⁹ and wisdom¹⁴¹⁰

وَأَتَيْنَاهُم مُّلْكًا عَظِيمًا

And gave them tremendous dominion.¹⁴¹¹

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ ۖ

55. And among them are such as believe in¹⁴¹² it

وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۚ

And among them are such as forsake¹⁴¹³ it.

وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا

And sufficient is Hell as an inferno.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ
نَارًا

56. Those who deny our proofs,¹⁴¹⁴ we will burn them in the fire.

1405. 4:53 [2]. I.e. after the Judgment.

1406. 4:53 [2]. I.e. they will not have power over even the smallest thing.

1407. 4:54 [1]. Arabic: *am*. See note to 21:21.

1408. 4:54 [1]. I.e. if this be the scenario at present.

1409. 4:54 [2]. Arabic: *al kitāb*. See Article XI.ii.

1410. 4:54 [2]. See note at 33:34.

1411. 4:54 [3]. I.e. then are these the things to be desired – beginning with the law and wisdom.

1412. 4:55 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

1413. 4:55 [2]. Arabic: *ṣadda*. See note to 8:47.

1414. 4:56 [1]. Arabic: *āyāt*. See Article X.

كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا
غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۚ

As often as their skins are consumed we will change them for skins other than them that they might taste the punishment.

إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

God is mighty, wise.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

57. And those who heed warning¹⁴¹⁵ and do deeds of righteousness

سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ

We will make them enter gardens beneath which rivers flow

خَالِدِينَ فِيهَا أَبَدًا ۖ

They abiding eternally therein forever.

لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ

For them therein are purified spouses.

وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا

And we will make them enter a protecting canopy of shade.¹⁴¹⁶

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ
أَهْلِهَا﴾

58. God commands you that you deliver up trusts to their owners¹⁴¹⁷

1415. 4:57 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1416. 4:57 [5]. Lit.: *most shading shade* or *dense shade*. As Muhammad Asad notes (referencing Lane, p. 1915), the expression contains connotations of ease and protection.

1417. 4:58 [1]. Lit.: *people*.

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا
بِالْعَدْلِ ۚ

And when you judge between men, that you judge with justice.

إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ

Excellent is that to which God exhorts you.

إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

God is hearing, seeing.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ ۖ

59. O you who heed warning:¹⁴¹⁸ obey God and obey the messenger¹⁴¹⁹ and those in command¹⁴²⁰ among you.

فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ

Then if you differ in anything:

فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ

Refer it to God and the messenger¹⁴²¹ if you believe in¹⁴²² God and the Last Day.¹⁴²³

ذَٰلِكَ خَيْرٌ

That is good

1418. 4:59 [1]. Arabic: *allaḏhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1419. 4:59 [1]. I.e. what God sent through his messenger.

1420. 4:59 [1]. This is predicated on those people themselves obeying God and the messenger (namely the Qur'an); if they do not and we obey them, we have made them lords in place of God.

1421. 4:59 [3]. I.e. to what God sent through his messenger. This verse has been used to hamstring Muslims intellectually and politically as much as Romans 13:1-7 have been used to neutralise Christians. By reading the broader context it is clear that the believer's responsibility is to what comes from God in the Qur'an. Blind obedience to human authority is what leads to tyranny. We are responsible alone for our actions on the Day of Judgment.

1422. 4:59 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.

1423. 4:59 [3]. This is not a concession; it is a command. We are meant to check what we are told by those who claim to lead us against what God and his messenger brought us: the Qur'an.

وَأَحْسَنُ تَأْوِيلًا

And a better interpretation.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا
أُنْزِلَ إِلَيْكَ

60. Hast thou not considered those who claim to believe in¹⁴²⁴ what is sent down to thee

وَمَا أُنْزِلَ مِنْ قَبْلِكَ

And what was sent down before thee

يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ
أُمِرُوا أَنْ يَكْفُرُوا بِهِ

Desiring to go for judgment to idols¹⁴²⁵ when they have been ordered to reject it?¹⁴²⁶

وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

And the *shayṭān* desires to lead them far astray.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ
وَالِى الرُّسُولِ

61. And when it is said to them: Come to what God has sent down and to the messenger¹⁴²⁷

رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا

Thou seest the waverers¹⁴²⁸ forsake¹⁴²⁹ thee utterly.¹⁴³⁰

1424. 4:60 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

1425. 4:60 [3]. Arabic: *ṭāghūt*. See 2:256.

1426. 4:60 [3]. This continues the thought of the previous verses. Faith in any authority not itself predicated on what God himself has given is itself a form of idol-worship.

1427. 4:61 [1]. This, too, is a continuation of the preceding argument against accepting as authority other than that which God has given.

1428. 4:61 [2]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

1429. 4:61 [2]. Arabic: *ṣadda*. See note to 8:47.

1430. 4:61 [2]. Lit.: *forsake thee with forsaking*.

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ
أَيْدِيهِمْ

62. How will it be¹⁴³¹ when misfortune befalls them because of what their hands have sent before them?¹⁴³²

ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا
إِحْسَنًا وَتَوْفِيقًا

- Then will they come to thee swearing by God: We intended only good conduct and success.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ
فَاعْرِضْ عَنْهُمْ

63. These are they of whom God knows what is in their hearts:

Turn thou away from them

وَعِظْهُمْ

But admonish thou them

وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

And speak thou to them concerning their souls an effective word.¹⁴³³

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ
اللَّهِ

64. And we sent any messenger only that he¹⁴³⁴ be obeyed by God's leave.

1431. 4:62 [1]. Lit.: *Then how[...]*?

1432. 4:62 [1]. The fulfilment of this warning may be witnessed abundantly today in the pitiful condition of Muslim countries. The countries ruled by the Traditionalist are either so awful no-one (including, increasingly, the Traditionalist himself) wants to live there, or they are puppet states – or both. While the Traditionalist has a list of people he blames, the actual burden of blame lies with himself; he has abandoned the Qur'an. His condition is not the result of freak or unfair laws; it is the direct consequence of his choices.

1433. 4:63 [4]. Arabic: *qawl* – *speech; teaching, doctrine; saying, word*.

1434. 4:64 [1]. I.e. what God sent through his messenger.

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ
فَاسْتَغْفَرُوا اللَّهَ

And had they when they wronged their souls
come to thee and asked forgiveness of God

وَأَسْتَغْفَرَ لَهُمُ الرَّسُولُ

And the messenger had asked forgiveness for
them

لَوْجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

They would have found God receptive, merciful.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ
فِيمَا شَجَرَ بَيْنَهُمْ

65. But nay, by thy lord, they do not believe¹⁴³⁵ until
they make thee¹⁴³⁶ judge in what arises
between them

ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا
قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

Then find in their souls no distress at what
thou decidest and submit fully.¹⁴³⁷

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ
أَخْرَجُوا مِنْ دِيَارِكُمْ

66. And had we decreed for them: Kill
yourselves¹⁴³⁸ or go forth from your homes

مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ

There would have done it only a few among
them.

1435. 4:65 [1]. Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See 2:6 and Article II.ii.

1436. 4:65 [1]. I.e. judging on the basis of what he received from God: the Qur'an.

1437. 4:65 [2]. Lit.: *submit in submission*.

1438. 4:66 [1]. I have rendered literally. Arguments are made in favour of: *Kill some among you*; cf. 2:54, 2:85, 4:29, 4:66.

وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا
لَّهُمْ وَأَشَدَّ تَثْبِيثًا

And had they done what they were exhorted it would have been better for them and a stronger confirmation.¹⁴³⁹

وَإِذَا لَّاتَيْنَهُمْ مِّن لَّدُنَّا أَجْرًا عَظِيمًا

67. And then would we have given them from ourselves a tremendous reward

وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا

68. And guided them to a straight path.

وَمَن يُطِيعِ اللَّهَ وَالرَّسُولَ

69. And whoso obeys God and the messenger.¹⁴⁴⁰

فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّن

They are with those to whom God has shown favour among the prophets

النَّبِيِّينَ

وَالصَّادِقِينَ

And the men of truth

وَالشُّهَدَاءِ

And the witnesses

وَالصَّالِحِينَ

And the righteous.

وَحَسَنَ أُولَٰئِكَ رَفِيقًا

And goodly are these as a company.

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ

70. That is the bounty from God.

1439. 4:66 [3]. Cf. 2:265.

1440. 4:69 [1]. I.e. what God sent through his messenger.

وَكَفَى بِاللَّهِ عَلِيمًا

And sufficient is God as knower.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ

71. O you who heed warning:¹⁴⁴¹ take your precautions

فَإَنْفِرُوا ثُبَاتٍ أَوْ أَنْفِرُوا جَمِيعًا

And advance in groups or advance all together.

وَإِنَّ مِنْكُمْ لَمَنْ لَّيُطِئَنَّ

72. And among you is he who delays

فَإِنْ أَصَبَكُمْ مُصِيبَةٌ قَالِ قَدْ أَنْعَمَ اللَّهُ

Then if misfortune befalls you he says: God was gracious to me when I was not witness¹⁴⁴² with them.

عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا

وَلَئِنْ أَصَبَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن

73. And if there reach you bounty from God he says as if there were no love between you and him:¹⁴⁴³

لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ

يَلَيْتَنِي كُنْتُ مَعَهُمْ

Would that I had been with them

فَأَفُوزَ فَوْزًا عَظِيمًا

Then would I have achieved a tremendous achievement!

﴿فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ

74. And let fight for the cause of God those who sell the life of this world for the hereafter.

الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ﴾

1441. 4:71 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1442. 4:72 [2]. I.e. present.

1443. 4:73 [1]. I.e. rather than rejoicing in the successes of a friend.

وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ

And whoso fights for the cause of God:

فَيُقْتَلْ أَوْ يَغْلِبْ

Be he killed or victorious:

فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

Upon him will we bestow a tremendous reward.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

75. And why should you not fight for the cause of God

وَالْمُسْتَظْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ

And of the oppressed among the men and the women and the children who say:

وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا

Our lord: take thou us out of this city whose people are wrongdoers¹⁴⁴⁴

وَأَجْعَلْ لَّنَا مِنْ لَدُنْكَ وَلِيًّا

And give thou us from thyself an ally

وَأَجْعَلْ لَّنَا مِنْ لَدُنْكَ نَصِيرًا

And give thou us from thyself a helper?¹⁴⁴⁵

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

76. Those who heed warning¹⁴⁴⁶ fight for the cause of God.

وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ

And those who are indifferent to warning¹⁴⁴⁷ fight for the cause of idols.¹⁴⁴⁸

1444. 4:75 [3]. Arabic: *zālimūn*. See 2:229.

1445. 4:75 [5]. This verse sets up the segment of this chapter (rejoined in earnest at 4:101) which treats of the obligation upon believers to attempt to gain freedom for other believers held under oppressive regimes.

1446. 4:76 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1447. 4:76 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

1448. 4:76 [2]. Arabic: *ṭāghūt*. See 2:256.

فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ط

Then fight the allies of the *shayṭān*.

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

The plan of the *shayṭān* is weak.¹⁴⁴⁹

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ

77. Hast thou not considered those to whom it was said: Restrain your hands¹⁴⁵⁰

وَأَقِيمُوا الصَّلَاةَ

And uphold the duty¹⁴⁵¹

وَعَاتُوا الزَّكَاةَ

And give the purity¹⁴⁵²

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ

But when fighting is ordained for them then some among them fear men like the fear of God

يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ

أَوْ أَشَدَّ خَشْيَةً ج

Or a stronger fear?

وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ

And they say: Our lord: why hast thou ordained fighting for us?

1449. 4:76 [4]. This is true on many levels, the ultimate of which is the fact that there is no escaping death and what follows.

1450. 4:77 [1]. I.e. *do not fight us*. Given the context and the subsequent actions of such people, it is clear these are people who seem to come over to the side of the believers quickly. But they are those who turn with every tide. They have no deep conviction but are – as they see it – pragmatists.

1451. 4:77 [2]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

1452. 4:77 [3]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to)* – or *to pay (the price of)* – (sexual) purity (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۖ

Oh that thou wouldst but¹⁴⁵³ delay us a little while!

قُلْ مَتَّعُ الدُّنْيَا قَلِيلٌ

Say thou: Little is the enjoyment of this world.

وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ

And the hereafter will be better for him who is in prudent fear.¹⁴⁵⁴

وَلَا تُظْلَمُونَ فَتِيلًا

And you will not be wronged a hair upon a date-stone.

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ

78. Wheresoever you be death will overtake you

وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۖ

And though you be in castles built high[...] ¹⁴⁵⁵

وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ

And¹⁴⁵⁶ if good befalls them they say: This is from God.

اللَّهِ ۖ

وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۚ

And if evil¹⁴⁵⁷ befalls them they say: This is from thee.

قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ ۖ

Say thou: All is from God.

1453. 4:77 [7]. Arabic: *lawlā*. See Article XVI.

1454. 4:77 [9]. See note to 2:2.

1455. 4:78 [2]. Sc. *it will find you*.

1456. 4:78 [3]. From this point through to the end of 4:80 is a section which makes a distinction between collective and individual responsibility; it does so by means of the third person plural and second person singular personal pronouns (them and thee). The argument is that the fate of the collective is in the hand of God directly whereas an individual's fate is a function – at least in an immediate sense – of his own decisions.

1457. 4:78 [4]. Arabic: *sayyi'ah*. See Article XIII.ix.

فَمَالِ هَؤُلَاءِ الْقَوْمِ

Then what ails these people?

لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا

They scarcely understand a statement.¹⁴⁵⁸

مَا أَصَابَكَ مِنْ حَسَنَةٍ

79. What befalls thee of good:

فَمِنْ اللَّهِ ^ط

It is from God

وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ

And what befalls thee of evil:¹⁴⁵⁹

فَمِنْ نَفْسِكَ ^ج

It is from thyself.

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ^ج

(And we sent thee to mankind as a messenger.

وَكَفَى بِاللَّهِ شَهِيدًا

And sufficient is God as witness.)

مَنْ يُطِيعِ الرَّسُولَ

80. Whoso obeys the messenger:¹⁴⁶⁰

فَقَدْ أَطَاعَ اللَّهَ ^ط

He has obeyed God.¹⁴⁶¹

وَمَنْ تَوَلَّى

And whoso turns away:

1458. 4:78 [7]. Arabic: *ḥadīth* – story; account; narrative, statement. Here it refers to the specific statement in the following verse.

1459. 4:79 [3]. Arabic: *sayyi'ah*. See Article XIII.ix.

1460. 4:80 [1]. I.e. what God sent through his messenger.

1461. 4:80 [2]. The Traditionalist abuses this verse endlessly to shoehorn an entirely separate and specious literature into the mind. Cf. 3:7.

فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا

We sent thee not as a custodian over them.

وَيَقُولُونَ طَاعَةٌ

81. And they talk¹⁴⁶² obedience

فَإِذَا بَرِزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ

But when they emerge from before thee a number among them plan by night other than what thou sayest.¹⁴⁶³

غَيْرَ الَّذِي تَقُولُ^م

وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ^ص

And God records what they plan by night.

فَاعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ^ج

So turn thou away from them and place thou thy trust in God.

وَكَفَى بِاللَّهِ وَكِيلًا

And God is sufficient as guardian.

أَفَلَا يَتَذَكَّرُونَ^ج الْقُرْآنَ^ج

82. (Will they then not¹⁴⁶⁴ consider the Qur'an¹⁴⁶⁵ with care!

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ

And had it been from other than God they would have found therein much contradiction.)

أَخْتِلَافًا كَثِيرًا

1462. 4:81 [1]. Lit.: say.

1463. 4:81 [2]. The Qur'an is a compendium of those things which its recipient is commanded to say; (Arabic: *qāla*).

1464. 4:82 [1]. Arabic: *afalā*. See Article XVI.

1465. 4:82 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ
أَذَاعُوا بِهِ^ط

83. And when there comes to them a matter of security or fear they spread it about.

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ
مِنْهُمْ

And had they referred¹⁴⁶⁶ it to the messenger and to those in authority among them

لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ^ط

There would have known it those who draw correct conclusions among them.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

And were it not for the bounty of God and his mercy upon you

لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

You would have followed the *shayṭān* save a few.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ

84. So fight thou for the cause of God.

لَا تُكَلِّفُ إِلَّا نَفْسَكَ^ط

Thou art not charged save with thyself

وَحَرِّضِ الْمُؤْمِنِينَ^ط

But rouse thou the believers.¹⁴⁶⁷

عَسَى اللَّهُ أَن يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا^ط

It may be that God will restrain the might of those who are indifferent to warning.¹⁴⁶⁸

1466. 4:83 [2]. The construction here echoes some part of that at 4:59. Since unlike 4:59 no reference is made here to God, the implication is that the case is temporal in nature and no individual recourse to revelation is required: we should simply tell those who have authority in such cases so the appropriate people may be informed.

1467. 4:84 [3]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

1468. 4:84 [4]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

وَاللَّهُ أَشَدُّ بَأْسًا

And God is stronger in might

وَأَشَدُّ تَنْكِيلًا

And stronger in exemplary punishment.

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ

85. Whoso intercedes in a good cause has a share¹⁴⁶⁹ thereof.

مِنْهَا

وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ

And whoso intercedes in an evil¹⁴⁷⁰ cause has a portion thereof.

مِنْهَا

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا

And God is over all things a giver of sustenance.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ

86. And when you are greeted with a greeting:

فَحَيُّوا بِأَحْسَنَ مِنْهَا

Greet with better than it

أَوْ رُدُّوهَا

Or return it.

إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا

God takes account of all things.

1469. 4:85 [1]. Arabic: *naṣīb* – a portion. This denotes not only an amount but can also mean a share in profits or return on investment.

1470. 4:85 [2]. Arabic: *sayyi'ah*. See Article XIII.ix.

اللَّهُ

87. God:

لَا إِلَهَ إِلَّا هُوَ

There is no god save he.¹⁴⁷¹

لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ

He will gather you all to the Day of Resurrection whereof there is no doubt.

وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

And who is more truthful than God in statement?¹⁴⁷²

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ

88. Why should you be divided¹⁴⁷³ concerning the waverers¹⁴⁷⁴ when God turned them back for what they earned?

أَرْكَسَهُمْ بِمَا كَسَبُوا﴾

أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ

Seek you to guide him whom God sent astray?

وَمَنْ يُضِلِّ اللَّهُ

And he whom God sends astray:

فَلَنْ تَجِدَ لَهُ سَبِيلًا

For him thou canst not find a way.

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا

89. They would that you should deny even as they deny

فَتَكُونُونَ سَوَاءً

So you might be the same.

1471. 4:87 [2]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

1472. 4:87 [4]. Arabic: *ḥadīth* – story; account; narrative, statement.

1473. 4:88 [1]. Lit.: two parties.

1474. 4:88 [1]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا
فِي سَبِيلِ اللَّهِ ۚ

And take not allies among them until they
emigrate for the cause of God.

فَإِنْ تَوَلَّوْا

Then if they turn back:¹⁴⁷⁵

فَاخْذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۖ

Take them and kill them wherever you find
them

وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا

And take no ally or helper among them

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِيثَاقٌ

90. Save those who join a people between whom
and you is an agreement

أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ

Or they come to you their hearts restraining
them from fighting you or fighting their people.

يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۚ

وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ

And had God willed he would have given them
power over you

فَلَقَاتِلُوكُمْ ۚ

Then would they have fought you.

1475. 4:89 [4]. I.e. if they return to enmity.

فَإِنْ أَعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمْ
الْسَّلَامَ

And if they leave you alone and fight you not
and offer you peace

فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا

Then God makes no way for you against them.

سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ
وَيَأْمَنُوا قَوْمَهُمْ

91. You will find others desiring safety from you
and safety from their people.

كُلَّ مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا

As often as they are turned back to the means
of denial¹⁴⁷⁶ they are turned over to it.¹⁴⁷⁷

فَإِنْ لَمْ يَعْزِلُوا إِلَيْكُمْ وَالْقَوَا إِلَيْكُمْ الْسَّلَامَ
وَيَكْفُوا أَيْدِيَهُمْ

Then if they keep not away from you nor extend
to you peace and restrain their hands:

فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ

Take them and kill them wherever you gain the
ascendency¹⁴⁷⁸ over them.

وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا

And against such we give you clear warrant.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً

92. It is not for a believer¹⁴⁷⁹ to kill a believer¹⁴⁸⁰
save in error.¹⁴⁸¹

1476. 4:91 [2]. Arabic: *fitnah*. See note to 2:102.

1477. 4:91 [2]. I.e. whenever they are tested in their faith, they capitulate.

1478. 4:91 [4]. Arabic: *ṭhaqafa*. See 60:2.

1479. 4:92 [1]. Arabic: *(al) mu'min*. See note to 8:2.

1480. 4:92 [1]. Arabic: *(al) mu'min*. See note to 8:2.

1481. 4:92 [1]. Arabic: *kh-ṭ'*. See Article XIII.vi.

وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً

And whoso killed a believer¹⁴⁸² in error:¹⁴⁸³

فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَّةٌ مُّسَلَّمَةٌ إِلَىٰ
أَهْلِهِ

The manumission of a believing slave¹⁴⁸⁴ and
blood-money delivered to his family

إِلَّا أَنْ يَصَّدَّقُوا

Save if they forgive by way of charity.

فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ

And if he be of a people hostile to you and a
believer:¹⁴⁸⁵

فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ

The manumission of a believing slave.¹⁴⁸⁶

وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ

And if he be of a people between whom and you
is an agreement:

فَدِيَّةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ

Blood-money delivered to his family

وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ

And the manumission of believing slave.¹⁴⁸⁷

فَمَنْ لَّمْ يَجِدْ

And whoso has not the wherewithal:

1482. 4:92 [2]. Arabic: (al) mu'min. See note to 8:2.

1483. 4:92 [2]. Arabic: kh-t-. See Article XIII.vi.

1484. 4:92 [3]. Arabic: (al) mu'min. See note to 8:2.

1485. 4:92 [5]. Arabic: (al) mu'min. See note to 8:2.

1486. 4:92 [6]. Arabic: (al) mu'min. See note to 8:2.

1487. 4:92 [9]. Arabic: (al) mu'min. See note to 8:2.

فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ

A fast of two moons¹⁴⁸⁸ consecutively

تَوْبَةً مِّنَ اللَّهِ

As repentance from God.¹⁴⁸⁹

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

And God is knowing, wise.

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا

93. And whoso kills a believer¹⁴⁹⁰ intentionally:

فَجَزَاؤُهُ جَهَنَّمُ

His reward is Hell

خَالِدًا فِيهَا

He abiding eternally therein

وَعَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ

And God is wroth with him and has cursed him

وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

And prepared for him a tremendous punishment.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ

94. O you who heed warning:¹⁴⁹¹ when you go forth for the cause of God:

اللَّهِ

فَتَبَيَّنُوا

Verify.

1488. 4:92 [11]. Arabic: *shahr* – moon, month.

1489. 4:92 [12]. Or *Turning* (i.e. towards the penitent) (is) from God. Some (N. J. Dawood and Muhammad Asad, for example) regard *tawbah* in the sense of *penance* or *atonement*.

1490. 4:93 [1]. Arabic: (al) *mu'min*. See note to 8:2.

1491. 4:94 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ

And say not to one who offers you peace: Thou art not a believer¹⁴⁹²

مُؤْمِنًا

تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا

Seeking the transitory things of the life of this world:

فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ

With God are many gains.

كَذَلِكَ كُنْتُمْ مِّن قَبْلُ

Thus were you before

فَمَنَّ اللَّهُ عَلَيْكُمْ

But God was gracious to you

فَتَبَيَّنُوا

So verify.

إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

God is aware of what you do.

لَّا يَسْتَوِي الْقُعْدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ

95. Not equal are those among the believers¹⁴⁹³ who sit¹⁴⁹⁴ without injury

أُولَى الضَّرَرِ

1492. 4:94 [3]. Arabic: (al) mu'min. See note to 8:2.

1493. 4:95 [1]. Arabic: (al) mu'minūn. See note to 8:2.

1494. 4:95 [1]. I.e. at home.

وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ

And those who strive for the cause of God with
their property and their lives.¹⁴⁹⁵

فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
عَلَى الْقَاعِدِينَ دَرَجَةً

God favours those who strive with their
property and their lives¹⁴⁹⁶ with a degree above
those who sit.

وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى

And each does God promise good

وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ
أَجْرًا عَظِيمًا

But he favours those who strive over those who
sit with a tremendous reward.

دَرَجَاتٍ مِّنْهُ

96. Degrees are from him¹⁴⁹⁷

وَمَغْفِرَةً وَرَحْمَةً

As are¹⁴⁹⁸ forgiveness and mercy.

وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

And God is forgiving, merciful.

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي
أَنْفُسِهِمْ

97. Those whom the angels take wronging their
souls:

1495. 4:95 [2]. Lit.: *selves*.

1496. 4:95 [3]. Lit.: *selves*.

1497. 4:96 [1]. See note to 4:11.

1498. 4:96 [2]. Lit.: *And*.

قَالُوا فِيْمَ كُنْتُمْ^{١٤٩٩}

(They say: In what condition were you?¹⁴⁹⁹)

قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ^ج

Say they: We were oppressed in the land.

قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا^ج

They say: Was not God's earth spacious that you could have emigrated therein?)

فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ^ط

These: their habitation is Hell

وَسَاءَتْ مَصِيرًا

(And evil is it as a journey's end)

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَنِ

98. Save the oppressed among the men and the women and the children

لَا يَسْتَطِيعُونَ حِيلَةً

Without means¹⁵⁰⁰

وَلَا يَهْتَدُونَ سَبِيلًا

And not being rightly guided to a way:

فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ^ج

99. These: it may be that God will pardon them.

وَكَانَ اللَّهُ غَفُورًا غَفُورًا

And God is pardoning, forgiving.

1499. 4:97 [2]. Lit.: In what were you[...]?

1500. 4:98 [2]. Lit.: unable (to find) a plan or unable (to find) means.

﴿وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي

100. And whoso emigrates for the cause of God will find in the earth much refuge and abundance.

الْأَرْضِ مَرْغَمًا كَثِيرًا وَسَعَةً

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ

And whoso leaves his house an émigré to God and his messenger then death overtakes him:

وَرَسُولِهِ ثُمَّ يُوَدِّعُ الْمَوْتَ

فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

His reward is upon¹⁵⁰¹ God

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And God is forgiving, merciful.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ

101. And when you are travelling in the earth

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنْ

Then you do no wrong¹⁵⁰² to cut short some of the duty¹⁵⁰³

الصَّلَاةِ

إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا

If you fear¹⁵⁰⁴ that those who are indifferent to warning¹⁵⁰⁵ will subject you to means of denial.¹⁵⁰⁶

1501. 4:100 [3]. I.e. incumbent upon.

1502. 4:101 [2]. Arabic: *junāḥ*. See Article XIII.ii.

1503. 4:101 [2]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. To understand what follows this point one should read from 4:75. The *ṣalāt* mentioned here is the duty mentioned at 4:75; namely, a campaign – recommended but not obligatory upon the believers – to aid the exit of believing men, women and children who have no protectors out of the clutches of their oppressors.

1504. 4:101 [3]. I.e. have reason to fear. See note to 2:182.

1505. 4:101 [3]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

1506. 4:101 [3]. See note on *fitnah* to 2:102. I.e. if you think that you are unevenly matched and there is a risk of being destroyed, there is no blame in pulling back.

إِنَّ الْكُفْرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا

(Those who spurn guidance while claiming virtue¹⁵⁰⁷ are an open enemy to you.)

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ

102. And when¹⁵⁰⁸ thou art among them¹⁵⁰⁹ uphold thou the duty¹⁵¹⁰ for them:¹⁵¹¹

فَلْتَقُمْ طَائِفَةٌ مِّنْهُمْ مَّعَكَ

Let there stand a number of them¹⁵¹² with thee

وَلْيَأْخُذُوا أَسْلِحَتَهُمْ

And let them take their arms.

فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ

Then when they¹⁵¹³ have submitted¹⁵¹⁴ let them¹⁵¹⁵ be behind you¹⁵¹⁶

وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا

And let another number come that has not performed the duty¹⁵¹⁷

1507. 4:101 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii. I.e. those who claim to be guided but refuse to obey the instructions given by God – such as the directive here to cut short a journey if there is real danger – such are an open enemy.

1508. 4:102 [1]. The Traditionalist thinks this passage treats of the messenger leading the faithful in prayer in the field, but an attentive reading shows this not to be the case. Admittedly, one needs to concentrate (4:82 implies strongly that we are going to need to), to understand that this segment begins at 4:75, and to realise that each of the points it treats of is cumulative; but when one is not welded to a preconceived value for *ṣalāt* and no longer needs to fight the text to achieve religious outcomes, a clear narrative comes into view. The entire narrative treats of a rescue mission, one focused upon freeing those held under oppression with no means to free themselves.

1509. 4:102 [1]. I.e. of those indifferent to warning.

1510. 4:102 [1]. Arabic: *aqāma al ṣalāt + la*. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. By taking an object via *la* this collocation is made something one does for someone else. The scenario is clear when we cease being guided by the Traditionalist's assumptions and remember the context. Here, the messenger *upholds the ṣalāt* (i.e. initiates into monotheistic submission to God) for each of those who wishes to emigrate by means of the *covenant about which there is no doubt* (1:1-7). Thus, the order of events in view here is as follows: the army of the believers arrives, demands the release of the oppressed (but only if it can do so without undue fear, see 4:101); the oppressed are brought in groups by those indifferent to warning, whatever payment or other arrangements are transacted by the leader of the army of the believers with his opposite number, and those indifferent to warning withdraw. The oppressors take their precautions and the believers take theirs; no-one is killed and no-one is harmed.

1511. 4:102 [1]. Namely, the men, women and children who are to be handed over by the oppressors (see 4:75).

1512. 4:102 [2]. I.e. of those indifferent to warning.

1513. 4:102 [4]. Those being released by their oppressors.

1514. 4:102 [4]. Arabic: *s-j-d*. See Article VI. Here: submitted to God through his covenant (1:1-7).

1515. 4:102 [4]. Those being released by their oppressors.

1516. 4:102 [4]. I.e. behind the believers.

1517. 4:102 [5]. Arabic: *ṣ-l-w*. I.e. to do such duty as is incumbent. See note to 2:3, and Article III.

فَلْيُصَلُّوا مَعَكَ

And let them perform the duty¹⁵¹⁸ with thee.

وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۚ

And let them¹⁵¹⁹ take their precautions and their arms.

وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ

(Those who are indifferent to warning¹⁵²⁰ long for you to neglect your arms and your equipment

أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ

فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً ۚ

So they might assault you in a single assault[...]¹⁵²¹

وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِّنْ

But you do no wrong¹⁵²² if there be a hindrance¹⁵²³ to you from rain

مَطَرٍ

أَوْ كُنتُمْ مَّرْضَىٰ

Or you be sick

أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۖ

That you lay aside your arms.

وَأُخَذُوا حِذْرَهُمْ ۚ

But take your precautions.

1518. 4:102 [6]. Arabic: *ṣ-l-w*. I.e. to do such duty as is incumbent. See note to 2:3, and Article III.

1519. 4:102 [7]. I.e. of those indifferent to warning.

1520. 4:102 [8]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

1521. 4:102 [9]. Sc. *so neglect them not*.

1522. 4:102 [10]. Arabic: *junāḥ*. See Article XIII.ii.

1523. 4:102 [10]. Arabic: *-dh-y*. See Article XII.

إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا

God has prepared for those who spurn guidance while claiming virtue¹⁵²⁴ a humiliating punishment.)

فَإِذَا قَضَيْتُمُ الصَّلَاةَ

103. And when you have concluded¹⁵²⁵ the duty:¹⁵²⁶

فَاذْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ^ج

Remember God standing, sitting and upon your sides¹⁵²⁷

فَإِذَا أَطْمَأْنَنْتُمْ

And when you are at ease.

فَأَقِمْوَا الصَّلَاةَ^ج

And uphold the duty¹⁵²⁸

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ

(The duty¹⁵²⁹ is upon the believers¹⁵³⁰

كِتَابًا مَّوْقُوتًا

A time-limited¹⁵³¹ decree)¹⁵³²

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ^ط

104. And relent not in seeking the people.¹⁵³³

1524. 4:102 [14]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii. Here, clearly, it indicates those who spurn the specific guidance given them in the local context.

1525. 4:103 [1]. I.e. when the tour of duty is over. Cf. 62:10.

1526. 4:103 [1]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. Here it is that duty mentioned at 4:75. And – given a successful outcome – the oppressed are now free.

1527. 4:103 [2]. I.e. in any condition.

1528. 4:103 [4]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

1529. 4:103 [5]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty.

1530. 4:103 [5]. Arabic: *(al) mu'minūn*. See note to 8:2.

1531. 4:103 [6]. Arabic: *mawqūt* – *appointed, fixed, set (time); temporary; limited in time, scheduled for a given time*. This word occurs only once, which fact has left it vulnerable to unwarranted, specious claims on the part of the Traditionalist. The plain reading of the text is that our duty to God is not open-ended; it has a beginning and end. I believe this to reference the life of a believer which has an ordained beginning and end.

1532. 4:103 [6]. Arabic: *kitāb*. See Article XI.iii.

1533. 4:104 [1]. Arabic: *qawm* – *people*. The Traditionalist assumes this to be an imperative to find people to kill. In the context, it is more readily understood as a continuation of that directive which began at 4:75 to find and rescue our brethren in faith

إِنْ تَكُونُوا تَأْلُمُونَ

If you are suffering

فَإِنَّهُمْ يَأْلُمُونَ كَمَا تَأْلُمُونَ^ط

Then they suffer even as you suffer.

وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ^ظ

And you hope from God for that for which they hope not.

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

And God is knowing, wise.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ

105. We have sent down to thee the law¹⁵³⁴ aright¹⁵³⁵ that thou judge between men by what God has shown thee.

بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ^ج

وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا

And be thou not an advocate¹⁵³⁶ for the treacherous.

وَأَسْتَغْفِرِ اللَّهَ^ط

106. And seek thou forgiveness of God.

إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

God is forgiving, merciful.

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ^ج

107. And argue thou not on behalf of those who deceive themselves.

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا

God loves not him who is treacherous, false.¹⁵³⁷

who have no-one to help them.

1534. 4:105 [1]. Arabic: *al kitāb*. See Article XI.ii.

1535. 4:105 [1]. Arabic: *bil haqqi*. See Article XIX (bil haqqi ii.).

1536. 4:105 [2]. Lit.: *disputant*.

1537. 4:107 [2]. Arabic: *‘-th-m*. See Article XIII.i.

- يَسْتَخْفُونَ مِنَ النَّاسِ 108. They seek to hide from men
- وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ And they seek not to hide from God.
- وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ ٣ And he is with them when they plan by night what is displeasing to him of policy.¹⁵³⁸
- وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا And God encompasses what they do.
- هَآأَنْتُمْ 109. Here you are
- هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا Those who plead for them in the life of this world
- فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ But who will plead with God for them on the Day of Resurrection
- أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا Or who will be their guardian?
- وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا 110. And whoso does evil or wrongs his soul then seeks pardon of God finds God forgiving, merciful.

1538. 4:108 [3]. Arabic: *min qawl*. Muhammad Asad comments here: *It is to be remembered that the noun qawl does not denote merely "a saying" or "an utterance" (which is its primary significance): it is also employed tropically to denote anything that can be described as a "conceptual statement" – like an opinion, a doctrine, or a belief – and is often used in this sense in the Qur'an.*

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى
نَفْسِهِ ۚ

111. And whoso commits falsehood¹⁵³⁹ but commits it against his soul.

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

And God is knowing, wise.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا

112. And whoso commits an error¹⁵⁴⁰ or falsehood¹⁵⁴¹

ثُمَّ يَرْمِ بِهِ بَرِيئًا

Then casts it upon an innocent:

فَقَدْ أَحْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا

He has burdened himself with calumny and obvious falsehood.¹⁵⁴²

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ
طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ

113. And were it not for the bounty of God and his mercy upon thee a number of them had purposed to lead thee astray.

وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ ۖ

And they lead astray only themselves

وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ ۚ

And they harm thee not at all.

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ

And God sent down upon thee the law¹⁵⁴³ and wisdom¹⁵⁴⁴

1539. 4:111 [1]. Arabic: *'th-m*. See Article XIII.i.

1540. 4:112 [1]. Arabic: *kh-t'*. See Article XIII.vi.

1541. 4:112 [1]. Arabic: *'th-m*. See Article XIII.i.

1542. 4:112 [3]. Arabic: *'th-m*. See Article XIII.i.

1543. 4:113 [4]. Arabic: *al kitāb*. See Article XI.ii.

1544. 4:113 [4]. See note at 33:34.

وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ

And taught thee what thou knewest not.

وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

And the bounty of God towards thee is tremendous.

۞ لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ

114. There is no good in much of their confidential conversation

إِلَّا مَن أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ

(Save whoso enjoins charity and what is fitting¹⁵⁴⁵ and right ordering among men.

بَيْنَ النَّاسِ ۚ

وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

And whoso does that seeking the good pleasure of God:

فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

We will bestow upon him a tremendous reward.)

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ

115. And whoso is hostile towards the messenger after the guidance has become clear to him

الْهُدَىٰ

وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ

And follows other than the way of the believers¹⁵⁴⁶

نُؤَلِّهِ مَا تَوَلَّىٰ

We will turn him to that to which he turns¹⁵⁴⁷

1545. 4:114 [2]. Arabic: *ma'rūf*. See 2:178.

1546. 4:115 [2]. Arabic: *(al) mu'minūn*. See note to 8:2.

1547. 4:115 [3]. I.e. the evil deeds he has determined upon, or death – or both.

وَنُصِّلِهِ جَهَنَّمَ ط

And burn him in Hell.

وَسَاءَتْ مَصِيرًا

And evil is it as a journey's end.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

116. God pardons not that a partnership be ascribed to him¹⁵⁴⁸

وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ج

But he pardons other than that whom he wills.

وَمَنْ يُشْرِكْ بِاللَّهِ

And whoso ascribes a partnership¹⁵⁴⁹ to God:

فَقَدْ ضَلَّ ضَلًّا بَعِيدًا

He has strayed far away.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا

117. They call besides¹⁵⁵⁰ him save to females.¹⁵⁵¹

وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا

And they call save to a rebellious *shayṭān*.

لَعَنَهُ اللَّهُ

118. God cursed him.

وَقَالَ لَا تَخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا

And he¹⁵⁵² said: I will take of thy servants an appointed portion.

1548. 4:116 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII. I.e. without repentance – otherwise there would be no point calling idolaters to God.

1549. 4:116 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

1550. 4:117 [1]. Arabic: *min dūni*. See 2:23.

1551. 4:117 [1]. Or *inanimate things*. Muhammad Asad comments here: *The term inath (which is the plural of untha, "a female being") seems to have been applied by the pre-Islamic Arabs to their idols, probably because most of them were considered to be female. Hence, according to some philologists, the plural form inath signifies "inanimate things" (cf. Lane I, 112). However, we note that the deities found at Petra are female (see 53:19-21 and Article XVIII).*

1552. 4:118 [2]. I.e. the *shayṭān*.

وَلَا ضَلَّهِمْ

119. And I will lead them astray.

وَلَا مَنِّينَهُمْ

And I will arouse desires in them.

وَلَأْمُرْنَهُمْ فَلْيَبْتِكُنَّ ءَاذَانَ الْاَنْعَامِ

And I will command them and they will cut the ears of cattle.¹⁵⁵³

وَلَأْمُرْنَهُمْ فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ ج

And I will command them and they will change the creation of God.¹⁵⁵⁴

وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ

And whoso takes the *shayṭān* for ally instead of¹⁵⁵⁵ God:

فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا

He has suffered clear loss.

يَعِدُّهُمْ

120. He promises them

وَيُمْنِيهِمْ ط

And arouses desires in them

وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

And the *shayṭān* promises them only deception.

أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ

121. These: their habitation is Hell

1553. 4:119 [3]. The cloning of cattle typically uses cells taken from the ear.

1554. 4:119 [4]. This is being fulfilled today beyond all imagining, beginning with the teaching of pseudo-science (obvious and provable fallacies regarding the nature of the world), the promotion via weaponised 'entertainment' of sexual perversions, and the destruction of everything which is healthy, normal and natural – all in the name of tolerance, freedom and inclusivity, of course; then there is GMO food, chemtrailing, transhumanism and countless other wars being conducted by the Satanic system against the human soul.

1555. 4:119 [5]. Arabic: *min dūni*. See 2:23.

وَلَا يَجِدُونَ عَنْهَا مَحِيصًا

And they will find no refuge therefrom.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

122. But those who heed warning¹⁵⁵⁶ and do deeds of righteousness

سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا
الْأَنْهَارُ

We will make them enter gardens beneath which rivers flow

خَالِدِينَ فِيهَا أَبَدًا

They abiding eternally therein forever.

وَعَدَ اللَّهُ حَقًّا

The promise of God is true.¹⁵⁵⁷

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

And who is more truthful than God in speech?

لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ

123. It is not according to your vain desires¹⁵⁵⁸ nor the vain desires of the doctors of the law.¹⁵⁵⁹

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ

Whoso does evil has the recompense thereof and will not find besides¹⁵⁶⁰ God ally or helper.

مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

1556. 4:122 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1557. 4:122 [4]. Arabic: *ḥaqqan*. See Article XIX (ḥaqq- iii.).

1558. 4:123 [1]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

1559. 4:123 [1]. Arabic: *āhl kitāb*. See Article XI.iv.

1560. 4:123 [2]. Arabic: *min dūni*. See 2:23.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ
أُنْثَىٰ وَهُوَ مُؤْمِنٌ

124. And whoso does any deeds of righteousness whether male or female and is a believer:¹⁵⁶¹

فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ

These enter the garden

وَلَا يُظْلَمُونَ نَقِيرًا

And they are not wronged a speck on a date-stone.

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ

125. And who is better in doctrine¹⁵⁶² than he who submits his countenance to God

وَهُوَ مُحْسِنٌ

And is a doer of good

وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ

And follows the creed of Ibrāhīm

حَنِيفًا

Inclining to truth?¹⁵⁶³

وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

And God took Ibrāhīm as friend.

وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ

126. And to God belongs what is in the heavens and what is in the earth.

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا

And God encompasses all things.

1561. 4:124 [1]. Arabic: (al) *mu'min*. See note to 8:2.

1562. 4:125 [1]. Arabic: *din*. See Article VII.

1563. 4:125 [4]. Arabic: *hanif* – inclining to a right state or tendency; spurning falsehood. See note to 2:130.

- وَيَسْتَفْتُونَكَ فِي النِّسَاءِ^ط 127. And they ask thee for a ruling concerning women.
- قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ^{٥٦٤} Say thou: God¹⁵⁶⁴ gives you the ruling concerning them
- وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَى^{٥٦٥} النِّسَاءِ^{٥٦٦} And what is recited upon you¹⁵⁶⁵ in the law¹⁵⁶⁶ concerning the fatherless¹⁵⁶⁷ women
- الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ^{٥٦٨} أَنْ تَنْكِحُوهُنَّ^{٥٦٩} (To whom you give not what is ordained for them when you desire to marry them)
- وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ^{٥٧٠} And concerning¹⁵⁶⁸ the oppressed among the children
- وَأَنْ تَقُومُوا لِلْيَتَمَىٰ بِالْقِسْطِ^{٥٧١} And that you uphold equity¹⁵⁶⁹ with the fatherless.¹⁵⁷⁰
- وَمَا تَفْعَلُوا مِنْ خَيْرٍ^{٥٧٢} And whatever good you do:
- فَإِنَّ اللَّهَ كَانَ بِهِ^{٥٧٣} عَلِيمًا^{٥٧٤} God knows it.

1564. 4:127 [2]. It is not for the messenger to make rulings; he follows what God gives; cf. 4:176.

1565. 4:127 [3]. I.e. what you already have. They already have an answer (4:3-6). This section illustrates the archetypal, incorrect attitude towards Muḥammad, that of asking him for rulings. The messenger cannot give rulings; the ruling is of God. This section (4:127-134) has a chiding tone: restating patiently points which have already been made, three times stating that all that is in the heavens and the earth belongs to God, and closing with the observation that God can replace the recipients of the message at any time with another people.

1566. 4:127 [3]. Arabic: *al kitāb*. See Article XI.ii.

1567. 4:127 [3]. Arabic: *yatāmā*. See 4:2.

1568. 4:127 [5]. Grammar: the case shows that this also is governed by *concerning*.

1569. 4:127 [6]. See 3:18.

1570. 4:127 [6]. Arabic: *yatāmā*. See 4:2.

وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ

128. But if a woman fears¹⁵⁷¹ haughtiness or
desertion from her husband:

إِعْرَاضًا

فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا

They¹⁵⁷² do no wrong¹⁵⁷³ that they do right
between themselves¹⁵⁷⁴ in peace.

صُلْحًا

وَالصُّلْحُ خَيْرٌ

And doing right is better.

وَأُخْضِرَتِ الْأَنْفُسُ الشُّحَّ

And covetousness is present in the souls.

وَإِنْ تَحْسَبُوا وَتَتَّقُوا

But if you do good and are in prudent fear¹⁵⁷⁵

فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

Then God is aware of what you do.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ

129. And you will not be able to deal equally
between wives though you try.

حَرَصْتُمْ

فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ

But turn not entirely away leaving one¹⁵⁷⁶ as if
suspended.

1571. 4:128 [1]. I.e. has reason to fear. See note to 2:182.

1572. 4:128 [2]. Grammar: dual.

1573. 4:128 [2]. Arabic: *junāh*. See Article XIII.ii.

1574. 4:128 [2]. Grammar: dual.

1575. 4:128 [5]. See note to 2:2.

1576. 4:129 [2]. Lit.: *her*.

وَإِنْ تَصْلِحُوا وَتَتَّقُوا

And if you do right and are in prudent fear:¹⁵⁷⁷

فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

God is forgiving, merciful.

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ ۚ

130. But if they¹⁵⁷⁸ part God will enrich each out of his abundance.

وَكَانَ اللَّهُ وَسِعًا حَكِيمًا

And God is encompassing, wise.

وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ

131. And to God belongs what is in the heavens and what is in the earth.

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ

And we enjoined those in possession¹⁵⁷⁹ of the law¹⁵⁸⁰ before you

قَبْلِكُمْ

وَإِيَّاكُمْ

And you yourselves

أَنْ اتَّقُوا اللَّهَ ۚ

That you be in prudent fear¹⁵⁸¹ of God.

وَإِنْ تَكْفُرُوا

And if you deny:

فَإِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ

To God belongs what is in the heavens and what is in the earth.

1577. 4:129 [3]. See note to 2:2.

1578. 4:130 [1]. Grammar: dual.

1579. 4:131 [2]. Arabic: *alladhīna ūtū al kitāb*. See Article XI.xi.

1580. 4:131 [2]. Arabic: *al kitāb*. See Article XI.ii.

1581. 4:131 [4]. See note to 2:2.

وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا

And God is free from need, praiseworthy.

وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ

132. And to God belongs what is in the heavens and what is in the earth.

وَكَفَى بِاللَّهِ وَكِيلًا

And God is sufficient as guardian.

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ

133. If he wills he will remove you, O mankind, and bring forth others.

بِأَخْرِينَ ۚ

وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا

And God has power over that.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا

134. Whoso desires the reward of this world:

فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۚ

With God is the reward of this world and the hereafter.

وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

And God is hearing, seeing.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ

135. O you who heed warning:¹⁵⁸² be responsible for equity¹⁵⁸³

بِالْقِسْطِ

شُهَدَاءَ لِلَّهِ

Witnesses to God

1582. 4:135 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1583. 4:135 [1]. See 3:18.

وَلَوْ عَلَىٰ أَنْفُسِكُمْ

Though it be against yourselves

أَوْ الْوَالِدَيْنِ

Or parents

وَالْأَقْرَبِينَ

Or close relatives.

إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا

If he be rich or poor:

فَاللَّهُ أَوْلَىٰ بِهِمَا

God is nearer to both

فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا

So follow not vain desire lest you be unjust.

وَإِنْ تَلَوْا أَوْ تَعْرَضُوا

And if you distort or evade:

فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

God is aware of what you do.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ

136. O you who heed warning:¹⁵⁸⁴ believe in¹⁵⁸⁵ God and his messenger

وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ

And the law¹⁵⁸⁶ that he has sent down upon his messenger

وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ

And the law¹⁵⁸⁷ that he sent down before.¹⁵⁸⁸1584. 4:136 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.1585. 4:136 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.1586. 4:136 [2]. Arabic: *al kitāb*. See Article XI.ii.1587. 4:136 [3]. Arabic: *al kitāb*. See Article XI.ii.

1588. 4:136 [3]. I.e. that which is extant in previous scriptures, which the Qur'an confirms; it also corrects points where those

وَمَنْ يَكْفُرْ بِاللَّهِ

And whoso denies God

وَمَلَائِكَتِهِ

And his angels

وَكُتُبِهِ

And his laws¹⁵⁸⁹

وَرُسُلِهِ

And his messengers

وَالْيَوْمِ الْآخِرِ

And the Last Day:

فَقَدْ ضَلَّ ضَلًّا بَعِيدًا

He has strayed far away.

إِنَّ الَّذِينَ ءَامَنُوا

137. Those who heed warning¹⁵⁹⁰

ثُمَّ كَفَرُوا

Then deny

ثُمَّ ءَامَنُوا

Then believe

ثُمَّ كَفَرُوا

Then deny

ثُمَّ أَزْدَادُوا كُفْرًا

Then increase in denial

scriptures have been lost or corrupted. See note to 2:66.

1589. 4:136 [6]. Arabic: *kutub*. See Article XI.ii.

1590. 4:137 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ

God has not pardoned them

وَلَا لِيَهْدِيَهُمْ سَبِيلًا

Nor guided them to a way.

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا

138. Bear thou tidings¹⁵⁹¹ to the waverers¹⁵⁹² that they have a painful punishment.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ ۚ

139. Those who take those who spurn guidance while claiming virtue¹⁵⁹³ as allies rather than¹⁵⁹⁴ the believers¹⁵⁹⁵

أَيَّتَعُونَ عِنْدَهُمُ الْعِزَّةَ

Do they seek of them greatness?¹⁵⁹⁶

فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

And greatness¹⁵⁹⁷ belongs to God altogether.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا

140. (And he has sent down upon you¹⁵⁹⁸ in the law¹⁵⁹⁹ that when you hear the proofs¹⁶⁰⁰ of God rejected and mocked:

سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا

1591. 4:138 [1]. Lit.: *glad tidings*.

1592. 4:138 [1]. **Qur'anic definition:** *munāfiqūn*. Commonly translated as *hypocrites*, yet the Qur'anic definition found at 4:137 is clear: *munāfiqūn* are those characterised by an inner lack of solidity and firmness of purpose; persons easily tossed about on the waves of circumstance. While this value is related to *hypocrisy* (as commonly translated) it is also distinct from it. Strictly speaking, *hypocrisy* is pretending to believe something that one does not. The persons described here, however, vacillate rather than dissimulate. In short, they are *waverers*. All instances are footnoted and reference this verse.

1593. 4:139 [1]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

1594. 4:139 [1]. Arabic: *min dūni*. See 2:23.

1595. 4:139 [1]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

1596. 4:139 [2]. Arabic: *ʿizzah* – *power, prestige, honour, respect and fame*.

1597. 4:139 [3]. Arabic: *ʿizzah* – *power, prestige, honour, respect and fame*.

1598. 4:140 [1]. Given at 6:68.

1599. 4:140 [1]. Arabic: *al kitāb*. See Article XI.ii.

1600. 4:140 [1]. Arabic: *āyāt*. See Article X.

فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي

Sit not with them until they jest¹⁶⁰¹ on a
subject¹⁶⁰² other than that.

حَدِيثٍ غَيْرِهِ ۚ

إِنَّكُمْ إِذَا مِثْلَهُمْ ۖ

Then would you be like them.)

إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي

God will gather the waverers¹⁶⁰³ and those who
spurn guidance while claiming virtue¹⁶⁰⁴ into
Hell all together

جَهَنَّمَ جَمِيعًا

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ

141. Those who watch and wait¹⁶⁰⁵ with regard to
you:

فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ

If there be victory for you from God they say:
Have we not been with you?

نَكُن مَّعَكُمْ

وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ

And if there be for those who spurn guidance
while claiming virtue¹⁶⁰⁶ a portion

قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعَكُم مِّنَ

They say: Have we not earned your affection¹⁶⁰⁷
by defending you against the believers?¹⁶⁰⁸

الْمُؤْمِنِينَ ۚ

1601. 4:140 [2]. Lit.: *plunge in*. This verb is treated thusly by most translators.

1602. 4:140 [2]. Arabic: *ḥadīth* – story; account; narrative, statement. Here: *subject* fits the English context better.

1603. 4:140 [4]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

1604. 4:140 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

1605. 4:141 [1]. These are the two categories who watch and wait regarding those who truly have faith.

1606. 4:141 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

1607. 4:141 [4]. I have been guided here by Muhammad Asad's rendering and insightful observation: Lit., "did we not gain mastery over you [i.e., "over your hearts" - cf. Lane II, 664] and defend you against the believers?".

1608. 4:141 [4]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ¹⁶⁰⁹

And God will judge between you on the Day of Resurrection.

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ
سَبِيلًا

And God does not make for those who spurn guidance while claiming virtue¹⁶⁰⁹ any way against the believers.¹⁶¹⁰

إِنَّ الْمُنَافِقِينَ يُخَدِّعُونَ اللَّهَ

142. The waverers¹⁶¹¹ seek to deceive God

وَهُوَ خَادِعُهُمْ

But he deceives them.

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالِي
مُرَاءُونَ النَّاسِ

And when they come to the duty¹⁶¹² they come to be seen of men

وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

And remember not God save a little

مُذَبْذَبِينَ بَيْنَ ذَلِكَ

143. Wavering in between¹⁶¹³

لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ¹⁶¹⁴

Neither towards these nor towards those.

1609. 4:141 [6]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

1610. 4:141 [6]. Arabic: *(al) mu'minūn*. See note to 8:2.

1611. 4:142 [1]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

1612. 4:142 [3]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172). However, see also notes on *ṣalāt* at 4:102. Cf. this construction at 5:6.

1613. 4:143 [1]. Lit.: *between that*. Cf. 4:150.

وَمَنْ يُضِلِّ اللَّهُ

And he whom God causes to go astray:

فَلَنْ تَجِدَ لَهُ سَبِيلًا

Thou wilt not find for him a way.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ

144. O you who heed warning:¹⁶¹⁴ take not those who spurn guidance while claiming virtue¹⁶¹⁵ as allies instead of¹⁶¹⁶ the believers.¹⁶¹⁷

أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا

(Would you give God a clear warrant against you?)

مُبينًا

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

145. The waverers¹⁶¹⁸ are in the lowest depth of the fire.

وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

And thou wilt find no helper for them

إِلَّا الَّذِينَ تَابُوا

146. Save those who repent

وَأَصْلَحُوا

And do right

وَأَعْتَصِمُوا بِاللَّهِ

And hold fast to God

1614. 4:144 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1615. 4:144 [1]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

1616. 4:144 [1]. Arabic: *min dūni*. See 2:23.

1617. 4:144 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

1618. 4:145 [1]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138. There is at 4:144-146 a direct correlation between *munāfiqūn* and *al kāfirūn*, one lost given the Traditionalist's values for these terms.

وَأَخْلَصُوا دِينَهُمْ لِلَّهِ

And are sincere in their doctrine¹⁶¹⁹ to God:

فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ^ط

These are with the believers.¹⁶²⁰

وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

And God will give the believers¹⁶²¹ a tremendous reward.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ
وَعَامَنْتُمْ^ج

147. What has God to do with your punishment if you are grateful and believe?

وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

And God is grateful, knowing.

❖ لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّءِ مِنَ
الْقَوْلِ إِلَّا مَنْ ظَلَمَ^ج

148. God loves not the open mention of evil¹⁶²² save by one wronged.¹⁶²³

وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

And God is hearing, knowing.

إِنْ تُبْدُوا خَيْرًا

149. If you reveal good

أَوْ تُخْفُوهُ

Or keep it secret

1619. 4:146 [4]. Arabic: *dīn*. See Article VII.

1620. 4:146 [5]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

1621. 4:146 [6]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

1622. 4:148 [1]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII.

1623. 4:148 [1]. In the context, I take the meaning here to include an admonition not to claim individuals among us to belong to the groups outlined at 4:144-145 except under the condition provided for here at 4:148.

أَوْ تَعْفُوا عَنْ سُوءٍ

Or forgive evil:¹⁶²⁴

فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا

God is pardoning, powerful.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ ۖ وَيُرِيدُونَ

150. Those who deny God and his messengers and wish to make a distinction between God and his messengers and say:

أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ ۖ وَيَقُولُونَ

نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ

We believe in¹⁶²⁵ some and deny some

وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا

(And they wish to choose a way in between)¹⁶²⁶

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا

151. These are those who spurn guidance while claiming virtue¹⁶²⁷ in truth.¹⁶²⁸

وَأَعْتَدْنَا لِلْكَافِرِينَ

And for those who spurn guidance while claiming virtue¹⁶²⁹ we have prepared

عَذَابًا مُّهِينًا

A humiliating punishment.

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۖ

152. And those who believe in¹⁶³⁰ God and his messengers

1624. 4:149 [3]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII.

1625. 4:150 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

1626. 4:150 [3]. Lit.: *between that*. This echoes 4:143.

1627. 4:151 [1]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

1628. 4:151 [1]. Arabic: *ḥaqqan*. See Article XIX (ḥaqq- ii.).

1629. 4:151 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

1630. 4:152 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ

And have not made a distinction between any of them

أُولَٰئِكَ سَوْفَ يُؤْتِيهِمُ أَجْرُهُمْ

These will God give their rewards.

وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

And God is forgiving, merciful.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا
مِّنَ السَّمَاءِ

153. The doctors of the law¹⁶³¹ ask thee to bring down upon them a decree¹⁶³² from the sky.

فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ

And they asked a greater thing of Mūsā than that:

فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً

They said: Show thou us God openly.

فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ

And the thunderbolt seized them for their injustice.

ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ
الْبَيِّنَاتُ

Then took they up the calf after that clear evidence had come to them.

فَعَفَوْنَا عَنْ ذَلِكَ

And we pardoned that

وَأَتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا

And we gave Mūsā a clear warrant

1631. 4:153 [1]. Arabic: *āhl kitāb*. See Article XI.iv.

1632. 4:153 [1]. Arabic: *kitāb*. See Article XI.iii.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ

154. And we raised above them the mount¹⁶³³ for their agreement.

وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا

And we said to them: Enter the gate in submission.¹⁶³⁴

وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ

And we said to them: Transgress not the Sabbath.

وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا

And we took from them a stern agreement.

فِيمَا نَقَضُوا مِنْهُمْ مِيثَاقَهُمْ

155. Then¹⁶³⁵ because of their violation of their agreement

وَكُفْرِهِمْ بِآيَاتِ اللَّهِ

And their denial of the proofs¹⁶³⁶ of God

وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ

And their killing of the prophets without cause¹⁶³⁷

وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ

And their saying: Our hearts are covered

بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ

(The truth is:¹⁶³⁸ God set a seal upon them for their denial

فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

So they do not believe¹⁶³⁹ save a few)

1633. 4:154 [1]. Namely, a tree-covered or fertile mountain. See note to 2:63.

1634. 4:154 [2]. Arabic: *s-j-d*. See Article VI.

1635. 4:155 [1]. One needs to read attentively over an extended passage. The *fa* here relates to that at the beginning of 4:160.

1636. 4:155 [2]. Arabic: *āyāt*. See Article X.

1637. 4:155 [3]. Arabic: *bi ghayri (al) haqq*. See Article XIX.

1638. 4:155 [5]. Arabic: *bal*. See note to 2:88.

1639. 4:155 [6]. Arabic: *lā yu'minūn*. Qur'anic usage implies: (are those) lost in darkness. See 2:6 and Article II.ii.

وَبِكْفَرِهِمْ

156. And because of their denial

وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَنًا عَظِيمًا

And their speaking against Maryam¹⁶⁴⁰ a tremendous calumny

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ

157. And their saying: We killed the anointed one¹⁶⁴¹

مَرْيَمَ رَسُولَ اللَّهِ

‘Īsā,¹⁶⁴² son of Maryam,¹⁶⁴³ the messenger of God

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ

(And they killed him not nor put him to death upon a stake¹⁶⁴⁴ but it seemed so to them¹⁶⁴⁵)

وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ

And those who dispute concerning it are in doubt thereof

مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ

No knowledge have they thereof save the pursuit of conjecture.)

1640. 4:156 [2]. See Articles XVIII and XXI.

1641. 4:157 [1]. Arabic: *masīḥ* – from verb root *m-s-h*; *messiah*.

1642. 4:157 [1]. See Articles XVIII and XXI.

1643. 4:157 [1]. See Articles XVIII and XXI.

1644. 4:157 [2]. Arabic: *ṣalaba*. By convention the Traditionalist has understood *ṣalaba* as *to crucify*. That understanding is, perhaps, at odds with what Qur’anic usage indicates. In the Qur’an, Fir’awn is called *Lord of Stakes* (38:12, 89:10). This fact certainly suggests that the form of capital punishment meted out by Fir’awn featured a stake. The options available for killing a man on a stake are limited. In close proximity to the verb commonly rendered *crucify* (*ṣalaba*) Fir’awn threatens that punishment will be inflicted ‘on the trunks of date-palms’ (21:71) – thus lending credence to the notion that the trunks of date-palms were trimmed and sharpened to facilitate impaling. In addition, Fir’awn threatens to cut off hands and feet from alternate sides before executing the punishment in question (5:33, 7:124, 20:71, 26:49). Attempting to crucify one thus disfigured would be both impractical and run the risk of creating morbid farce – which itself would defeat the point of most of what benefits a tyrant from the public torture of his enemies. Finally, a date-palm does not possess a crossbar, nor can one readily be made from a second date-palm – a requisite item if we are discussing crucifixion in an intellectually honest manner. For all these reasons I render *ṣalaba* and related words throughout as *death upon a stake*.1645. 4:157 [2]. Arabic: *shubbiha* – *to be made similar, to be made uncertain or doubtful*. The core fact here is plain: *they did not kill him*. The implications are immediate and obvious for both Christians and Jews, as well as for relations between the two groups. Under the Islamic extension of the Christian extension of the dominant Jewish Egypt-Palestine thesis, it is supposed that the likeness of ‘Īsā fell upon another man who was killed in his stead. Under the ‘Asīr-Ḥejāz thesis, ‘Īsā is an entirely separate individual to that killed at Jerusalem in the 1st century CE, one who lived centuries beforehand and was conflated by Paul with that Yeshua who was killed at Jerusalem and other figures to form the Christian mythos, and the Jews simply killed – or had killed by the agency of the Romans – the wrong man, believing him to be the messiah. See Articles XVIII and XXI.

وَمَا قَتَلُوهُ يَقِينًا

And they killed him not of a certainty

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۚ

158. (The truth is:¹⁶⁴⁶ God brought it¹⁶⁴⁷ before him¹⁶⁴⁸

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

And God is mighty, wise.

وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ ۚ قَبْلَ
مَوْتِهِ ۚ159. And there is no¹⁶⁴⁹ doctor of the law¹⁶⁵⁰ save will come to faith therein¹⁶⁵¹ before his¹⁶⁵² death

وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

And on the Day of Resurrection it¹⁶⁵³ will be witness against them.)

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا

160. So¹⁶⁵⁴ because of injustice among those who hold to Judaism¹⁶⁵⁵1646. 4:158 [1]. Arabic: *bal*. See note to 2:88.

1647. 4:158 [1]. I.e. the agreement taken at 4:154.

1648. 4:158 [1]. This verse has been the subject of interesting but unconvincing interpretations regarding the personality of 'Īsā. The syntax requires attention to unpack, but there is a single, cogent argument which runs across the broader segment. The argument is this:

- 4:153 *The doctors of the law ask thee (Muḥammad) to bring down upon them a decree*
- 4:154 Rehearses the scenario when a decree was in fact brought down, one brought down *for their agreement*. The mount was *raised above them* in confirmation of this agreement. The verb here is *rafa'a* (to raise). The agreement is then confirmed.
- There then follows a list of grievances against the doctors of the law:
 - 4:155 Violation of their agreement; denial of proofs; killing of prophets
 - 4:156 Their denial and calumny against Maryam
 - 4:157 Their saying that they killed the anointed one 'Īsā, son of Maryam
- 4:158 On the basis of 4:155-4:157 comes the conclusion: *God brought it* (i.e. the agreement) *before him* or *before himself*. The verb *rafa'a* + 'ilā means *to bring before, bring forward* as before a judge or king (Lane p. 1128). That meaning is confirmed by the words immediately following *And God is mighty, wise* (the word *wise* in Arabic refers to judgment).
- 4:159 *There is no doctor of the law* (i.e. true doctor of the law) *save will come to faith therein* (i.e. to faith in the agreement mentioned at 4:153) *before his death, And on the Day of Resurrection it* (the agreement) *will be witness against them*.
- Verses 4:160-161 continue with grievances against the Jews in general on a different basis

1649. 4:159 [1]. The force of the construction is that coming to faith therein before death is the *sine qua non* of what it is to be a doctor of the law; cf. there is no marathon runner but will complete a race of 26.23 miles.1650. 4:159 [1]. Arabic: *ahl kitāb*. See Article XLiv.

1651. 4:159 [1]. I.e. in the agreement taken at 2:154.

1652. 4:159 [1]. I.e. his own.

1653. 4:159 [2]. I.e. the agreement taken at 2:154.

1654. 4:160 [1]. This refreshes the force of the *fa* at 4:155 (see the note thereto).1655. 4:160 [1]. Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily by race. Article XV.i.

حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ

We made unlawful to them good things which had been lawful to them

وَبَصَدَّهُمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا

And because of their forsaking the path of God much

وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ

161. And their taking of usury when they had been forbidden it

وَأَكْلِهِمُ أَمْوَالَ النَّاسِ بِالْبُطْلِ^ج

And their consuming the wealth of men in vanity.

وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا

And we have prepared for those among them who spurn guidance while claiming virtue¹⁶⁵⁶ a painful punishment.

لَكِنَّ الرُّسُخُونَ فِي الْعِلْمِ مِنْهُمْ

162. But those established in knowledge¹⁶⁵⁷ and the believers¹⁶⁵⁸ among them

وَالْمُؤْمِنُونَ

1656. 4:161 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

1657. 4:162 [1]. Cf. 3:7.

1658. 4:162 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ

Believe in¹⁶⁵⁹ what is sent down¹⁶⁶⁰ to thee and
what was sent down before thee¹⁶⁶¹

قَبْلِكَ ۚ

وَالْمُقِيمِينَ الصَّلَاةَ ۚ

As do¹⁶⁶² the upholders of the duty¹⁶⁶³

وَالْمُؤْتُونَ الزَّكَاةَ

And the givers of the purity¹⁶⁶⁴

وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

And the believers in God and the Last Day.¹⁶⁶⁵

أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

These will we give a tremendous reward.

1659. 4:162 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

1660. 4:162 [2]. The on-the-nose rendering here is: *But those established in knowledge among them and the believers believe in what is sent down[...]*. I have used a different word order in the English and some may take issue with that, so I will address what I anticipate to be their concerns. I have strong pan-textual grounds and contextual support for the rendering I have used. To begin with, a second subject often comes in Qur'anic Arabic at the end of the clause, almost as an afterthought (see the following examples 7:155, 7:156, 18:26, 22:37, 24:5, 24:10, 24:20, 24:50, 26:73, 27:18, 27:49, 28:82, 28:83, 34:10, 34:36, 40:71, 43:71, 48:29, 53:62, 57:10, 58:12, 59:8, 93:3). The entire preceding section treats of the Jews, their failings and misdeeds, and both this verse and the verse following indicate and connect with a summary of (mainly Jewish) patriarchs and key figures. With these facts in view, the phrase in the opening of 4:162 – *among them* – seems implicitly present within each of three categories which follow: [...]the upholders of duty (among them) And the givers of the purity (among them) And the believers in God and the Last Day (among them). (It is difficult for the Traditionalist to access this point because he is mesmerised by the words *ṣalāt* and *zakāt* to which he is trained from birth to attach alien, non-Qur'anic values.) My second point is that the concept of *mu'min* (believer) does not pertain exclusively to those who embrace the Qur'an, or those who are or who call themselves Muslims, despite the fact that the word has been used historically as though that were the case. There is no direct correlation with *belief* and any temporal or political grouping. (Rightly understood, a *mu'min* is one whose condition of soul is imbued with a sampling of grace by which he inclines towards and appreciates the things of God.) The Qur'anic text objectively regards certain individuals among Christians, Jews and others (as well as those who predate both Jews and Christians) as *mu'mins* (see 5:43 for example). My position is that the entire passage at 4:153-162 forms one argument and has one focus: the doctors of the law among the Jews, most of whom it reproves and some of whom it exonerates. There then follows a broader appeal comprising a correlation between what previous messengers received and the present revelation (4:162-170) before the section ends with a final appeal to the doctors of the law at 4:171.

1661. 4:162 [2]. Because it is materially the same thing.

1662. 4:162 [3]. Lit.: *And*.

1663. 4:162 [3]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

1664. 4:162 [4]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to) – or to pay (the price of) – (sexual) purity* (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

1665. 4:162 [5]. I.e. among them.

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ

وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ

163. We instruct¹⁶⁶⁶ thee as we instructed¹⁶⁶⁷ Nūh and the prophets after him.

وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ

وَيَعْقُوبَ وَالْأَسْبَاطَ

And we instructed¹⁶⁶⁸ Ibrāhīm and Ismā'īl and Ishāq, and Ya'qūb and the grandsons¹⁶⁶⁹

وَعِيسَىٰ وَيُوسَىٰ وَيُوحَنَّا وَهَارُونَ وَسُلَيْمَانَ

And 'Īsā¹⁶⁷⁰ and Ayyūb¹⁶⁷¹ and Yūnus¹⁶⁷² and Hārūn and Sulaymān

وَأَتَيْنَا دَاوُدَ زَبُورًا

(And we gave Dāwūd psalms)¹⁶⁷³

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ

164. And messengers we have narrated to thee before

وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ

And messengers we have not narrated to thee

وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا

(And God spoke to Mūsā by speech)

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ

165. Messengers as bearers of glad tidings and warners

1666. 4:163 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

1667. 4:163 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

1668. 4:163 [2]. Arabic: *waḥī* and *awḥā*. See 3:44.

1669. 4:163 [2]. Arabic: *al asbāt*. The grandsons of Ibrāhīm. See 2:136.

1670. 4:163 [3]. See Articles XVIII and XXI.

1671. 4:163 [3]. Typically identified with Old Testament Job.

1672. 4:163 [3]. Typically identified with Old Testament Jonah.

1673. 4:163 [4]. Arabic: *zabūr*. I agree that *zabūr* means *psalms* on the basis of 21:105. The word occurs at 4:163, 17:55 and 21:105.

لِيَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ
الرُّسُلِ ۚ

That men might have no argument¹⁶⁷⁴ against God after the messengers.

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

And God is mighty, wise.

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ ۖ أَنْزَلَهُ
بِعِلْمِهِ ۖ

166. But God bears witness to what he sent down to thee: he sent it down with his knowledge.¹⁶⁷⁵

وَالْمَلَائِكَةُ يَشْهَدُونَ ۚ

And the angels bear witness.

وَكَفَى بِاللَّهِ شَهِيدًا

And God is sufficient as witness.¹⁶⁷⁶

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
قَدْ ضَلُّوا ضَلًّا بَعِيدًا

167. Those who are indifferent to warning¹⁶⁷⁷ and forsake¹⁶⁷⁸ the path of God, they have strayed far into error.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ
لِيَغْفِرَ لَهُمْ

168. Those who are indifferent to warning¹⁶⁷⁹ and do wrong, God has not forgiven them

1674. 4:165 [2]. Arabic: *hujja* – argument (as in justification or claim in court or elsewhere).

1675. 4:166 [1]. I.e. he sent down what he intended to send down. Had he wanted to add to or augment it, he would have done so.

1676. 4:166 [3]. The Traditionalist's religion rejects this. It is based on the witness of men (which is what the *ḥadīth* literature boils down to).

1677. 4:167 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

1678. 4:167 [1]. Arabic: *ṣadda*. See note to 8:47.

1679. 4:168 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

- وَلَا لِيَهْدِيَهُمْ طَرِيقًا
Nor will he guide them to a road
- إِلَّا طَرِيقَ جَهَنَّمَ ۚ
169. Save the road to¹⁶⁸⁰ Hell
- خَالِدِينَ فِيهَا أَبَدًا ۚ
They abiding eternally therein forever.
- وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا
And that is easy for God.
- يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ
170. O mankind: the messenger has brought you the
مِنْ رَبِّكُمْ truth¹⁶⁸¹ from your lord.
- فَآمِنُوا خَيْرًا لَّكُمْ ۚ
So believe – it is better for you.
- وَإِنْ تَكْفُرُوا
And if you deny:
- فَإِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ ۚ
To God belongs what is in the heavens and the
earth.
- وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
And God is knowing, wise.
- يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ
171. O doctors of the law:¹⁶⁸² exceed not bounds in
your doctrine¹⁶⁸³

1680. 4:169 [1]. Lit: *of Hell*.1681. 4:170 [1]. Arabic: *bil haqqi*. See Article XIX (bil haqqi i.).1682. 4:171 [1]. Arabic: *āhl kitāb*. See Article XI.iv.1683. 4:171 [1]. Arabic: *dīn*. See Article VII.

وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ

Nor ascribe to God save the truth.¹⁶⁸⁴

إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ

The anointed one¹⁶⁸⁵ ʿĪsā,¹⁶⁸⁶ son of Maryam¹⁶⁸⁷
was but the messenger of God

وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ

And his word which he conveyed to Maryam¹⁶⁸⁸

وَرُوحٌ مِنْهُ

And a Spirit from him.

فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ

So believe in¹⁶⁸⁹ God and his messengers.

وَلَا تَقُولُوا ثَلَاثَةٌ

And say not: Three.

أَنْتَهُوا

Desist.

خَيْرًا لَّكُمْ ۚ

It is best for you.

إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ ۖ

God is but One God.

مُبَاحِنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ

Glory¹⁶⁹⁰ be unto him that he should have a son!

1684. 4:171 [2]. Arabic: *al haqq*. See Article XIX (al haqq i.).

1685. 4:171 [3]. Arabic: *masīḥ* – from verb root *m-s-ḥ*; *messiah*.

1686. 4:171 [3]. See Articles XVIII and XXI.

1687. 4:171 [3]. See Articles XVIII and XXI.

1688. 4:171 [4]. See Articles XVIII and XXI.

1689. 4:171 [6]. See note to 58:4 for Qur'anic usage of *to believe in*.

1690. 4:171 [11]. Arabic: *s-b-ḥ*. See 2:32.

لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ

To him belongs what is in the heavens and what is in the earth.

وَكَفَى بِاللَّهِ وَكِيلًا

And God is sufficient as guardian.¹⁶⁹¹

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ

172. The anointed one¹⁶⁹² disdains not to be a servant to God

وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۚ

Nor do the angels brought near.

وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ ۖ وَيَسْتَكْبِرْ

And whoso disdains his service and is proud:

فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا

He will gather them to him all together.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

173. Then as for those who heed warning¹⁶⁹³ and do deeds of righteousness:

فَيُوفِّيهِمْ أَجْرَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ ۚ

He will give them their rewards in full and increase them out of his bounty.

وَأَمَّا الَّذِينَ اسْتَنَكَفُوا ۖ فَاسْتَكَفُوا

And as for those who disdain and are proud:

فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا

He will punish them with a painful punishment

1691. 4:171 [13]. See 3:173.

1692. 4:172 [1]. Arabic: *masīh* – from verb root *m-s-h*; *messiah*.

1693. 4:173 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَلَا يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا

And they will not find for them besides¹⁶⁹⁴ God ally or helper.

نَصِيرًا

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ

174. O mankind: now has evidence come to you from your lord

وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

And we have sent down to you a clear light.

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ

175. Then as for those who believe in¹⁶⁹⁵ God and hold fast to him:

فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ

He will make them enter into mercy and bounty from him.

وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

And he guides them to him by a straight path.¹⁶⁹⁶

يَسْتَفْتُونَكَ

176. They ask thee for a ruling.

قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ

Say thou: God gives you the ruling¹⁶⁹⁷ concerning those who die without issue.

إِنْ أَمْرُوْا هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ

If a man perish without a child but have a sister

فَلَهَا نِصْفُ مَا تَرَكَ

For her a half of what he left.

1694. 4:173 [5]. Arabic: *min dūni*. See 2:23.

1695. 4:175 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

1696. 4:175 [3]. The responsibility for guiding a man to and along the right path lies with God, not with any religion.

1697. 4:176 [2]. The chapter closes with a repeat of the point introduced at 4:127; namely, that no more rulings are to be sought of the messenger: God has decreed.

وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ^ج

And he inherits from her if she have not a child.

فَإِنْ كَانَتَا اثْنَتَيْنِ

Then if there be two females

فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ^ج

For them two-thirds of what he left.

وَإِنْ كَانُوا إِخْوَةً

And if they be brethren

رَجَالًا وَنِسَاءً

Men and women:

فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ^ظ

For the male is the like of the share of two females.

يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا^ظ

And God makes plain¹⁶⁹⁸ to you lest you go astray.

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

And God knows all things.

1698. 4:176 [11]. Arabic: bayyana. See 2:69.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,¹⁶⁹⁹ the Merciful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ

1. O you who heed warning:¹⁷⁰⁰ fulfil contracts.

أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ

Made lawful for you is four-footed cattle

إِلَّا مَا يُتْلَى عَلَيْكُمْ

Save what is recited to you

غَيْرِ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرُمٌ

Hunting not being permitted when you are forbidden.¹⁷⁰¹

إِنَّ اللَّهَ يَخْكُمُ مَا يُرِيدُ

God ordains what he wishes.

1699. 5:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

1700. 5:1 [1]. Arabic: *allaḥḥina āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1701. 5:1 [4]. Arabic: *hurum*. This word in this form occurs only here and at 5:95 and 5:96. The Traditionalist claims for *hurum* a specialised, religious connotation (namely, the state of increased sanctity a man is said to be in when on pilgrimage). Naturally, the Traditionalist controls all definitions and details pursuant to this condition since his formulations are nowhere found in the Qur'an. However, the point at which the Traditionalist makes the correlation with pilgrimage is found not in the current exhortation, but in the one following at 5:2. The connection claimed by the Traditionalist is weak in any case since 5:2 simply prohibits preventing those who wish to visit the inviolable place of worship from so doing (as one prohibition among several). In addition, the usual points about limitations of applicability apply since the inviolable place of worship was abandoned during the time of the revelation (see 9:28 and notes thereto as well as Article XVIII). This being the case, any claims the Traditionalist might make for pilgrimage are academic and superfluous. However, there is no reason to assume that 5:1 comprises an imperative relating directly to pilgrimage when analysed on the basis of what Qur'anic evidence we have. It is a point of principle in the approach here not to admit the application of specialised, 'religious' values to ambiguous terms, but rather to default to explicit, common meanings where they exist – more particularly where they make sense, which they invariably do. Proceeding on that basis, we find that the singular of the word in question occurs at 16:116 (and means *unlawful* in the sense of *forbidden*) in a context which does not admit of any other interpretation. On this basis I adopt the same value here (and at 5:95 and 5:96, the only other instances) for the plural *hurum*. It may well be that hunting was forbidden during the time of *hajj* – the forbidding of hunting by outsiders on land otherwise occupied by other people would certainly be an equitable law – however, there is no statement here indicating a direct correlation between *hajj* and the prohibition on hunting. Read cold, without a pre-existing anticipation of any extraneous requirement, the segment here deals simply with times when hunting is forbidden as a restriction with a general application. I am indebted here to Aidid Safar whose original insights on this point I have developed and systematised. See also note to *halal* at 5:2.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ

2. O you who heed warning:¹⁷⁰² violate¹⁷⁰³ not the tokens of God¹⁷⁰⁴

وَلَا الشَّهْرَ الْحَرَامَ

Nor the inviolable moon¹⁷⁰⁵

وَلَا الْهَدْيَ

Nor the requirement¹⁷⁰⁶

وَلَا الْقَلَائِدَ

Nor the chains of office¹⁷⁰⁷

وَلَا ءَامِّينَ الْبَيْتِ الْحَرَامِ يَتَتَفَعُونَ فَضْلًا

Nor the visitors to the inviolable house seeking the favour and pleasure of their lord.

مِّن رَّبِّهِمْ وَرِضْوَانًا

وَإِذَا حَلَلْتُمْ

And when you are permitted¹⁷⁰⁸

1702. 5:2 [1]. Arabic: *allaḡhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1703. 5:2 [1]. The verb here is the form IV of the *ḥ-l-l* root. In all other instances it means *to make lawful* or *be made lawful* depending on the mood (see 2:187, 2:275, 3:50, 4:24, 4:160, 5:1, 5:4, 5:4, 5:5, 5:87, 5:96, 7:157, 9:37, 14:28, 22:30, 33:50, 35:35, 66:1). The instance here at 5:2 is in the negative (unlike all other cases) and treats of something which is already instituted. Such being the case, I concur with most other translators and have rendered accordingly.

1704. 5:2 [1]. Arabic: *ṣha'āir allah* – *the tokens of God*. See 2:158.

1705. 5:2 [2]. Arabic: *al shahr al harām*. See 2:194.

1706. 5:2 [3]. Arabic: *hadya*. See 2:196.

1707. 5:2 [4]. Arabic: *qalāida*. This word occurs twice only (5:2 and 5:97) and both cases treat of related contexts. This leaves little room to assess its meaning from usage. The Traditionalist asserts a highly specialised value here (and presents himself as the authority, naturally, on the right interpretation and application of this specialised value). For him *qalāida* signifies *garlands* (to be put around the necks of animals selected by him for slaughter). I reject the value of *sacrificial animal* for *hadya* as spurious on the basis of provable Arabic values (see note to 2:196). With regard to *qalāida* I prefer to look to the Arabic language, context and logic for answers than rely on the Traditionalist and his imaginative claims. The facts are these: *qalāida* is a plural noun formed from the *q-l-d* root. The meanings of the *q-l-d* root focus on the *investment of office*, *awarding authority*, or *placing in power*. It is true that it can mean *to adorn with a necklace*, but this meaning is clearly secondary and subsequent to the primary meaning and grew out of the use of the necklace – or chain – as a badge of authority or office. Since the contexts, both here and at 5:97, treat of hunting being *forbidden* the question arises: by whom? On the basis of these considerations I contend that *qalāida* denotes *necklaces* in the sense of *chains of office* and not, as the Traditionalist claims, in the sense of *garlands for sacrificial animals* – a value which one assumes to have been imposed through a syncretic process originating in Hinduism. (Objective, methodical analysis notes the Hinduistic nature of many of the Traditionalist's rites and practices but finds justification for such practices nowhere in the Qur'an.)

1708. 5:2 [6]. Arabic: *ḥalal* – *allowed, permitted; untied, unfastened*. The Traditionalist affixes a specialised, purely religious connotation to this word in this case, one which defies corroboration on the basis of the Qur'an. Thus for the Traditionalist, this instance of this word provides the reverse of what he claims for *ḥurum* (see 5:1 and note thereto) namely, that condition which exists *outside* the specialised ritual condition he claims as the meaning of *ḥurum*. If he is right, he cannot prove it on the basis of the Qur'an; I suspect it is a later fiction, but I cannot definitively prove my suspicion. However, I hold to my

فَاصْطَادُوا^{١٧٠٩}

Then you may hunt.

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوكُمْ عَنْ
الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوا^{١٧١٠}And let not hatred of a people who diverted¹⁷⁰⁹
you from the inviolable place of worship¹⁷¹⁰
move you to commit injustice.¹⁷¹¹وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوٰى^{١٧١٢}And assist one another to virtue and prudent
fear.¹⁷¹²وَلَا تَعَاوَنُوا عَلَى الْاِثْمِ وَالْعُدُوْنِ^{١٧١٣}And assist not one another to falsehood¹⁷¹³ and
enmity.وَاتَّقُوا اللَّهَ^{١٧١٤}And be in prudent fear¹⁷¹⁴ of God.

اِنَّ اللَّهَ شَدِيْدُ الْعِقَابِ

God is severe in retribution.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ

3. Forbidden to you is carrion

وَالْدَّمُ

And blood

standard argument and methodology: firstly, whatever pilgrimage existed, the rites pursuant to it are long gone because the location for that pilgrimage was Petra (see Article XVIII), and pilgrimage to Petra was abandoned at the time of the revelation (see 9:28); secondly, I insist that consistent application of proven, demonstrable Qur'anic values prevail in all instances of a particular term – including in those cases where the Traditionalist claims highly specialised and arbitrary meanings for particular instances. On this basis, I render *halal* here according to its proven, accepted and general meaning.

1709. 5:2 [8]. Arabic: *ṣadda*. See note to 8:47.

1710. 5:2 [8]. Arabic: *al masjid al ḥarām*. See Article IX.ii.

1711. 5:2 [8]. The Traditionalist has a cover story taken from later writings which he applies here; however, one of the central points uncovered by the present work is the fact that the believers were told by God to forsake – that is, abandon – *al masjid al ḥarām* due to its occupation by the idolaters, and it is this event, in my view, which is referenced here. See 9:28.

1712. 5:2 [9]. See note to 2:2.

1713. 5:2 [10]. Arabic: *‘th-m*. See Article XIII.i.

1714. 5:2 [11]. See note to 2:2.

وَلَحْمُ الْخَنزِيرِ

And the flesh of swine

وَمَا أَهْلَ لَغَيْرِ اللَّهِ بِهِ

And that dedicated to other than God

وَالْمُنْخَنِقَةُ

And the strangled

وَالْمَوْقُودَةُ

And the beaten

وَالْمُتَرَدِّيةُ

And the fallen

وَالنَّطِيحَةُ

And the gored

وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ

And that eaten by the beast of prey save what
you slaughter

وَمَا ذُبِحَ عَلَى النُّصُبِ

And that sacrificed upon an altar

وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ

And that you seek apportionment by divining
arrows.¹⁷¹⁵

ذَلِكُمْ فِسْقٌ

That is wanton perfidy.¹⁷¹⁶

1715. 5:3 [11]. Muhammad Asad comments here: *Lit., "to aim at divining [the future] by means of arrows". This is a reference to the divining-arrows without a point and without feathers used by the pre-Islamic Arabs to find out what the future might hold in store for them. (A comprehensive description of this practice may be found in Lane III, 1247.) As is usual with such historical allusions in the Qur'an, this one, too, is used metonymically: it implies a prohibition of all manner of attempts at divining or foretelling the future.*

1716. 5:3 [12]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ

This day have those who are indifferent to warning¹⁷¹⁷ despaired¹⁷¹⁸ of your doctrine:¹⁷¹⁹

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ

Fear them not but fear me.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ

This day have I perfected for you your doctrine¹⁷²⁰ and completed my favour upon you

عَلَيْكُمْ نِعْمَتِي

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

And approved for you submission¹⁷²¹ as doctrine.¹⁷²²

فَمَنْ أَضْطَرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ

Then whoso is compelled by hunger – without inclination to falsehood.¹⁷²³

لِإِثْمٍ

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

God is forgiving, merciful.

يَسْأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ

4. They ask thee what is made lawful for them.

قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ

Say thou: Made lawful for you are good things.

1717. 5:3 [13]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

1718. 5:3 [13]. The reason, I suggest, for their despair is that there is no 'religion' to be found within the doctrine – nothing which a priestly class might use to insinuate itself between a man and God. The Qur'anic principles are clear and simple and do not require or imply a religion. Religion came later, as a result of the Traditionalist and his creative efforts.

1719. 5:3 [13]. Arabic: *dīn*. See Article VII.

1720. 5:3 [15]. Arabic: *dīn*. See Article VII.

1721. 5:3 [16]. Arabic: *al islām*. This is an abstract noun and means *yielding* or *submission* (to God). See 3:18-19 and notes.

1722. 5:3 [16]. Arabic: *dīn*. See Article VII.

1723. 5:3 [17]. Arabic: *‘th-m*. See Article XIII.i.

وَمَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ

And what you taught of animals of prey

مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ

As trainers¹⁷²⁴ teaching them of what God taught you:

فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ

Eat of what they catch for you.

وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ

And remember the name of God over it.

وَاتَّقُوا اللَّهَ

And be in prudent fear¹⁷²⁵ of God.

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

God is swift in reckoning.

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ

5. This day are good things made lawful for you.

وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَّكُمْ

And the food of those in possession¹⁷²⁶ of the law¹⁷²⁷ is lawful for you

وَطَعَامُكُمْ حِلٌّ لَّهُمْ

And your food is lawful for them

وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ

As are¹⁷²⁸ the chaste women among the believing women¹⁷²⁹

1724. 5:4 [4]. Arabic: *mukallibīn* – trainers. The root of this word is *k-l-b* from which comes *kalb* (dog). Understood here is the use of hunting animals such as dogs and falcons. The Traditionalist's treatment of dogs as unclean is found nowhere in the Qur'an (cf. 18:18, 18:22).

1725. 5:4 [7]. See note to 2:2.

1726. 5:5 [2]. Arabic: *allaḡhīna ūtū al kitāb*. See Article XI.xi.

1727. 5:5 [2]. Arabic: *al kitāb*. See Article XI.ii.

1728. 5:5 [4]. Lit.: And.

1729. 5:5 [4]. Arabic: *(al) mu'mināt*. See note to 8:2.

وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
قَبْلِكُمْ

And the chaste women among those in
possession¹⁷³⁰ of the law¹⁷³¹ before you

إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ

When you give them their dowries

مُحْصِنِينَ غَيْرَ مُسْفِحِينَ

Being chaste and not fornicators

وَلَا مُتَّخِذِي أَخْدَانٍ

Nor taking secret friends.

وَمَنْ يَكْفُرْ بِالْإِيمَانِ

And whoso denies faith:¹⁷³²

فَقَدْ حَبِطَ عَمَلُهُ

His work has been in vain

وَهُوَ فِي آخِرَةِ مِنَ الْخَسِرِينَ

And he will be among the losers in the
hereafter.

يَا أَيُّهَا الَّذِينَ آمَنُوا

6. O you who heed warning:¹⁷³³

إِذَا قُمْتُمْ إِلَى الصَّلَاةِ

When you come to the duty:¹⁷³⁴

1730. 5:5 [5]. Arabic: *allaḡhīna ūtū al kitāb*. See Article XI.xi.

1731. 5:5 [5]. Arabic: *al kitāb*. See Article XI.ii.

1732. 5:5 [9]. I.e. faith in God and submission to him; not adherence to a religion invented by men.

1733. 5:6 [1]. Arabic: *allaḡhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1734. 5:6 [2]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. For this usage, see 4:43. Cf. 4:142, 5:58. If we read from the beginning of this chapter, we discern at this point a provision by which those outside the community of the people of the Qur'an may join that community; permission for marital connections with women from other monotheistic communities having just been stated along with a summary of dietary specifics, all information that one from an existing monotheistic faith might want who wishes to join with those who hold to the Qur'an is to hand. In summary, I regard the verses which treat of specific cleanliness (4:43 and 5:6) as relating to a person's entrance into submission to God through that contract with God which is stated at 1:1-7.

فَاغْسِلُوا وُجُوهَكُمْ

Wash your faces

وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ

And your hands to the elbows

وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى

And wipe your heads and your feet to the ankles.¹⁷³⁵

الْكَعْبَيْنِ

وَإِنْ كُنْتُمْ جُنُبًا

And if you are unclean:¹⁷³⁶

فَاطَهَّرُوا

Purify yourselves.

وَإِنْ كُنْتُمْ مَرْضَى

And if you are ill

أَوْ عَلَى سَفَرٍ

Or on a journey

أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ

Or one of you comes from defecation¹⁷³⁷

أَوْ لَمَسْتُمُ النِّسَاءَ

Or you have lain with¹⁷³⁸ women

فَلَمْ تَجِدُوا مَاءً

Then find not water:

1735. 5:6 [5]. Arabic: *ka'aba* – ankle, leg-joint. Grammar: dual.

1736. 5:6 [6]. Cf. 4:43.

1737. 5:6 [10]. Arabic: *ghā'it* means *defecation*. Typically rendered in less stark language, I have been blunt so that the reader should understand exactly what is meant.1738. 5:6 [11]. Lit.: *touched*.

فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

Resort to clean soil

فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ

And anoint your faces and your hands with it.

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ

God wishes not to place any distress upon you

وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ

But he wishes to purify you and to complete his favour upon you

عَلَيْكُمْ

لَعَلَّكُمْ تَشْكُرُونَ

That you might be grateful.

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ

7. And remember the grace of God towards you

وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا

And his agreement¹⁷³⁹ which he agreed with you when you said: We hear and we obey.

وَأَطَعْنَا

وَاتَّقُوا اللَّهَ

And be in prudent fear¹⁷⁴⁰ of God.

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

God knows what is in the breasts.

1739. 5:7 [2]. I believe there is a strong case that this refers to 1:1-7 which is the covenant into which each believer enters with God.

1740. 5:7 [3]. See note to 2:2.

- يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ
 شُهَدَاءَ بِالْقِسْطِ ۚ
 وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا
 أَعْدِلُوا
 هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ
 وَاتَّقُوا اللَّهَ ۚ
 إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ
 وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ
 لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ
 وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
8. O you who heed warning.¹⁷⁴¹ be responsible towards God
 Witnesses to equity¹⁷⁴²
 And let not hatred of a people move you that you act not equitably.¹⁷⁴³
 Do justice
 That is nearer to prudent fear.¹⁷⁴⁴
 And be in prudent fear¹⁷⁴⁵ of God.
 God is aware of what you do.
9. And God has promised those who heed warning and do deeds of righteousness they have forgiveness and a tremendous reward.
10. And those who are indifferent to warning¹⁷⁴⁶ and repudiate our proofs¹⁷⁴⁷

1741. 5:8 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1742. 5:8 [2]. See 3:18.

1743. 5:8 [3]. Cf. 5:2.

1744. 5:8 [5]. See note to 2:2.

1745. 5:8 [6]. See note to 2:2.

1746. 5:10 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

1747. 5:10 [1]. Arabic: *āyāt*. See Article X.

أُولَئِكَ أَصْحَابُ الْجَحِيمِ

They are the companions of Hell.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

11. O you who heed warning:¹⁷⁴⁸

أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ

Remember the grace of God towards you when a people purposed to stretch out their hands against you

يَسْطُونَا إِلَيْكُمْ أَيْدِيَهُمْ

فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ

And he restrained their hands from you.

وَاتَّقُوا اللَّهَ

And be in prudent fear¹⁷⁴⁹ of God.

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And in God then let the believers¹⁷⁵⁰ place their trust.

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ

12. And God took an agreement of the children of Isrā'īl.

وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا

And we raised up among them twelve leaders.

وَقَالَ اللَّهُ إِنِّي مَعَكُمْ

And God said: I am with you

لَئِنْ أَقَمْتُمُ الصَّلَاةَ

If you uphold the duty¹⁷⁵¹

1748. 5:11 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1749. 5:11 [4]. See note to 2:2.

1750. 5:11 [5]. Arabic: *(al) mu'minūn*. See note to 8:2.

1751. 5:12 [4]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see

وَعَاتَيْنِمْ الزَّكَاةَ

And give the purity¹⁷⁵²

وَعَامَنْتُمْ بِرُسُلِي

And believe in¹⁷⁵³ my messengers

وَعَزَّرْتُمُوهُمْ

And support them

وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا

And lend to God a goodly loan.¹⁷⁵⁴

لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ

I will remove from you your evil¹⁷⁵⁵ and make you enter gardens beneath which rivers flow.

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ

Then whoso among you denies after that has strayed from the evenness of the way.

سَوَاءَ السَّبِيلِ

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا

13. And because of their violation of their agreement we cursed them and made their hearts hard.

قُلُوبَهُمْ قَسِيَةً

يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ¹⁷⁵⁶

They twist words from their places

7:172).

1752. 5:12 [5]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to) – or to pay (the price of) – (sexual) purity* (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.1753. 5:12 [6]. See note to 58:4 for Qur'anic usage of *to believe in*.

1754. 5:12 [8]. I.e. wealth spent on fighting in the way of God. See note to 2:245.

1755. 5:12 [9]. Arabic: *sayyiāt*. See Article XIII.x.

وَنَسُوا حَظًّا مِّمَّا ذُكِّرُوا بِهِ ۚ

And forget a portion of what they were reminded therein.¹⁷⁵⁶

وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ

And thou wilt not cease to find treachery from them

إِلَّا قَلِيلًا مِنْهُمْ ۖ

Save a few of them.

فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ

But pardon thou them and forbear thou.

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

God loves the doers of good.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَىٰ

14. And from those who say: We are Nazarenes¹⁷⁵⁷

أَخَذْنَا مِيثَقَهُمْ

We took their agreement.

فَنَسُوا حَظًّا مِّمَّا ذُكِّرُوا بِهِ ۚ

Then they forgot a portion of what they were reminded therein.

فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ

And we brought about among them enmity and hatred till the Day of Resurrection

الْقِيَامَةِ ۚ

وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ

And God will inform them of what they wrought.

1756. 5:13 [3]. I.e. perhaps meaning that they pick and choose what to take and what not.

1757. 5:14 [1]. Arabic: *naṣārā*. See Article XV.ii.

يَا أَهْلَ الْكِتَابِ

15. O doctors of the law:¹⁷⁵⁸

قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا

Our messenger has come to you announcing¹⁷⁵⁹
to you much of what you hid of the law¹⁷⁶⁰

كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ

وَيَعْفُوا عَنْ كَثِيرٍ

And pardoning much.

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

There has come to you light from God and a
clear decree.¹⁷⁶¹

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ

16. God guides thereby him who seeks his good
pleasure in the ways of peace

السَّلَامِ

وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ

And he brings them out of darkness¹⁷⁶² into the
light¹⁷⁶³ by his leave

وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

And guides them to a straight path.

1758. 5:15 [1]. Arabic: *āhl kitāb*. See Article XI.iv.1759. 5:15 [2]. Arabic: *bayyana*. See 2:69.1760. 5:15 [2]. Arabic: *al kitāb*. See Article XI.ii.1761. 5:15 [4]. Arabic: *kitāb*. See Article XI.iii.1762. 5:16 [2]. Lit.: *darknesses*.

1763. 5:16 [2]. See also 2:257 and 5:16.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ
ابْنُ مَرْيَمَ

17. They have denied who say:¹⁷⁶⁴ God is the
anointed one,¹⁷⁶⁵ son of Maryam.¹⁷⁶⁶

قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ
يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ

Say thou: Who has power over¹⁷⁶⁷ God if he
should wish to destroy the anointed one,¹⁷⁶⁸ son
of Maryam¹⁷⁶⁹

وَأُمَّهُ

And his mother¹⁷⁷⁰

وَمَنْ فِي الْأَرْضِ جَمِيعًا

And everyone on the earth altogether?

وَلِلَّهِ مُلْكُ السَّمُوتِ وَالْأَرْضِ

And to God belongs the dominion of the
heavens and the earth

وَمَا بَيْنَهُمَا

And what is between them.¹⁷⁷¹

يَخْلُقُ مَا يَشَاءُ

He creates what he wills.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And God is powerful over all things.

1764. 5:17 [1]. This exact phrasing occurs only twice: 5:17 and 5:73.

1765. 5:17 [1]. Arabic: *masīḥ* – from verb root *m-s-ḥ*; *messiah*. Lit.: *God, he is the[...]*

1766. 5:17 [1]. See Articles XVIII and XXI.

1767. 5:17 [2]. Lit.: *from*.

1768. 5:17 [2]. Arabic: *masīḥ* – from verb root *m-s-ḥ*; *messiah*.

1769. 5:17 [2]. See Articles XVIII and XXI.

1770. 5:17 [3]. See Articles XVIII and XXI.

1771. 5:17 [6]. Grammar: dual.

وَقَالَتِ الْيَهُودُ وَالنَّصْرَىٰ نَحْنُ أَبْنَاءُ اللَّهِ
وَأَحِبُّهُ ۖ

18. And the Rabbinic Jews¹⁷⁷² and the Nazarenes¹⁷⁷³
say: We are the sons of God¹⁷⁷⁴ and his beloved.

قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُمْ ۖ

Say thou: Why then does he punish you for
your transgressions?¹⁷⁷⁵

بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ۚ

The truth is:¹⁷⁷⁶ you are but mortals among
those he created.

يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ

He forgives whom he wills and punishes whom
he wills.

وَلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ

And to God belongs the dominion of the
heavens and the earth

وَمَا بَيْنَهُمَا ۚ

And what is between them.¹⁷⁷⁷

وَالِیْهِ الْمَصِیْرُ

And to him is the journey's end.

يٰۤاَهْلَ الْكِتٰبِ

19. O doctors of the law:¹⁷⁷⁸

1772. 5:18 [1]. Arabic: *al yahūd*. See Article XV.i.

1773. 5:18 [1]. Arabic: *naṣārā*. See Article XV.ii.

1774. 5:18 [1]. See note to 9:30.

1775. 5:18 [2]. Arabic: *dhunūb*. See Article XIII.

1776. 5:18 [3]. Arabic: *bal*. See note to 2:88.

1777. 5:18 [6]. Grammar: dual.

1778. 5:19 [1]. Arabic: *āhl kitāb*. See Article XI.iv.

قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ
مِّنَ الرُّسُلِ أَن تَقُولُوا

Our messenger has come to you announcing¹⁷⁷⁹
to you within the span¹⁷⁸⁰ of the messengers
lest you say:

مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ

There came not to us any bearer of glad tidings
or warner.

فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ

Then has a bearer of glad tidings and warner
come to you.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And God is powerful over all things.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَقُومِ ٱذْكُرُوا نِعْمَةَ
ٱللَّهِ عَلَيْكُمْ

20. And when Mūsā said to his people: O my
people: remember the grace of God towards
you

إِذْ جَعَلَ فِيكُمْ أَنبِيَاءَ

When he made among you prophets

وَجَعَلَ لَكُم مَّلُوكًا

And made you kings¹⁷⁸¹

1779. 5:19 [2]. Arabic: *bayyana*. See 2:69.

1780. 5:19 [2]. The Traditionalist typically renders the sense here as *after a period [of suspension] of the messengers*. I render as I do for the following reasons: the verb *bayyana* (*announce, make clear*) nowhere operates with the preposition *'alā*, and the preposition here seems to be hanging (the preposition *'alā* can have many meanings, to choose one at random given no association with a verb is simply to guess – and if the Traditionalist can guess then so can we all). Secondly, nowhere does the word *after* appear in the sentence – despite what translations typically presume, imply or insert. Nor does it say *between* anywhere in the sentence (some translators have it that there is an interval *between* the appearance of the messengers; but to treat *min* as *between* in this single instance is disingenuous and inconsistent) and the only honest ways to render *min al rusul* are: *of the messengers* or *among the messengers* or *from the messengers*. Thirdly, the operative noun *fatrah* does – as the Traditionalist translators say – mean a *period of time* or *interval* or *span of time*. However, the text simply does not say *between* messengers, it says *of* messengers. Lastly, I return to the aforementioned hanging *'alā*; by constructing the entire verse minus this one item I was able to choose of the many values available to that preposition with some degree of confidence (see the beginning of 2:102 for an instance of similar usage). In summary, I believe what is in view here is that Muḥammad's ministry fell within that total span of time during which messengers came to men, not that it came after a lull in the appearance of messengers.

1781. 5:20 [3]. The Traditionalist, who has typically accepted uncritically the dominant Egypt-Palestine thesis and the Christian extension thereof, has historically experienced a twinge of awkwardness at this juncture, something which may be sampled by acquaintance with Muḥammad Asad's attempt to ease his concerns: *According to most of the commentators (e.g., Tabari,*

وَعَاتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ

And gave you what he had not given to any among all mankind.

يَقُومِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ
اللَّهُ لَكُمْ

21. O my people: enter the holy land¹⁷⁸² which God has ordained for you

وَلَا تَوَلَّوْا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

And turn not back for you will turn back as losers

قَالُوا يَمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ

22. They said: O Mūsā: therein is a people of giants¹⁷⁸³

وَإِنَّا لَنَنْدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا

And we will not enter it until they go out therefrom.

فَإِنْ يَخْرُجُوا مِنْهَا

And if they go out therefrom

فَإِنَّا دُخِلُونَ

Then will we enter.

Zamakhshari, Razi), the "kingship" of the Israelites is a metaphorical allusion to their freedom and independence after their Egyptian bondage, the term "king" being equivalent here to "a free man who is master of his own affairs" (Manor VI, 323 f.) and can, therefore, adopt any way of life he chooses. The Traditionalist's problem – given prior acceptance of the dominant thesis listed above – is that, under that thesis, the Old Testament children of Israel had no kings under Moses; and the statement here at 5:20 brushes against the fur of the prevailing narratives found in the present Old Testament collection. There exist alternative theses, however. Under the Arabia Felix thesis, for example, Fir'awn is simply a tribal king; moreover, the statements at 7:128-129 and then at 7:137 appear to serve the Arabia Felix thesis against the Egypt-Palestine thesis since the Qur'an suggests – or appears to suggest – that the children of Israel inherited the land held by Fir'awn – a position which the Egypt-Palestine thesis cannot support. Given such a reading, as inheritors to Fir'awn, the children of Israel would indeed have been made kings in the lifetime of Mūsā. See Article XVIII.

1782. 5:21 [1]. Under the Egypt-Palestine thesis this, then, references Palestine – a position for which no evidence is found despite great efforts to produce some. Both the Arabia Felix thesis and 'Asīr Ḥejāz thesis field alternative locations within their respective parts of the Arabian Peninsula. See Article XVIII.

1783. 5:22 [1]. Or tyrants.

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنَّ اللَّهَ
عَلَيْهِمَا

23. Said two men of those who feared, whom¹⁷⁸⁴
God had favoured:

ادْخُلُوا عَلَيْهِمُ الْبَابَ

Enter upon them by the gate

فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ^ج

For when you enter by it then will you be
victorious.

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ

And in God place your trust if you be
believers.¹⁷⁸⁵

قَالُوا يُمُوسَى إِنَّا لَن نَدْخُلَهَا أَبَدًا مَا دَامُوا
فِيهَا^ط

24. They said: O Mūsā: we will not enter it ever, so
long as they remain therein.

فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا

So go thou and thy lord and fight.¹⁷⁸⁶

إِنَّا هَاهُنَا قَاعِدُونَ

We will sit here.

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي^ط

25. Said he: My lord: I have no power save over
myself and my brother

فَاَفْرِقْ بَيْنَنَا وَالْقَوْمَ الْفَاسِقِينَ

So make thou division between us and the
wantonly perfidious¹⁷⁸⁷ people.

1784. 5:23 [1]. Lit.: *which two* (i.e. dual).

1785. 5:23 [4]. Arabic: (*al*) *mu'minūn*. See note to 8:2. See grammar note at 2:91.

1786. 5:24 [2]. Grammar: *fight* is in the dual.

1787. 5:25 [2]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

- قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۖ
26. He said: Then shall it be forbidden them.
- أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ ۚ
- Forty years shall they wander in the earth.
- فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ
- And grieve thou not for the wantonly perfidious¹⁷⁸⁸ people.
- ﴿وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ ۖ
27. And recite thou to them the report of the sons¹⁷⁸⁹ of Ādam aright.¹⁷⁹⁰
- إِذْ قَرَّبَا قُرْبَانًا ۖ
- When they¹⁷⁹¹ offered an offering:
- فَقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ
- It was accepted from the one and not accepted from the other.
- قَالَ لَا قُوَّةَ لَكَ ۖ
- He said: I will kill thee.
- قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ
- Said he: God but accepts from those of prudent fear.¹⁷⁹²
- لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ۖ
28. If thou stretch out against me thy hand to kill me I will not stretch out my hand against thee to kill thee.

1788. 5:26 [3]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

1789. 5:27 [1]. Grammar: dual.

1790. 5:27 [1]. Arabic: *bil haqqi*. See Article XIX (bil haqqi ii.).

1791. 5:27 [2]. Grammar: dual.

1792. 5:27 [5]. See note to 2:2.

إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

I fear God, the Lord of All Mankind.

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ
مِنْ أَصْحَابِ النَّارِ

29. I wish thee to bear my falsehood¹⁷⁹³ and thy
falsehood¹⁷⁹⁴ and to become of the companions
of the fire.

وَذَلِكَ جَزَاءُ الظَّالِمِينَ

And that is the reward of the wrongdoers.¹⁷⁹⁵

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ

30. And his soul allowed him the killing of his
brother

فَقَتَلَهُ

And he killed him

فَأَصْبَحَ مِنَ الْخَاسِرِينَ

And became of the losers.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ
كَيْفَ يُورِي سَوْءَةَ أَخِيهِ

31. Then God raised up a raven scratching in the
earth to show him how to hide the shame¹⁷⁹⁶ of
his brother.

قَالَ يُوَيْلَتَى أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا

He said: Woe is me! Am I not able to be as this
raven and hide the shame¹⁷⁹⁷ of my brother?

الْغُرَابِ فَأُورِي سَوْءَةَ أَخِي

1793. 5:29 [1]. Arabic: '-*th*-m. See Article XIII.i.

1794. 5:29 [1]. Arabic: '-*th*-m. See Article XIII.i.

1795. 5:29 [2]. Arabic: *ẓālimūn*. See 2:229.

1796. 5:31 [1]. Lit.: *evil*.

1797. 5:31 [2]. Lit.: *evil*.

فَأَصْبَحَ مِنَ التَّوَّابِينَ

And he became of the remorseful.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ

32. For that cause we decreed for the children of Isrā'īl that whoso takes¹⁷⁹⁸ a life¹⁷⁹⁹ other than for a life¹⁸⁰⁰

أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ

أَوْ فَسَادٍ فِي الْأَرْضِ

Or corruption in the earth:

فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

It will be as if he killed mankind altogether

وَمَنْ أَحْيَاهَا

(And whoso gives life:¹⁸⁰¹

فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

It will be as if he gave life¹⁸⁰² to mankind altogether.

وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ

And our messengers came to them with clear evidence.

ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ

Then many of them after that¹⁸⁰³ are committers of excess in the earth.)

لَمُسْرِفُونَ

1798. 5:32 [1]. Lit.: *kills*.

1799. 5:32 [1]. Lit.: *soul*.

1800. 5:32 [1]. Lit.: *soul*.

1801. 5:32 [4]. Lit.: *gives life to it* (i.e. a soul).

1802. 5:32 [5]. Lit.: *gave life* (i.e. a soul).

1803. 5:32 [7]. As concerns those today called Jews, it is an inescapable fact that Jews are vastly disproportionately represented among those who may be termed '*committers of excess in the earth*'. Jews provided the intellectual justification, funding and leadership for the Bolshevik revolution, for example; a killing operation which resulted, according to Solzhenitsyn, in sixty-six million deaths in the Soviet Union alone. One must add to that genocide those killed in both world wars – horrors either largely created or, at the least, exacerbated by Jewish influence and interests – and the ongoing cultural war against both the German and all white peoples in particular, although against most other races and cultures as well, and against decency and morality in general. Robotic repetition of the assertion that one who understands such subjects is an anti-Semite (whatever

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ

33. The reward¹⁸⁰⁴ but of those who war against God and his messenger

وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا

And strive to spread corruption in the earth that they¹⁸⁰⁵ be killed

أَوْ يُصَلَّبُوا

Or they be put to death upon a stake¹⁸⁰⁶

أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلْفٍ

Or their hands and feet be cut off on alternate sides

أَوْ يُنْفَوْا مِنَ الْأَرْضِ

Or they be banished from the land.¹⁸⁰⁷

ذَلِكَ

That[...] ¹⁸⁰⁸

لَهُمْ خِزْيٌ فِي الدُّنْيَا

They¹⁸⁰⁹ have degradation in this world

that means) combined with endless outrage and threats of loss of career, position or reputation has been an effective means of precluding any attempts at self-defence among those who have suffered – and continue to suffer – at the hands of representatives of this group. Personally, I see such actors on the stage of this life as a necessary component for the drama to unfold with the requisite breadth and contrast to make the choices each makes therein both authentic and valid. And the Qur'anic position is clear: we are all going to God; the Judgment will stand; justice will be both righteous and eternal. And in that context, those Jews who have faith in God and the hereafter and do good deeds have as much to look forward to in eternity as anyone else.

1804. 5:33 [1]. The 'reward' or recompense mentioned here refers, surely, to the statement preceding that 'it will be as if he killed mankind altogether' (and, one must assume, will be punished accordingly in the hereafter – a point confirmed at the end of the verse) since the phrase 'corruption in the earth' occurs in both places and, logically, ties the two narratives together.

1805. 5:33 [2]. I.e. the inhabitants thereof.

1806. 5:33 [3]. Arabic: *ṣalaba*, *ṣallaba*. See 4:157.

1807. 5:33 [5]. Grammar: this passage is not an injunction. It is a simple statement of fact in the passive and subjunctive mood. It lists acts committed by tyrants (cf. 7:124 as an example), by those who war against God and his messenger and strive to spread corruption in the earth (the 'they' references the inhabitants of the earth by means of the 'that' which precedes and which places each of the following verbs in the subjunctive) not acts perpetrated by the believers as the Traditionalist claims.

1808. 5:33 [6]. Arabic: *dhālika* – that. Sc. is the cause for which we decreed thus for the children of Isrā'īl. See the opening clause of 5:32 which, likewise, uses *dhālika*. For instances where *dhālika* clearly implies ellipses see 22:30, 22:32, 22:60. That the two clauses following the *dhālika* statement are separate from it is confirmed by the reappearance of an equivalent statement comprising the same components but without *dhālika* below at 5:41 – which fact also serves to tie the broader narrative together.

1809. 5:33 [7]. I.e. those who commit such acts.

- وَلَهُمْ فِي آٰلِ آٰخِرَةٍ عَذَابٌ عَظِيمٌ
- And they have in the hereafter a tremendous punishment
34. إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَن تَقْدِرُوا عَلَيْهِمْ ۖ
- Save those who repent before you have power over them.¹⁸¹⁰
- فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ
- And know that God is forgiving, merciful.¹⁸¹¹
35. يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ
- O you who heed warning:¹⁸¹² be in prudent fear¹⁸¹³ of God and seek to him the means of approach
- وَجَاهِدُوا فِي سَبِيلِهِ
- And strive in his way
- لَعَلَّكُمْ تَفْلِحُونَ
- That you might be successful.¹⁸¹⁴
36. إِنَّ الَّذِينَ كَفَرُوا
- Those who are indifferent to warning¹⁸¹⁵
- لَوْ أَنَّ لَهُم مَّا فِي الْأَرْضِ جَمِيعًا
- Were they to have what is in the earth altogether
- وَمِثْلَهُ مَعَهُ
- And the like thereof with it

1810. 5:34 [1]. My understanding is that believers are required to root out tyranny if they have the power to do so.

1811. 5:34 [2]. I take this statement in two ways. Firstly, that should tyrants repent, we should be willing to accept that at face value – or, at least, on the basis of the evidence. Secondly, that we should know that those poor souls afflicted and killed by tyrants who commit acts such as those just listed will find God ‘merciful, forgiving’.

1812. 5:35 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1813. 5:35 [1]. See note to 2:2.

1814. 5:35 [3]. One assumes this, given what precedes, to be an exhortation to root out tyranny.

1815. 5:36 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i. In the context, one must assume this to refer to those tyrants whose evil acts are listed above at 5:33.

لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ

To ransom them from the punishment on the Day of Resurrection

مَا تُقْبَلُ مِنْهُمْ

It would not be accepted from them.

وَلَهُمْ عَذَابٌ أَلِيمٌ

And they have a painful punishment.

يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ

37. They will wish to come forth from the fire

وَمَا هُمْ بِخُرْجِينَ مِنْهَا

But they will not come forth from it.

وَلَهُمْ عَذَابٌ مُّقِيمٌ

And they have a lasting punishment.

وَالسَّارِقُ

38. And the male thief

وَالسَّارِقَةُ

And the female thief:

فَأَقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا

Cut off their hand¹⁸¹⁶ as a reward for what they¹⁸¹⁷ have earned

نَكْلًا مِّنَ اللَّهِ تَعَالَىٰ

As an exemplary punishment from God.

وَاللَّهُ عَزِيزٌ حَكِيمٌ

And God is mighty, wise.

فَمَنْ تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ

39. Then whoso repents after his injustice and does right:

فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ تَعَالَىٰ

God will relent towards him.

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

God is forgiving, merciful.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمُوتِ

40. Knowest thou not that God, to him belongs the dominion of the heavens and the earth?

وَالْأَرْضِ

يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ لِمَن يَشَاءُ تَعَالَىٰ

He punishes whom he wills and forgives whom he wills.

1816. 5:38 [3]. Certain countries which call themselves Muslim famously chop off people's hands. While I temperamentally incline to resist the Traditionalist's fascination with inflicting harm on others, having revisited this question I must concede that he is factually correct here: the bare, literal meaning is the operative one, but only within very clear parameters. However, the Traditionalist, here again, made one of his commonest mistakes: he has entirely forgotten the context. Beginning at 5:33, the context treats specifically of war; the believers are under military attack. And those who in such a context steal – whether male or female – are either engaged in pillage or plunder or are the very worse kind of opportunists, people whose actions are not only reprehensible in themselves but also place the military campaign in greater danger than already exists. In such extreme conditions there is no time for half measures, and war thieves are to be instantly punished in the firm and visible manner stated here both as a punishment and as a deterrent. The context also requires that those engaged only in the relatively lesser crime of theft in war – without having taken up arms against the believers – are not to be treated as enemy combatants (i.e. killed). Chopping off people's hands in peace time is a crime for which the perpetrators will have to answer before God. Cf. 3:7, 12:75. Arguments are advanced by sincere and compassionate people in favour of *to cut* rather than *to cut off* in this context, with branding as the punishment; again, I am temperamentally inclined towards such a reading but I do not find the textual support required for it. We find the form I of the verb here; were it the form II such as we find at 12:31 and 12:50, I would readily agree.

1817. 5:38 [3]. Grammar: dual.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And God is powerful over all things.

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ
يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا

41. O messenger: let there not grieve thee those
who compete in denial among those who say:
We believe

بِأَفْوَاهِهِمْ

With their mouths

وَلَمْ تُؤْمِنْ قُلُوبُهُمْ

When their hearts have not believed.

وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ

And among those who hold to Judaism¹⁸¹⁸ are
eager listeners to lies¹⁸¹⁹

سَمَّعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ

Eager listeners to another people who have
come not to thee

يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ

Twisting words from their places saying: If this
be given you: receive it

يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ

But if it be not given you: beware.¹⁸²⁰

وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا

(And whom God wishes to try:

وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ

1818. 5:41 [4]. Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily by race. Article XV.i.

1819. 5:41 [4]. Lit.: *the lie*.

1820. 5:41 [7]. There exist modern corollaries to this; those who promote the ideologies of Cultural Marxism and pseudo-science come most readily to mind (comprising, in essence, a secular reworking of Talmudic imperatives and preoccupations).

فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا

Thou wilt not have power for him against¹⁸²¹
God in anything.)

أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ

These are they whose hearts God has not
desired to purify.

لَهُمْ فِي الدُّنْيَا خِزْيٌ

They have in this world degradation

وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

And they have in the hereafter a tremendous
punishment.

سَمْعُونَ لِلْكَذِبِ

42. Eager listeners to lies¹⁸²²

أَكُلُونَ لِلشُّحِّ

Hearty consumers of illicit gain.

فَإِنْ جَاءُوكَ

And if they come to thee:

فَأَحْكُم بَيْنَهُمْ

Judge thou between them

أَوْ أَعْرِضْ عَنْهُمْ

Or turn thou away from them.

وَإِنْ تُعْرِضْ عَنْهُمْ

If thou turn away from them:

فَلَنْ يَضُرُّوكَ شَيْئًا

They will not harm thee at all.

1821. 5:41 [9]. Lit: *from*.

1822. 5:42 [1]. Lit.: *the lie*.

وَإِنْ حَكَمْتَ

But if thou judge:

فَاحْكُم بَيْنَهُم بِالْقِسْطِ

Judge thou between them with equity.¹⁸²³

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

God loves the equitable.

وَكَيفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّورَةُ فِيهَا

43. And how come they to thee for judgment when they have the Torah wherein is the judgment of God¹⁸²⁴ then turn away after that?

حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ

وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ

And these are not believers.¹⁸²⁵

إِنَّا أَنْزَلْنَا التَّورَةَ فِيهَا هُدًى وَنُورٌ

44. We sent down the Torah wherein is guidance and light.

يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ

The prophets who submitted judged thereby those who hold to Judaism¹⁸²⁶

هَادُوا

1823. 5:42 [9]. See 3:18.

1824. 5:43 [1]. Arabic: *ḥukm*. See 3:79.

1825. 5:43 [2]. Arabic: (*al*) *mu'minūn*. See note to 8:2. The Qur'anic concept of *believer* is in no way exclusively synonymous with those who read and embrace the Qur'an. Cf. 24:47.

1826. 5:44 [2]. Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily by race. Article XV.i.

وَالرَّسُلُيُونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ

كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ

As did¹⁸²⁷ the men of God¹⁸²⁸ and the religious scholars with what they were given charge of from the law¹⁸²⁹ of God¹⁸³⁰ and were thereto witnesses.

فَلَا تَخْشَوُا النَّاسَ وَآخِشُونِ

Then fear not mankind but fear me

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا

And sell not my proofs¹⁸³¹ for a cheap price.

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ

And whoso judges not¹⁸³² by what God has sent down:

فَأُولَئِكَ هُمُ الْكَافِرُونَ

These are those who spurn guidance while claiming virtue.¹⁸³³

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ

45. And we ordained for them therein the life¹⁸³⁴ for the life¹⁸³⁵

وَالْعَيْنَ بِالْعَيْنِ

And the eye for the eye

وَالْأَنْفَ بِالْأَنْفِ

And the nose for the nose

وَالْأُذُنَ بِالْأُذُنِ

And the ear for the ear

1827. 5:44 [3]. Lit.: *And*.

1828. 5:44 [3]. Arabic: *rabbāniyyūn*. See 3:79.

1829. 5:44 [3]. Arabic: *al kitāb*. See Article XI.ii.

1830. 5:44 [3]. Arabic: *kitāb allah*. See Article XI.vi.

1831. 5:44 [5]. Arabic: *āyāt*. See Article X.

1832. 5:44 [6]. The implication is that such people have access to what God sent down, but choose not to judge on that basis.

1833. 5:44 [7]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

1834. 5:45 [1]. Lit.: *soul*.

1835. 5:45 [1]. Lit.: *soul*.

وَالسِّنِّ بِالسِّنِّ

And the tooth for the tooth

وَالْجُرُوحِ قِصَاصٌ^ج

And for wounds just requital.

فَمَنْ تَصَدَّقَ بِهِ^{هـ}

But whoso forgives it by way of charity:

فَهُوَ كَفَّارَةٌ لَهُ^ج

It is an expiation for him.

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ

And whoso judges not by what God has sent down:

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

These are the wrongdoers.¹⁸³⁶

وَقَفَّيْنَا عَلَىٰ آثَرِهِمْ بِعِيسَى ابْنِ مَرْيَمَ

46. And we sent 'Īsā,¹⁸³⁷ son of Maryam¹⁸³⁸ following hard upon them¹⁸³⁹ confirming what was within his grasp¹⁸⁴⁰ of the Torah.

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ^ط

1836. 5:45 [10]. Arabic: *ẓālimūn*. See 2:229.

1837. 5:46 [1]. See Articles XVIII and XXI.

1838. 5:46 [1]. See Articles XVIII and XXI.

1839. 5:46 [1]. The Traditionalist – as a passive recipient, as it were, of the Christian extension of the dominant Egypt-Palestine thesis – assumes that this object pronoun refers to prophets, since 'Īsā was a prophet, and he accepts the Christian's identification of 'Īsā with Jesus (Yeshua). However, if we read the text rather than project upon it, we note that mention of prophets is some way back – and not a little stands between this point and that. The nearest possible preceding correlatable object is the 'wrongdoers' in the clause above, and the next nearest preceding correlatable object is the 'them' in the first clause of 5:47 – both of which reference the children of Isrā'īl – either in part or in whole – at the time of the institution of the Torah, at least in the first instance. The collocation which I render throughout *following hard upon* is identified in Wehr as: *on (its) track, at (his) heels, after (him); immediately afterwards, presently, thereupon*. Thus, we are speaking about something which happens *directly*. The Traditionalist tends to render here 'in their footsteps' which is sufficiently vague to allow one to assume footsteps capable of persisting for thousands of years. However, if we review the instances where this phrase occurs across the text, it is clear that something immediate – almost concurrent – is meant, at least in all cases beyond this one and a comparable one at 57:27 (see 18:6, 18:64, 37:70, 43:22, 43:23). If we look to 'wrongdoers' as the reference, we have a subset of the children of Isrā'īl at the time of the institution of the Torah; if we look to 'them', we have the children of Isrā'īl as a whole at the time of the institution of the Torah. (If we consider the context at 57:26-27, we would, perhaps, incline towards the first of these options.) Neither scenario, clearly, fits with what the Christian extension of the dominant Egypt-Palestine thesis claims for Jesus; but neither does Jesus 'follow hard upon' the previous prophets under that model, either. Cf. 19:28, note to 3:36 and Articles XVIII and XXI.

1840. 5:46 [1]. Lit. *between his hands*. See note to 2:66.

وَعَاتَيْنَهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ

And we gave him the Gospel¹⁸⁴¹ wherein is guidance and light

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ

Both¹⁸⁴² confirming what was within his grasp¹⁸⁴³ of the Torah

وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ

And as guidance and exhortation to those of prudent fear.¹⁸⁴⁴

وَلِيُخْجِزَ أَهْلَ الْإِنْجِيلِ بِمَا أُنْزِلَ اللَّهُ فِيهِ

47. And let the people of the Gospel¹⁸⁴⁵ judge by what God sent down therein.

1841. 5:46 [2]. Arabic: *injil* – generally translated as *Gospel* based on the assertion that *injil* is a corruption or abbreviation of *εὐαγγέλιον*, *euangélion* or *good news*. I have followed this convention, but we still need to gain some purchase on what the Qur'an means by the term. Wikipedia tells us: *In Christianity, the gospel (Greek: εὐαγγέλιον euangélion; Old English: gospel), or the Good News, is the news of the coming of the Kingdom of God (Mark 1:14-15), and of Jesus's death on the cross and resurrection to restore people's relationship with God. It may also include the descent of the Holy Spirit upon believers and the second coming of Jesus.* This is a fair summary of what the majority of those concerned with *the Gospel* today mean by the term, and we can accept it as a starting point. The question here is whether this is what the Qur'an means by *the Gospel*. Accordingly, we need to examine its usage of the word. The Qur'anic context here at 5:46 yields the facts that the *injil* contains 'guidance and light' (which together) confirm what 'Isā had access to of the Torah, and that it is a 'guidance and exhortation' to those of prudent fear. A broader review of all contexts reveals the following: it is mentioned at 3:3, 3:48, 3:65, 5:66, 5:68, 5:110 in one breath with the Torah – from which we deduce a high correlation between the two; at 7:157 we find something *written* (both in the Torah and the Gospel) – from which we infer the Gospel to be something *written* (either extant, or lost in whole or in part); at 9:111 God promises the believers the garden in return for their lives and their wealth (as a promise binding upon God in the Torah and the Gospel and the Qur'an) – thus, like both the Torah and the Qur'an, the Gospel contains at its heart a commitment on the part of the believer to put the hereafter before the present life in terms of priorities; and at 48:29 the Gospel is mentioned in relation to that parable which has survived to us as the parable of the mustard seed (which itself references the Kingdom of Heaven as an inner realm within a man which begins as something insignificant but grows to dominance within the soul and character, until such point – in the Qur'anic presentation – that the atheists are enraged) – thus, we identify for the Gospel the characteristic of a potent but initially imperceptible force which, given right cultivation, may grow within the soul of a man to such a point that it supersedes previous concerns that it comes to thwart attempts by atheists to quell or crush it; at 57:27 there is mention of the Gospel as something given to 'Isā and of compassion and mercy placed in the hearts of those who followed it (or, possibly, him). If we consider the components we have garnered from the Qur'anic statements here and what we understand of the Christian position vis-à-vis *the Gospel* we have in sum: 1. Some part of the Torah teachings (and confirmation thereof) or, at least, something relatable to the Torah. 2. A guidance and exhortation to those of prudent fear. 3. A doctrine predicated upon the coming Kingdom of God; one which imbues the believer with increasing strength. 4. Something which is – or at least was – written down. 5. Jesus' death and resurrection as an act which reconciles man to God and forgives sin. 6. The descent of the Holy Spirit upon believers (understood to be an event auguring non-natural, supernatural or pseudo-supernatural abilities). 7. The Second Coming of Jesus (as the event marking the end of the Age). The Qur'anic position is, then, that points 1, 2, 3 and 4 either represent – or, at least, comply with a presentation of – what *Gospel* means. Points 5, 6 and 7 either find no support in the Qur'an or are directly repugnant to it. On the basis of the above, the working definition suggested here for what the Qur'an means by *injil* (Gospel) is: *a Torah-related guidance given to 'Isā orientated towards a reward in the Kingdom of Heaven found in written form and which increases the aspirant in piety.* Under the Christian extension of the dominant Egypt-Palestine thesis the Qur'an's presentation of 'Isā – insofar as it is welcome at all – is regarded exclusively in terms of a one-to-one correlation between 'Isā and the Jesus of the 1st century CE. Both the 'Asīr-Ḥejāz and Arabia Felix theses begin from points which reject that assumption. I refer the interested student to Articles XVIII and XXI. All instances are footnoted and reference this verse.

1842. 5:46 [3]. Lit.: *And*.

1843. 5:46 [3]. Lit: *between its hands*. See note to 2:66.

1844. 5:46 [4]. See note to 2:2.

1845. 5:47 [1]. Arabic: *injil*. See above.

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ

And whoso judges not by what God has sent down:

فَأُولَٰئِكَ هُمُ الْفٰسِقُونَ

These are the wantonly perfidious.¹⁸⁴⁶

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا

48. And we sent down to thee the law¹⁸⁴⁷ aright¹⁸⁴⁸ confirming what is within its scope¹⁸⁴⁹ of the law¹⁸⁵⁰ and as a control¹⁸⁵¹ over it.

بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ

فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ

So judge thou between them by what God sent down.

وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ

And follow thou not their vain desires¹⁸⁵² away from what has come to thee of the truth.¹⁸⁵³

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

For each among you we appointed an ordinance¹⁸⁵⁴ and a procedure¹⁸⁵⁵

1846. 5:47 [3]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

1847. 5:48 [1]. Arabic: *al kitāb*. See Article XI.ii.

1848. 5:48 [1]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi ii.).

1849. 5:48 [1]. Lit: *between its hands*. I.e. that which it treats of or concerns itself with. See note to 2:66.

1850. 5:48 [1]. Arabic: *al kitāb*. See Article XI.ii.

1851. 5:48 [1]. Arabic: *muḥaimin* – *protector, master; control, controller* ('alā – over).

1852. 5:48 [3]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

1853. 5:48 [3]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

1854. 5:48 [4]. Arabic: *shir'a*. This word and its synonym at 45:18 (*sharī'a*) enter English as *the Sharia*. The Traditionalist assumes *the Sharia* to reference a holy and extensive legal system built substantively on the Qur'an and only secondarily on the sayings and actions attributed to Muḥammad (the most 'authoritative' compilations of which were written down by representatives of a nation with every reason to resent Arabs – namely, the Persians) centuries after Muḥammad's death. The Orientalist for his part accepts this assessment, and the popular media bandies the same about in simplified form. The only problem with this cosy consensus is that the Qur'an itself claims no such thing for *shir'a*, *sharī'a* or any other word. Certainly, each nation or community has its own set of laws – and this is the point being made here at 5:48. But there is no sense in which there exists a holy and specially sanctified legal system which should be imposed wholesale upon a people to make it 'Islamic' – at least no such concept exists in the Qur'an. The very notion that a single, universally correct '*Sharia*' of any sort is desirable (in the popular sense in which I am now using the term) is refuted point-blank in the remainder of the verse. The only legal system to which the Qur'an calls and enjoins upon the messenger is identified both in this verse and the next as *what God sent down*. This can only refer, in the context of the Qur'an, to that small number of verses which treats of legal matters and which provides the bones of a legal constitution, and to nothing more. The word *shir'a* occurs just once in the text, has no definite article and applies to the broad mass of humanity. The word *sharī'a* occurs once at 45:18 and is a common noun with a primary or original sense of *watering-place*. The idea of an entire jurisprudence built on multiple sources (i.e. the Qur'an and anything besides it) is nowhere explicitly stated in the Qur'anic revelation.

1855. 5:48 [4]. Arabic: *minḥāj*. This is the only occurrence of this noun or of the root on which it is based. Its meanings are: *a well-trodden trail; manner, procedure; course*. In order to convey the concept of *something established over time* which is implicit

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً

And had God willed he could have made you
one community

وَلَكِنْ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ

But that he might try you in what he gave
you[...]¹⁸⁵⁶

فَاسْتَبِقُوا الْخَيْرَاتِ

[So vie in good deeds.

إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا

Unto God will you return all together

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

And he will inform you of that wherein you
differ.)

وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ

49. And that thou judge between them by what God
has sent down.

وَلَا تَتَّبِعْ أَهْوَاءَهُمْ

And follow thou not their vain desires¹⁸⁵⁷

وَأَحْذَرُهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ

And beware thou of them lest they seduce thee
away from some of what God has sent down to
thee.

اللَّهُ إِلَيْكَ

فَإِنْ تَوَلَّوْا

And if they turn away:

in the word, I have opted for *procedure* which, in the context, is a right fit. As with *shir'a* the Traditionalist attempts to apply specific and religious meanings here for which no support is found in the text.

1856. 5:48 [6]. Sc. *he gave you varying laws*.

1857. 5:49 [2]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُمْ بِبَعْضِ
ذُنُوبِهِمْ ۖ

Know thou that God but intends to afflict them
for some of their transgressions.¹⁸⁵⁸

وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ

And many among men are wantonly
perfidious.¹⁸⁵⁹

أَفَحُكْمَ الْجَهْلِیَّةِ یَبْغُونَ ۚ

50. Is it the judgment of ignorance they seek?

وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ یُّوقِنُونَ

And who is better than God in judgment for
people who are certain?¹⁸⁶⁰

۞ یَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْیَهُودَ
وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ

51. O you who heed warning:¹⁸⁶¹ take not the
Rabbinic Jews¹⁸⁶² and the Nazarenes¹⁸⁶³ as
allies.

بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ

They are allies of one another.

وَمَنْ یَّتَوَلَّهُمْ مِّنْكُمْ

And whoso takes them as allies among you:

فَإِنَّهُ مِنْهُمْ ۖ

He is of them.

إِنَّ اللَّهَ لَا یَهْدِی الْقَوْمَ الظَّالِمِینَ

God guides not the wrongdoing¹⁸⁶⁴ people.

1858. 5:49 [5]. Arabic: *dhunūb*. See Article XIII.

1859. 5:49 [6]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

1860. 5:50 [2]. Arabic: *yaqīna*. See note to 2:4.

1861. 5:51 [1]. Arabic: *allaḏhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1862. 5:51 [1]. Arabic: *al yahūd*. See Article XV.i.

1863. 5:51 [1]. Arabic: *naṣārā*. See Article XV.ii.

1864. 5:51 [5]. Arabic: *ẓālimūn*. See 2:229.

فَفَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ
فِيهِمْ يَقُولُونَ

52. And thou seest those in whose hearts is disease competing among them saying:

نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ¹⁸⁶⁵

We fear lest a reversal¹⁸⁶⁵ befall us.

فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ
عِنْدِهِ

And it may be that God will bring victory or a command from his presence

فَيُصِيبُحُوا عَلَى مَا أَسْرَوْا فِي أَنْفُسِهِمْ
نَادِمِينَ

And they will become of their secret thoughts remorseful.

وَيَقُولُ الَّذِينَ ءَامَنُوا

53. And those who heed warning say:¹⁸⁶⁶

أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ^{لَا}
إِنَّهُمْ لَمَعَكُمْ^ج

Are these they who swore by God their strongest oaths that they were with you?

حَبِطَتْ أَعْمَالُهُمْ

Their works are vain

فَأَصْبَحُوا خُسْرِينَ

And they are become losers.

1865. 5:52 [2]. Arabic: *dāira*. The core concepts in this noun relate to *change, circuit, revolution, gyration, rotation*. It contains aspects of inevitability and alternation. It occurs at 5:52, 9:98, 9:98, 48:6. All instances are footnoted and reference this verse.

1866. 5:53 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ

دِينِهِ

54. O you who heed warning:¹⁸⁶⁷ whoso among you renounces his doctrine:¹⁸⁶⁸

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

God will bring a people whom he loves and who love him

أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ

Humble towards the believers¹⁸⁶⁹

أَعَزَّةٍ عَلَى الْكَافِرِينَ

Stern towards those who spurn guidance while claiming virtue¹⁸⁷⁰

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

Striving for the cause of God

وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

And fearing not the reproach of a critic.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

That is the bounty of God he gives to whom he wills.

وَاللَّهُ وَاسِعٌ عَلِيمٌ

And God encompasses, knows.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ

55. Your ally is but God and his messenger

1867. 5:54 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1868. 5:54 [1]. Arabic: *dīn*. See Article VII. There exists no punishment for apostasy in the Qur'an. If a man decides to cease following the path outlined in the Qur'an – and does not overtly fight those who continue thereon – that is a matter between him and God alone.

1869. 5:54 [3]. Arabic: *(al) mu'minūn*. See note to 8:2.

1870. 5:54 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

وَالَّذِينَ ءَامَنُوا

And those who heed warning¹⁸⁷¹

الَّذِينَ يُقِيمُونَ الصَّلَاةَ

Those who uphold the duty¹⁸⁷²

وَيُؤْتُونَ الزَّكَاةَ

And give the purity¹⁸⁷³

وَهُمْ رَاكِعُونَ

And are lowly.¹⁸⁷⁴

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا

56. And whoso takes God and his messenger and those who heed warning¹⁸⁷⁵ as ally:

فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

The party of God, they are the victorious.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

57. O you who heed warning:¹⁸⁷⁶

لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا

Take not those who make mockery and fun of your doctrine

وَلَعِبًا

1871. 5:55 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.1872. 5:55 [3]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).1873. 5:55 [4]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to) – or to pay (the price of) – (sexual) purity* (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.1874. 5:55 [5]. Arabic: *r-k-ʿ* – *lowly* (i.e. *before God*). See Article V.1875. 5:56 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.1876. 5:57 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ

Among those in possession¹⁸⁷⁷ of the law¹⁸⁷⁸
before you

وَالْكَفَّارَ أَوْلِيَاءَ

And¹⁸⁷⁹ the atheists¹⁸⁸⁰ as allies.

وَاتَّقُوا اللَّهَ إِن كُنتُمْ مُّؤْمِنِينَ

And be in prudent fear¹⁸⁸¹ of God if you be
believers.¹⁸⁸²

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا

58. And when you call to the duty¹⁸⁸³ they make
mockery and fun of it because¹⁸⁸⁴ they are a
people who do not reason.

وَلَعِبَاءَ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

قُلْ يَا أَهْلَ الْكِتَابِ

59. Say thou: O doctors of the law:¹⁸⁸⁵

هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ ءَامَنَّا بِاللَّهِ وَمَا

Do you resent us save that we believe in¹⁸⁸⁶ God
and what was sent down to us and what was
sent down before¹⁸⁸⁷

أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ

1877. 5:57 [3]. Arabic: *alladhīna ūtū al kitāb*. See Article XI.xi.

1878. 5:57 [3]. Arabic: *al kitāb*. See Article XI.ii.

1879. 5:57 [4]. There is an ambiguity which exists in the word order which confuses some translators and causes them to render this instance of *wa* in the Arabic incorrectly as *or* or *nor* in English. While it is not immediately clear whether we mean *atheists* as a separate, distinct category, or *atheists who also make mockery and fun of your doctrine* we can see that the latter is meant since 5:58 states *And when you call to the duty they make mockery and fun of it* [...]. The *they* of 5:58 cannot reasonably be said to reference anything other than both groups mentioned at 5:57.

1880. 5:57 [4]. Arabic: *kuffār*. See 2:109.

1881. 5:57 [5]. See note to 2:2.

1882. 5:57 [5]. Arabic: *(al) mu'minūn*. See note to 8:2. See grammar note at 2:91.

1883. 5:58 [1]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

1884. 5:58 [1]. Arabic: *dhālika bianna*. See Article XVI.

1885. 5:59 [1]. Arabic: *ahl kitāb*. See Article XI.iv.

1886. 5:59 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

1887. 5:59 [2]. I.e. that which the Qur'an confirms (and corrects) in previous scriptures – although with allowance made for the fact that recipients of former scriptures have every right to follow what they have. See note to 2:66.

وَأَنَّ أَكْثَرَكُمْ فَسِيقُونَ

And that most of you are wantonly
perfidious?¹⁸⁸⁸

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ
اللَّهِ

60. Say thou: Shall I inform you of worse than
that¹⁸⁸⁹ as a recompense with God?

مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ
الْقِرَدَةَ وَالْخَنَازِيرَ

He whom God cursed and with whom he was
wroth and made of them apes and swine

وَعَبَدَ الطَّاغُوتَ

When he served idols¹⁸⁹⁰

أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ
السَّبِيلِ

These are worse in standing and further astray
from the evenness of the way.

وَإِذَا جَاءُوكُمْ قَالُوا ءَامَنَّا

61. And when they come to you they say: We
believe.

وَقَدْ دَخَلُوا بِالْكَفْرِ

But they entered in denial.

وَهُمْ قَدْ خَرَجُوا بِهِ

And they left in it.

وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ

And God knows best what they concealed.

1888. 5:59 [3]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

1889. 5:60 [1]. I take this to mean *worse than being mocked and made fun of*; cf. 5:57-58.

1890. 5:60 [3]. Arabic: *ṭāghūt*. See 2:256.

وَتَرَى كَثِيرًا مِّنْهُمْ يُسْرِعُونَ فِي الْأَثْمِ
وَالْعُدُونِ وَأَكْلِهِمُ الشُّحْتِ^ج

62. And thou seest many of them compete in falsehood¹⁸⁹¹ and enmity and their consumption of illicit gain.

لَيْسَ مَا كَانُوا يَعْمَلُونَ

Evil is what they did.

لَوْلَا يَنْهَاهُمُ الرَّبَّيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمْ
الْأَثْمَ وَأَكْلِهِمُ الشُّحْتِ^ج

63. Oh that the rabbis¹⁸⁹² and the religious scholars had but¹⁸⁹³ forbidden their speaking falsehood¹⁸⁹⁴ and their consumption of illicit gain!

لَيْسَ مَا كَانُوا يَصْنَعُونَ

Evil is what they wrought.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ^ج
غُلَّتْ أَيْدِيهِمْ

64. And the Rabbinic Jews¹⁸⁹⁵ say: The hand of God is fettered.

Fettered are their hands!

وُلِعِنُوا بِمَا قَالُوا

And cursed are they for what they say!

بَلْ يَدَاهُ مَبْسُوطَتَانِ

The truth is:¹⁸⁹⁶ his hands are spread wide.

يُنْفِقُ كَيْفَ يَشَاءُ^ج

He spends how he wills.

1891. 5:62 [1]. Arabic: *'th-m*. See Article XIII.i.
1892. 5:63 [1]. Arabic: *rabbāniyyūn*. See 3:79.
1893. 5:63 [1]. Arabic: *lawlā*. See Article XVI.
1894. 5:63 [1]. Arabic: *'th-m*. See Article XIII.i.
1895. 5:64 [1]. Arabic: *al yahūd*. See Article XV.i.
1896. 5:64 [4]. Arabic: *bal*. See note to 2:88.

وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنْزِلَ إِلَيْكَ مِنْ
رَّبِّكَ طُعَيْنًا وَكُفْرًا ۖ

And there increases many of them in inordinacy and denial what was sent down to thee from thy lord.

وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ
الْقِيَمَةِ ۖ

And we have cast among them enmity and hatred until the Day of Resurrection.

كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ ۖ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۖ

Whenever they lit the fire of war God extinguished it.

وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۖ

And they strive in the land for corruption.

وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ

And God loves not the workers of corruption.

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا

65. And had the doctors of the law¹⁸⁹⁷ believed and been in prudent fear¹⁸⁹⁸

لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ

We would have removed their evil¹⁸⁹⁹ from them

وَلَا دَخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ

And made them enter the gardens of bliss.

1897. 5:65 [1]. Arabic: *ahl kitāb*. See Article XLiv.

1898. 5:65 [1]. See note to 2:2.

1899. 5:65 [2]. Arabic: *sayyiāt*. See Article XIII.x.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ
إِلَيْهِمْ مِنْ رَبِّهِمْ

66. And had they upheld¹⁹⁰⁰ the Torah and the Gospel¹⁹⁰¹ and what was sent down to them from their lord¹⁹⁰²

لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ

They would have eaten from above them and from under their feet.¹⁹⁰³

مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ

Among them is a prudent community.

وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ

But many of them, evil is what they do.

يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ
رَبِّكَ

67. O messenger: convey thou what was sent down to thee from thy lord.

وَإِنْ لَمْ تَفْعَلْ

And if thou do it not

فَمَا بَلَّغْتَ رِسَالَتَهُ

Then thou wilt not have conveyed his message.

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

And God will protect thee from men.

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

God guides not the people who spurn guidance while claiming virtue.¹⁹⁰⁴

1900. 5:66 [1]. Arabic: *aqāma*. This verb will be known to the Traditionalist since it is found often in combination with *ṣalāt* where it means (according to him) *to establish prayer* (whatever *to establish prayer* means). However, it appears here and clearly means *uphold* or *apply* or *act on*. It also occurs at 2:229 and takes *hudūd allāh* (*the limits of God*) as the object.

1901. 5:66 [1]. Arabic: *injīl*. See 5:46.

1902. 5:66 [1]. Which is substantively the same thing.

1903. 5:66 [2]. I.e. from all directions.

1904. 5:67 [5]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

قُلْ يَا أَهْلَ الْكِتَابِ

68. Say thou: O doctors of the law:¹⁹⁰⁵لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ
وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ فَلَاYou have nothing to stand upon until you
uphold¹⁹⁰⁶ the Torah and the Gospel¹⁹⁰⁷ and
what was sent down to you from your lord.¹⁹⁰⁸وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنْزِلَ إِلَيْكَ مِنْ
رَّبِّكَ طُغْيَانًا وَكُفْرًاAnd there increases many of them in
inordinacy and denial what was sent down to
thee from thy lord.

فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ

So grieve thou not for the people who spurn
guidance while claiming virtue.¹⁹⁰⁹

إِنَّ الَّذِينَ ءَامَنُوا

69. Those who heed warning¹⁹¹⁰

وَالَّذِينَ هَادُوا

And those who hold to Judaism¹⁹¹¹

وَالصَّبُّونَ

And the Sabaeans¹⁹¹²

وَالنَّصَارَى

And the Nazarenes¹⁹¹³1905. 5:68 [1]. Arabic: *āhl kitāb*. See Article XI.iv.1906. 5:68 [2]. See note on *aqāma* at 5:66.1907. 5:68 [2]. Arabic: *injil*. See 5:46.

1908. 5:68 [2]. The Qur'an allows that the Jew and the Christian will remain within their respective confessions, while advising them and warning them against their respective exaggerations and – in the case of Trinitarian Christians who persist in deifying a messenger of God after clarification has reached them – denial of God (see 5:72-73).

1909. 5:68 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.1910. 5:69 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.1911. 5:69 [2]. Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily by race. Article XV.i.1912. 5:69 [3]. Arabic: *ṣ-b-*. This root is also associated in the early Islamic literature with followers of other faiths, or with apostates. I am indebted to Edip Yuksel *et al* for this point.1913. 5:69 [4]. Arabic: *naṣārā*. See Article XV.ii.

مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ
صَالِحًا

Whoso believes in¹⁹¹⁴ God and the Last Day and works righteousness:

فَلَا خَوْفٌ عَلَيْهِمْ

They need not fear

وَلَا هُمْ يَحْزَنُونَ

Nor will they regret.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ
وَأَرْسَلْنَا
إِلَيْهِمْ رُسُلًا

70. We took an agreement of the children of Isrā'īl and sent to them messengers.

كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى
أَنفُسُهُمْ

Whenever a messenger came to them with what their souls desired not

فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ

Some they rejected and some they killed

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ

71. And considered that it was not a means of denial¹⁹¹⁵

فَعَمُوا وَصَمُّوا

But they were blind and deaf.

ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ

Then turned God towards them.

1914. 5:69 [5]. See note to 58:4 for Qur'anic usage of *to believe in*.

1915. 5:71 [1]. Arabic: *fitnah*. See note to 2:102. I.e. they did not consider that rejection and killing of prophets constitutes a denial of faith.

ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ ۖ

Then were many among them blind and deaf.

وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

And God sees what they do.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ

72. They have denied who say: God is the anointed one,¹⁹¹⁶ son of Maryam.¹⁹¹⁷

ابْنُ مَرْيَمَ ۖ

وَقَالَ الْمَسِيحُ يَبْنَىٰ إِسْرَءِيلَ أَعْبُدُوا اللَّهَ

And the anointed one¹⁹¹⁸ said: O children of Isrā'īl: serve God

رَبِّي وَرَبَّكُمْ ۖ

My lord and your lord.

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ

Whoso ascribes a partnership¹⁹¹⁹ to God

فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

To him¹⁹²⁰ has God forbidden the garden

وَمَأْوَاهُ النَّارُ ۖ

And his habitation is the fire.

وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

And for the wrongdoers¹⁹²¹ there are no helpers.

1916. 5:72 [1]. Arabic: *masīḥ* – from verb root *m-s-ḥ*; *messiah*. Lit.: *God, he is the[...]*

1917. 5:72 [1]. See Articles XVIII and XXI.

1918. 5:72 [2]. Arabic: *masīḥ* – from verb root *m-s-ḥ*; *messiah*.

1919. 5:72 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

1920. 5:72 [5]. Consideration of the broader narrative shows this to indicate one who *continues* therein (see 5:73-74 for example). There are multiple Qur'anic contexts which indicate the possibility of turning from idolatry to a right conception of God as one; cf. 5:73.

1921. 5:72 [7]. Arabic: *ẓālimūn*. See 2:229.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ

73. They have denied who say: God is the third of three.

وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ

And there is no god save One God.

وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ

And if they desist not from so saying a painful punishment will touch those among them who are indifferent to warning.¹⁹²²

كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ

74. Will they then not¹⁹²³ turn to God and seek forgiveness of him!

وَاللَّهُ غَفُورٌ رَحِيمٌ

And God is forgiving, merciful.

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ

75. The anointed one,¹⁹²⁴ son of Maryam¹⁹²⁵ was only a messenger.

قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

Messengers had come and gone¹⁹²⁶ before him.¹⁹²⁷

وَأُمُّهُ صِدِّيقَةٌ

And his mother was a woman of truth.

كَانَا يَأْكُلَانِ الطَّعَامَ

They both ate food.¹⁹²⁸

1922. 5:73 [3]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

1923. 5:74 [1]. Arabic: *afalā*. See Article XVI.

1924. 5:75 [1]. Arabic: *masīḥ* – from verb root *m-s-ḥ*; *messiah*.

1925. 5:75 [1]. See Articles XVIII and XXI.

1926. 5:75 [2]. Lit.: *passed*.

1927. 5:75 [2]. Under the dominant Egypt-Palestine thesis – or, rather, the Christian extension thereof – one thinks of the prophets of the Old Testament. Under aspects of those competing theses summarised in the Appendix, one thinks of such personalities who predated the time of Mūsā such as Ādam, Nūḥ, Ibrāhīm, Lūṭ, Ismā'il, Ishāq, Ṣāliḥ, Hūd, Ya'qūb and Yūsuf. See Articles XVIII and XXI.

1928. 5:75 [4]. I.e. with everything that fact connotes.

أَنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ

See thou how we make plain¹⁹²⁹ the proofs¹⁹³⁰ to them.

ثُمَّ أَنْظُرْ أَنَّى يُؤْفَكُونَ

Then see thou how they are deluded.

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ

76. Say thou: Serve you besides¹⁹³¹ God what has power over you for neither harm nor benefit?

لَكُمْ ضَرًّا وَلَا نَفْعًا

وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

And God: he is the Hearing, the Knowing.

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ

77. Say thou: O doctors of the law:¹⁹³² follow not in your doctrine¹⁹³³ other than the truth.¹⁹³⁴

الْحَقِّ

وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ

And follow not the vain desires¹⁹³⁵ of a people who strayed before and led many astray

وَأَضَلُّوا كَثِيرًا

وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

And strayed from the evenness of the way.

1929. 5:75 [5]. Arabic: *bayyana*. See 2:69.

1930. 5:75 [5]. Arabic: *āyāt*. See Article X.

1931. 5:76 [1]. Arabic: *min dūni*. See 2:23.

1932. 5:77 [1]. Arabic: *āhl kitāb*. See Article XLiv.

1933. 5:77 [1]. Arabic: *dīn*. See Article VII.

1934. 5:77 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

1935. 5:77 [2]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى
لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ

78. Those of the children of Isrā'īl who were indifferent to warning¹⁹³⁶ were cursed by the tongue of Dāwūd and of 'Īsā,¹⁹³⁷ son of Maryam¹⁹³⁸

ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

Because¹⁹³⁹ they opposed and exceeded all bounds.

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ

79. They forbade not one another what is perverse¹⁹⁴⁰

فَعُلُوهُ

But they did it.

لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

Evil was what they did.

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا

80. Thou seest many of them taking allies of those who are indifferent to warning.¹⁹⁴¹

لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ

Evil is what their souls have sent before them that God is wroth with them

اللَّهُ عَلَيْهِمْ

وَفِي الْعَذَابِ هُمْ خَالِدُونَ

And in the punishment do they abide eternally.

1936. 5:78 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

1937. 5:78 [1]. See Articles XVIII and XXI.

1938. 5:78 [1]. See Articles XVIII and XXI.

1939. 5:78 [2]. Arabic: *dhālika bimā*. See Article XVI.

1940. 5:79 [1]. Arabic: *munkar*. See 3:104.

1941. 5:80 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

- وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ
إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ
- وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ
- لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدُوًّا لِلَّذِينَ
ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا
- وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ
قَالُوا إِنَّا نَصْرِي
- ذَلِكَ بِأَنَّ مِنْهُمْ قِسِيِينَ وَرُهْبَانًا
- وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ
- وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى
أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ
81. And had they believed in¹⁹⁴² God and the prophet and what was sent down to him they would not have taken them as allies.
- But many among them are wantonly perfidious.¹⁹⁴³
82. Thou wilt find the strongest of men in enmity to those who heed warning¹⁹⁴⁴ the Rabbinic Jews¹⁹⁴⁵ and the idolaters.¹⁹⁴⁶
- And thou wilt find the nearest in affection to those who heed warning¹⁹⁴⁷ those who say: We are Nazarenes¹⁹⁴⁸
- Because¹⁹⁴⁹ among them are priests and monks
- And because they¹⁹⁵⁰ are not proud.
83. And when they listen to what was sent down to the messenger thou seest their eyes overflow with tears

1942. 5:81 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

1943. 5:81 [2]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

1944. 5:82 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1945. 5:82 [1]. Arabic: *al yahūd*. See Article XVI.

1946. 5:82 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

1947. 5:82 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1948. 5:82 [2]. Arabic: *naṣārā*. See Article XV.ii.

1949. 5:82 [3]. Arabic: *dhālika bianna*. See Article XVI.

1950. 5:82 [4]. I.e. the priests and monks.

مِمَّا عَرَفُوا مِنَ الْحَقِّ¹⁹⁵¹

From what they recognise of the truth.¹⁹⁵¹

يَقُولُونَ رَبَّنَا ءَامَنَّا

They say: Our lord: we believe:

فَاَكْتُبْنَا مَعَ الشَّاهِدِينَ

Write thou us down among the witnesses.

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ

84. And how could we¹⁹⁵² not believe in¹⁹⁵³ God and what has come to us of the truth¹⁹⁵⁴

الْحَقِّ

وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ

And hope that our lord will make us enter with the righteous people?

الصَّالِحِينَ

فَأَثَبَهُمُ اللَّهُ بِمَا قَالُوا

85. So God rewarded them for what they said:

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

Gardens beneath which rivers flow

خَالِدِينَ فِيهَا

They abiding eternally therein.

وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ

And that is the reward of the doers of good.

1951. 5:83 [2]. Arabic: *al haqq*. See Article XIX (al haqq i.).

1952. 5:84 [1]. See 4:75.

1953. 5:84 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

1954. 5:84 [1]. Arabic: *al haqq*. See Article XIX (al haqq i.).

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
أَصْحَابُ الْجَحِيمِ

86. And those who are indifferent to warning¹⁹⁵⁵ and repudiate our proofs,¹⁹⁵⁶ they are the companions of Hell.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا
أَحَلَّ اللَّهُ لَكُمْ

87. O you who heed warning:¹⁹⁵⁷ forbid not the good things that God has made lawful for you.¹⁹⁵⁸

وَلَا تَعْتَدُوا

And transgress not.

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

God loves not the transgressors.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا

88. And eat of what God has provided you, lawful and good.

وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ ءُمُومُونَ

And be in prudent fear¹⁹⁵⁹ of God in whom you are believers.¹⁹⁶⁰

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ

89. God will not take you to task for the vain speech in your oaths.

وَلَكِنْ يُؤَاخِذُكُم بِمَا عَقَدْتُمْ الْأَيْمَانَ

But he will take you to task for what you contract by oath.

1955. 5:86 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

1956. 5:86 [1]. Arabic: *āyāt*. See Article X.

1957. 5:87 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1958. 5:87 [1]. Lamentably, the stock-in-trade of the Traditionalist stands in precise opposition to this exhortation. He has an entire library of things he forbids or enjoins, various combinations and interpretations of which are presented and accepted as a religion called Islam.

1959. 5:88 [2]. See note to 2:2.

1960. 5:88 [2]. Arabic: *(al) mu'minūn*. See note to 8:2.

فَكَفَّرْتُمُوهُ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ
مَا تُطْعَمُونَ أَهْلِيكُمْ

And the expiation thereof is the feeding of ten needy persons with the average of that you feed your families

أَوْ كِسْوَتُهُمْ

Or the clothing of them

أَوْ تَحْرِيرُ رَقَبَةٍ

Or the manumission of a slave.

فَمَنْ لَمْ يَجِدْ

But whoso has not the wherewithal

فَصِيَامُ ثَلَاثَةِ أَيَّامٍ

Then a fast of three days.

ذَلِكَ كَفَرَةُ أَيمِنِكُمْ إِذَا حَلَفْتُمْ

That is the expiation of your oaths when you swear.

وَأَحْضُوا أَيْمَانَكُمْ

But keep your oaths.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ

Thus does God make plain¹⁹⁶¹ to you his proofs¹⁹⁶²

لَعَلَّكُمْ تَشْكُرُونَ

That you might be grateful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

90. O you who heed warning:¹⁹⁶³

1961. 5:89 [10]. Arabic: *bayyana*. See 2:69.

1962. 5:89 [10]. Arabic: *āyāt*. See Article X.

1963. 5:90 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

إِنَّمَا الْخَمْرُ

The intoxicant

وَالْمَيْسِرُ

And games of chance

وَالْأَنْصَابُ

And altars¹⁹⁶⁴

وَالْأَزْلُمُ

And divining arrows¹⁹⁶⁵

رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ

Are but abomination among the work of the *shayṭān*.

فَاجْتَنِبُوهُ

So avoid it

لَعَلَّكُمْ تَفْلِحُونَ

That you might be successful.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاةَ

91. The *shayṭān* but wishes to cause¹⁹⁶⁶ among you enmity and hatred in the intoxicant and the games of chance

وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ

وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ

And to divert¹⁹⁶⁷ you from the remembrance¹⁹⁶⁸ of God

وَعَنِ الصَّلَاةِ

And from the duty.¹⁹⁶⁹

1964. 5:90 [4]. See 5:3.

1965. 5:90 [5]. See 5:3.

1966. 5:91 [1]. Lit.: *let fall*.1967. 5:91 [2]. Arabic: *ṣadda*. See note to 8:47.1968. 5:91 [2]. Arabic: *dhikr* – *calling to mind, recalling, reminding; remembrance (of something past); history*.1969. 5:91 [3]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. In its

فَهَلْ أَنْتُمْ مُنْتَهُونَ

So will you desist?

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا

92. And obey God and obey the messenger¹⁹⁷⁰ and beware.

فَإِنْ تَوَلَّيْتُمْ

But if you turn away:

فَاعْلَمُوا أَنَّ مَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ

Know that but upon our messenger is the clear communication.

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

93. Those who heed warning¹⁹⁷¹ and do deeds of righteousness do no wrong¹⁹⁷² in what they eat

جُنَاحٌ فِيمَا طَعِمُوا

إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

When they are in prudent fear¹⁹⁷³ and believe and do deeds of righteousness.

ثُمَّ اتَّقَوْا وَءَامَنُوا

Then be in prudent fear¹⁹⁷⁴ and believe!

ثُمَّ اتَّقَوْا وَأَحْسِنُوا

Then be in prudent fear¹⁹⁷⁵ and do deeds of righteousness!

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

And God loves the doers of good.

primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

1970. 5:92 [1]. I.e. what God sent through his messenger.

1971. 5:93 [1]. Arabic: *alladhina amanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1972. 5:93 [1]. Arabic: *junāh*. See Article XIII.ii.

1973. 5:93 [2]. See note to 2:2.

1974. 5:93 [3]. See note to 2:2.

1975. 5:93 [4]. See note to 2:2.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

94. O you who heed warning.¹⁹⁷⁶

لِيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ

God will try you with something of the game
that reaches your hands and your spears

أَيْدِيكُمْ وَرِمَاحُكُمْ

لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ

So that God might know him who fears him
unseen.¹⁹⁷⁷

فَمَنۢ أَعْتَدَىٰ بَعْدَ ذَٰلِكَ

Then whoso transgresses after that:

فَلَهُ عَذَابٌ أَلِيمٌ

For him is a painful punishment.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنتُمْ

95. O you who heed warning:¹⁹⁷⁸ kill no game when
you are forbidden.¹⁹⁷⁹

حُرْمٌ

وَمَن قَتَلَهُ مِّنْكُمْ مُّتَعَمِّدًا

And whoso of you kills it intentionally

فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ

The payment is the like of what he killed from
grazing livestock.1976. 5:94 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.1977. 5:94 [3]. Arabic: *bi al ghayb*. I treat the phrase here as an adverb.1978. 5:95 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

1979. 5:95 [1]. See 5:1.

يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بُلْغَ

Let judge it two just men from among you by a requirement¹⁹⁸⁰ reaching¹⁹⁸¹ the leg-joint.¹⁹⁸²

الْكَعْبَةِ

أَوْ كَفَّرَةٍ

Or¹⁹⁸³ expiation:

طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا

Feeding poor persons or the equivalent of that in fasting

لِيَذُوقَ وَبَالَ أَمْرِهِ ۚ

That he might taste the evil consequences of his deed.¹⁹⁸⁴

عَفَا اللَّهُ عَمَّا سَلَفَ ۚ

God pardons what is past.

وَمَنْ عَادَ

But whoso goes back:

1980. 5:95 [4]. Arabic: *hadya*. See 2:196.1981. 5:95 [4]. Arabic: *balagha*. This verb is used in the sense of *to reach, to go as far as, to arrive* either concerning time or space or in a metaphorical sense in its form I verb instances: 2:196, 2:231, 2:232, 2:234, 2:235, 3:40, 4:6, 6:19, 6:128, 6:152, 12:22, 13:14, 17:23, 17:34, 17:37, 18:60, 18:61, 18:76, 18:82, 18:86, 18:90, 18:93, 19:8, 22:5, 24:58, 24:59, 28:14, 33:10, 34:45, 37:102, 40:36, 40:67, 40:67, 40:80, 46:15, 46:15, 48:25, 56:83, 65:2, 75:26, its active participles: 5:95, 7:135, 13:14, 16:7, 40:56, 65:3, and as active participle adjectives: 6:149, 68:39. Here I take the collocation as meaning *reaching* (i.e. including the inspection of) *the leg-joint*.1982. 5:95 [4]. Arabic: *ka'aba*. At 5:6 the word *ka'aba* (in the dual) has the uncontested sense of *ankles* or *leg-joints*. The Traditionalist himself translates it thus. The word *ka'aba* occurs based on the same noun form just twice more: at 5:95 and 5:97. Here, however, the Traditionalist claims – on the basis of no Qur'anic evidence – that the value for *ka'aba* is *a box-shaped structure in Makkah to which one should prostrate himself*. I cannot prove on the basis of the Qur'an that *ka'aba* never meant what the Traditionalist claims for it – and the Traditionalist cannot prove on the same basis that it did. What I can point to is the only explicitly clear instance of this word – one with which the Traditionalist agrees – and say that I accept that meaning, and that since it is the only objectively qualified instance of this word in the text I insist upon its value here also – not least because it makes sense. The Traditionalist, predictably, will point to his collection of stories written by representatives of the defeated Persians some hundreds of years after the death of the messenger. In a case such as this, one must choose whom one believes. For myself, my allegiance is to the Qur'an and the words it contains in concert with the best of that of which my reason and intellect are capable. To look specifically at the case in hand, my process is always to render according to proven values, which principle I follow here also. As mentioned, this process happens to render a value which makes complete sense. The scenario is this: an animal is killed when hunting is forbidden, the only remaining evidence of which is a skeleton. The condition of an animal can be ascertained by an inspection of the leg-joints (lameness in animals being the primary threat to their economic viability – especially among nomadic or semi-nomadic peoples). The sense of this verse is that – in order to form their judgment – the two just men should inspect the joints of the animal to ensure that what is given in payment be no worse than that which was taken. (This point was developed based on an original insight by Aidid Safar to whom I am indebted.)

1983. 5:95 [5]. I.e. in the event that there is no proof or means to repay.

1984. 5:95 [7]. Lit.: *affair; matter*.

فَيَنْتَقِمُ اللَّهُ مِنْهُ

God will take vengeance upon him.

وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

God is mighty, able to requite.

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَعًا

96. Made lawful for you is the game of the sea and the food thereof as a provision

لَكُمْ وَلِلسَّيَّارَةِ

For you and for those who travel.

وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا

But forbidden you is the game of the land as long as you are forbidden.¹⁹⁸⁵

وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

And be in prudent fear¹⁹⁸⁶ of God to whom you will be gathered.

﴿جَعَلَ اللَّهُ الْكَعْبَةَ

97. God made the leg-joint¹⁹⁸⁷

الْبَيْتِ الْحَرَامِ

The inviolable house

قِيَمًا لِلنَّاسِ

Sustenance for mankind

وَالشَّهْرَ الْحَرَامَ

The inviolable moon¹⁹⁸⁸

وَالْهَدْيَ

And the requirement¹⁹⁸⁹

1985. 5:96 [3]. See 5:1 and 5:95.

1986. 5:96 [4]. See note to 2:2.

1987. 5:97 [1]. See 5:95 and note for this word there.

1988. 5:97 [4]. Arabic: *al shahr al harām*. See 2:194.

1989. 5:97 [5]. Arabic: *hadya*. See 2:196.

وَالْقُلُودِ^جAnd the chains of office.¹⁹⁹⁰

ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي

That is so that you might know that God knows what is in the heavens and what is in the earth

السَّمُوتِ وَمَا فِي الْأَرْضِ

وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

And that God knows all things.¹⁹⁹¹

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

98. Know that God is severe in retribution

وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ

And that God is forgiving, merciful.

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ^ف

99. Upon the messenger is only the communication.

وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

And God knows what you reveal and what you conceal.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ

100. Say thou: Not the same are the bad and the good

وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ^جAnd though there impress thee the abundance of the bad[...]¹⁹⁹²

فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ

So be in prudent fear¹⁹⁹³ of God, O you possessed of insight

1990. 5:97 [6]. See 5:2.

1991. 5:97 [8]. The plain point of the whole verse is that God made all things.

1992. 5:100 [2]. Sc. *it is still bad*.

1993. 5:100 [3]. See note to 2:2.

لَعَلَّكُمْ تَفْلِحُونَ

That you might be successful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ

101. O you who heed warning:¹⁹⁹⁴ ask not about things if revealed to you would grieve you.

إِنْ تُبَدَّ لَكُمْ تَسْؤُكُمْ

وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَانُ تُبَدَّ

But if you ask about them while the Qur'an¹⁹⁹⁵ is being sent down they will be revealed to you.

لَكُمْ

عَفَا اللَّهُ عَنْهَا¹⁹⁹⁶God pardoned those.¹⁹⁹⁶

وَاللَّهُ غَفُورٌ حَلِيمٌ

And God is forgiving, forbearing.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ

102. There did ask a people before you

ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ

Then became deniers thereof.

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ

103. God appointed not any *baḥīrah*¹⁹⁹⁷1994. 5:101 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.1995. 5:101 [2]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

1996. 5:101 [3]. I.e. things which were asked in the past which fit the description here.

1997. 5:103 [1]. Muhammad Mohar Ali writes: *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 baḥīrah. 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. I cannot vouch for his sources or the historical veracity thereof; however, one thing is clear: the Arabs at the time of the revelation lived by a series of fabricated injunctions, things they and their fathers had invented and ascribed to God. The argument being made is against 'religion'. The correlation between that time and this is painfully obvious.*

وَلَا سَائِيَةً

Or *sā'ibah*¹⁹⁹⁸

وَلَا وَصِيلَةً

Or *waṣīlah*¹⁹⁹⁹

وَلَا حَامٍ

Or *hāmin*.²⁰⁰⁰

وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ

But those who are indifferent to warning²⁰⁰¹
invent lies²⁰⁰² about God.

الْكَذِبَ ط

وَأَكْثَرُهُمْ لَا يَعْقِلُونَ

And most of them do not reason.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ

104. And when it is said to them: Come to what God
has revealed and to the messenger

وَالِإِلَى الرَّسُولِ

قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا

They say: Sufficient for us is that upon which
we found our fathers.²⁰⁰³

أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا

Even though their fathers knew not anything
and were not rightly guided?

يَهْتَدُونَ

1998. 5:103 [2]. Muhammad Mohar Ali writes: *a she-camel consecutively giving birth to ten female camels.*1999. 5:103 [3]. Muhammad Mohar Ali writes: *a she-goat similarly giving birth consecutively to ten females in five conceptions was tabooed and called waṣīlah.*2000. 5:103 [4]. Muhammad Mohar Ali writes: *a bull fathering consecutively ten female calves was also tabooed and called hāmin.*2001. 5:103 [5]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.2002. 5:103 [5]. Lit.: *the lie*.

2003. 5:104 [2]. Any man who takes the Qur'an as his guide and endeavours to engage meaningfully even with those religionists who claim to subscribe to the Qur'an will experience for himself the truth of the words here before long.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسُكُمْ^ط

105. O you who heed warning.²⁰⁰⁴ upon you are your souls.²⁰⁰⁵

لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَهْتَدَيْتُمْ^ج

Whoso is gone astray cannot harm you when you are rightly guided.

إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا

To God is the return of you all together:

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

He will inform you of what you did.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

106. O you who heed warning.²⁰⁰⁶

شَهِدَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ

A witness between you when death is present with one of you at the time of bequest is two just men among you

حِينَ الْوَصِيَّةِ أَثْنَانِ ذَوَا عَدْلٍ مِّنْكُمْ

أَوْ ءَاخَرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي

Or two others from other than yourselves if you be travelling through the land when the misfortune of death befalls you.

الْأَرْضِ فَأَصَابَتْكُمْ مُّصِيبَةُ الْمَوْتِ^ج

2004. 5:105 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

2005. 5:105 [1]. I.e. you bear responsibility for yourselves.

2006. 5:106 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ
بِاللَّهِ إِنْ أَرَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا

Detain them²⁰⁰⁷ after the duty²⁰⁰⁸ and they²⁰⁰⁹
shall swear if you doubt: By God²⁰¹⁰ we would
not sell it for a price²⁰¹¹

وَلَوْ كَانَ ذَا قُرْبَىٰ

Though he be a relative²⁰¹²

وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ

And we will not conceal the witness of God.

إِنَّا إِذَا لَمِنَ آلِ عَائِمِينَ

Then should we be among the false.²⁰¹³

فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا

107. But if it be detected that they²⁰¹⁴ have laid claim
in falsehood²⁰¹⁵

فَاِخْرَانِ يَقُومَانِ مَقَامَهُمَا

Then two others shall uphold their station²⁰¹⁶

مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأُولَانِ

The two foremost among those that lay claim

2007. 5:106 [4]. Grammar: dual.

2008. 5:106 [4]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. Specifically, here what is meant is the duty just outlined: burial and bearing thereafter witness to the bequest of the deceased. We are to detain the witnesses, get to know them, get a sense of their veracity. The value the Traditionalist ascribes here to *ṣalāt* (i.e. of a specifically Islamic prayer ritual) is unsustainable in a context which clearly allows for circumstances in which the witnesses may be 'other than yourselves' – if by 'yourselves' one means those who (likewise) hold to the religion known as Islam.

2009. 5:106 [4]. Grammar: dual.

2010. 5:106 [4]. If as some cultures which call themselves Islamic assume there were no place for a personal will, none of this would be necessary.

2011. 5:106 [4]. I.e. that they are not bribed or in any way suborned to say what is not true.

2012. 5:106 [5]. This formula is found at 5:106, 6:152, 35:18.

2013. 5:106 [7]. Arabic: *‘th-m*. See Article XIII.i.

2014. 5:107 [1]. Grammar: dual.

2015. 5:107 [1]. Arabic: *‘th-m*. See Article XIII.i. From the context and usage, I take it that such people would thus be barred from bearing witness in general.

2016. 5:107 [2]. Arabic: *maqām*. See 2:125.

فَيُقْسِمَانِ

And let them²⁰¹⁷ swear:

بِاللَّهِ لَشَهَدَتُنَا أَحَقُّ مِنْ شَهَدَتِهِمَا

By God, our witness has more right²⁰¹⁸ than their²⁰¹⁹ witness.

وَمَا أَعْتَدَيْنَا

And we have not transgressed.

إِنَّا إِذَا لَمِنَ الظَّالِمِينَ

Then should we be of the wrongdoers.²⁰²⁰

ذَلِكَ أَذْنَى أَنْ يَأْتُوا بِالشَّهَدَةِ عَلَى

108. That will tend to them bearing witness properly²⁰²¹

وَجْهَهَا

أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمُنُ بَعْدَ أَيْمَنِهِمْ

Or fearing²⁰²² that oaths will be taken after their oaths.

وَاتَّقُوا اللَّهَ

And be in prudent fear²⁰²³ of God

وَأَسْمِعُوا

And listen.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

And God guides not the wantonly perfidious²⁰²⁴ people.

2017. 5:107 [4]. Grammar: dual.

2018. 5:107 [5]. Arabic: *ahaqq*-. See Article XIX.

2019. 5:107 [5]. Grammar: dual.

2020. 5:107 [7]. Arabic: *ẓālimūn*. See 2:229.2021. 5:108 [1]. Arabic: *‘alā wajhihā* – in its own way, as it should be.

2022. 5:108 [2]. I.e. having reason to fear. See note to 2:182.

2023. 5:108 [3]. See note to 2:2.

2024. 5:108 [5]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ ﴿١٠٩﴾

109. The day God gathers the messengers

فَيَقُولُ مَاذَا أَجَبْتُمْ^ط

Then will he say: What was the response to you?

قَالُوا لَا عِلْمَ لَنَا^ط

They will say: We have no knowledge.

إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ

Thou art the knower of the unseen realms.

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ اذْكُرْ

110. (When²⁰²⁵ God will say: O 'Īsā,²⁰²⁶ son of Maryam:²⁰²⁷ remember thou my favour to thee and to thy mother:

نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَلَدَتِكَ

إِذْ أَيْدَيْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي

When I strengthened thee with the Spirit of Holiness, thou speaking to men in the cradle and in maturity.

الْمَهْدِ وَكَهْلًا^ط

وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ

And when I taught thee the law²⁰²⁸ and wisdom²⁰²⁹

وَالتَّوْرَةَ وَالْإِنْجِيلَ^ط

And the Torah and the Gospel²⁰³⁰

2025. 5:110 [1]. Verses 5:110-118 are parenthetical – a point which is substantiated by a refreshing of the motif 'Thou art the knower of the unseen realms' which appears at the end of 5:116. Verses 5:110-118, then, lead the arguments both for the parenthetical history itself and that which precedes it (the core subject of which is the bearing of true witness) to their common conclusion at 5:119.

2026. 5:110 [1]. See Articles XVIII and XXI.

2027. 5:110 [1]. See Articles XVIII and XXI.

2028. 5:110 [3]. Arabic: *al kitāb*. See Article XI.ii.

2029. 5:110 [3]. See note at 33:34.

2030. 5:110 [4]. Arabic: *injīl*. See 5:46.

وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي
فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ط

And when thou didst fashion of clay the likeness of a bird by my leave and didst blow into it and it became a bird by my leave

وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي ط

And thou didst heal the blind and the leper by my leave

وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي ط

And when thou didst bring forth the dead by my leave

وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُمْ
بِالْبَيِّنَاتِ

And when I restrained the children of Isrā'īl from thee when thou camest to them with clear evidence

فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا
سِحْرٌ مُبِينٌ

Then those who were indifferent to warning²⁰³¹ among them said: This is only obvious sorcery.²⁰³²

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُوا
بِي وَرَسُولِي

111. And when I instructed²⁰³³ the white-robed ones:²⁰³⁴ Believe in²⁰³⁵ me and my messenger

قَالُوا ءَامَنَّا وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ

They said: We believe, and bear thou witness that we are submitted.²⁰³⁶

2031. 5:110 [9]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

2032. 5:110 [9]. Arabic: *sihr* – *sorcery*. See 2:102.

2033. 5:111 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

2034. 5:111 [1]. Arabic: *al hawariyyun*. See 3:52.

2035. 5:111 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

2036. 5:111 [2]. Arabic: *muslim* – *one who is yielded, submitted, submitting*. See Article XV.iii.

- إِذْ قَالَ الْحَوَارِيُّونَ 112. When the white-robed ones²⁰³⁷ said:
- يَعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ
يُنْزِلَ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ^ط O 'Īsā,²⁰³⁸ son of Maryam:²⁰³⁹ is thy lord able to
send down upon us a repast²⁰⁴⁰ from the sky?
- قَالَ اتَّقُوا اللَّهَ إِن كُنْتُمْ مُّؤْمِنِينَ He said: Be in prudent fear²⁰⁴¹ of God if you be
believers.²⁰⁴²
- قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا 113. They said: We wish to eat thereof and our
hearts to be at rest
- وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا And to know that thou hast spoken truth to us
- وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ And to be among the witnesses thereto.
- قَالَ عِيسَى ابْنُ مَرْيَمَ 114. 'Īsā,²⁰⁴³ son of Maryam said:²⁰⁴⁴
- اَللّٰهُمَّ رَبَّنَا اَنْزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ O God, our lord: send thou down upon us a
repast²⁰⁴⁵ from the sky that it might be a feast
تَكُونُ لَنَا عِيدًا for us

2037. 5:112 [1]. Arabic: *al hawariyyun*. See 3:52.

2038. 5:112 [2]. See Articles XVIII and XXI.

2039. 5:112 [2]. See Articles XVIII and XXI.

2040. 5:112 [2]. Lit.: *a table* (one spread with food).

2041. 5:112 [3]. See note to 2:2.

2042. 5:112 [3]. Arabic: *(al) mu'minūn*. See note to 8:2. See grammar note at 2:91.

2043. 5:114 [1]. See Articles XVIII and XXI.

2044. 5:114 [1]. See Articles XVIII and XXI.

2045. 5:114 [2]. Lit.: *a table* (one spread with food).

لَأَوَّلِنَا وَآخِرِنَا

For the first of us and the last of us

وَأَيَّةً مِّنكَ^طAnd a proof²⁰⁴⁶ from thee.

وَأَرْزُقْنَا

And give thou us provision.

وَأَنْتَ خَيْرُ الرَّازِقِينَ

And thou art the best of providers.

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ^ط

115. God said: I will send it down upon you

فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ

Then whoso denies thereafter among you:

فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنْ

Him will I punish with a punishment
wherewith I will not punish any among all
mankind.

الْعَالَمِينَ

وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنُ مَرْيَمَ ءَأَنْتَ

116. And when God will²⁰⁴⁷ say: O 'Isā,²⁰⁴⁸ son of
Maryam:²⁰⁴⁹ didst thou say to men:

قُلْتَ لِلنَّاسِ

اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِن دُونِ اللَّهِ^طTake me and my mother for two gods
besides²⁰⁵⁰ God?2046. 5:114 [4]. Arabic: *āya*. See Article X.

2047. 5:116 [1]. With Saheeh International and N. J. Dawood I render here using the future tense.

2048. 5:116 [1]. See Articles XVIII and XXI.

2049. 5:116 [1]. See Articles XVIII and XXI.

2050. 5:116 [2]. Arabic: *min dūni*. See 2:23.

قَالَ سُبْحَنَكَ

He will say: Glory²⁰⁵¹ be unto thee!

مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ

It was not for me to say that to which I had no right!²⁰⁵²

إِنْ كُنْتُ قُلْتُهُ

If I had said it

فَقَدْ عَلِمْتُهُ

Then thou wouldst have known it.

تَعْلَمُ مَا فِي نَفْسِي

Thou knowest what is in my soul.

وَلَا أَعْلَمُ مَا فِي نَفْسِكَ

And I know not what is in thy soul.

إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ

Thou art the knower of the unseen realms.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا
اللَّهُ

117. I said to them only what thou commandedst me: Serve God

رَبِّي وَرَبِّكُمْ

My lord and your lord.

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ

And I was a witness unto them while I was among them.

2051. 5:116 [3]. Arabic: *subhānaka*. See 2:32.

2052. 5:116 [4]. Arabic: *ḥaqqin*. See Article XIX (ḥaqq- vii).

فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ

Then when thou tookest²⁰⁵³ me thou wast the watcher over them.

وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

And thou art witness to all things.

إِنْ تُعَذِّبُهُمْ

118. If thou punish them:

فَإِنَّهُمْ عِبَادُكَ

They are thy servants.

وَإِنْ تَغْفِرْ لَهُمْ

And if thou forgive them:

فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Thou art the Mighty, the Wise.)²⁰⁵⁴

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ

119. God²⁰⁵⁵ will say: This is the day in which the truthful are benefited by their truthfulness.

صِدْقُهُمْ

لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

They have gardens beneath which rivers flow

خَالِدِينَ فِيهَا أَبَدًا

They abiding eternally therein forever

2053. Arabic: *tawaffā*. This form V verb in the active voice (as here) is consistently used in the Qur'an with the sense of *to take* (i.e. *to cause to die*). The Qur'an is clear: God *took* 'Isā, son of Maryam (*caused him to die*). The narrative preferred by the Traditionalist in which 'Isā ascends to God and is expected on the Day of Judgment has no foundation in the Qur'an; it is, rather, based in the *ḥadith* literature and is a syncretic intrusion originating in Christian theological and eschatological notions. The Traditionalist's frequent rendering here of *to raise* or *to take up* (and synonyms) is a shameless fudging of the facts – a workaround designed to bend the Qur'an to a pre-existing ideology originating outside it. This deceit is exposed by comparing how the same translator renders the same verb in all other contexts. Cf. 4:157-159 and notes thereto.

2054. 5:118 [4]. Arabic: *al 'azīz al ḥakīm*. See 3:18.

2055. 5:119 [1]. This returns to the narrative thread left open at 5:109 and completes both it and the long parenthetical aside.

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ

God pleased with them and they with him.

ذَلِكَ الْفَوْزُ الْعَظِيمُ

That is the tremendous achievement.

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ

120. To God belongs the dominion of the heavens and the earth and what is in them.

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And he is powerful over all things.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,²⁰⁵⁶ the Merciful.

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ

1. Praise belongs to God who created the heavens and the earth and made the darkness²⁰⁵⁷ and the light.

ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

Then those who are indifferent to warning²⁰⁵⁸ ascribe equals to their lord.

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ

2. He it is who created you from clay

ثُمَّ قَضَىٰ أَجَلًا

Then decreed a term.²⁰⁵⁹

وَأَجَلٌ مُّسَمًّى عِنْدَهُ

And a named term is with him.

ثُمَّ أَنْتُمْ تَمْتَرُونَ

Then do you doubt.

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ

3. And he is God²⁰⁶⁰ in the heavens and in the earth.

يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ

He knows your inward and your outward.²⁰⁶¹

2056. 6:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.
2057. 6:1 [1]. Lit.: *darknesses*.
2058. 6:1 [2]. Arabic: *allaḡhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.
2059. 6:2 [2]. I.e. for a man's life.
2060. 6:3 [1]. Arabic: *allah*. Lit.: *the god*.
2061. 6:3 [2]. Or *secret and public (show)*.

وَيَعْلَمُ مَا تَكْسِبُونَ

And he knows what you earn.

وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا
كَانُوا عَنْهَا مُعْرِضِينَ

4. And there comes not to them any proof²⁰⁶² among the proofs²⁰⁶³ of their lord but they turn away therefrom²⁰⁶⁴

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ

5. Then have they repudiated the truth²⁰⁶⁵ when it came to them

فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ

But there will come to them news of that whereat they mocked.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ

6. Have they not considered how many a generation we destroyed before them?

مَكَنَّهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَّكُمْ

We established them in the earth as we have not established you

وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا

And we sent the sky upon them in abundant rains and made the rivers flow beneath them.

الْأَنْهَارَ تَجْرِي مِن تَحْتِهِمْ

فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ

Then we destroyed them for their transgressions²⁰⁶⁶

2062. 6:4 [1]. Arabic: *āya*. See Article X.

2063. 6:4 [1]. Arabic: *āyāt*. See Article X.

2064. 6:4 [1]. See at 36:46.

2065. 6:5 [1]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi i.*).

2066. 6:6 [4]. Arabic: *dhunūb*. See Article XIII.

وَأَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءَاخِرِينَ

And brought into being after them another generation.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ
بِأَيْدِيهِمْ

7. And had we sent down upon thee a decree²⁰⁶⁷ on parchment so that they might touch it with their hands

لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ
مُسِينٌ

Those who are indifferent to warning²⁰⁶⁸ would have said: This is only obvious sorcery.²⁰⁶⁹

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ

8. And they would have said:²⁰⁷⁰ Oh that an angel had but²⁰⁷¹ been sent down upon him!

وَلَوْ أُنْزِلْنَا مَلَكًا

But had we sent down an angel

لَقَضِيَ الْأَمْرُ

The matter would have been concluded

ثُمَّ لَا يُنْظَرُونَ

Then would they not have been reprieved.

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا
عَلَيْهِمْ مَا يَلْبِسُونَ

9. And had we made him an angel we would have made him as a man and covered them in what they do cover.²⁰⁷²

2067. 6:7 [1]. Arabic: *kitāb*. See Article XI.iii.

2068. 6:7 [2]. Arabic: *allaḡhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

2069. 6:7 [2]. Arabic: *sihr* – *sorcery*. See 2:102.

2070. 6:8 [1]. No matter what such people are given, they find fault. Some translators render *And they say* and are not incorrect in so doing.

2071. 6:8 [1]. Arabic: *lawlā*. See Article XVI.

2072. 6:9 [1]. Some consider that this relates to mockery (see next verse); or possibly confusion and doubt. Another view is more prosaic and is that it simply relates to clothing; were an angel – or angels given the shift into the plural – sent, they would

- وَلَقَدْ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ 10. And messengers have been mocked before thee
- فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ
Then there surrounded those who derided them that whereat they mocked.
- قُلْ سِيرُوا فِي الْأَرْضِ 11. Say thou: Travel in the land
- ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ
Then see how was the final outcome of the repudiators.
- قُلْ لِّمَن مَّا فِي السَّمُوتِ وَالْأَرْضِ 12. Say thou: Unto whom belongs what is in the heavens and the earth?
- قُلْ لِلَّهِ 12. Say thou: Unto God.
- كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ 12. He has ordained upon himself mercy:²⁰⁷³
- لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ 12. (He will bring you all together to the Day of Resurrection whereof is no doubt.
- الَّذِينَ خَسِرُوا أَنْفُسَهُمْ 12. Those who have lost their souls:
- فَهُمْ لَا يُؤْمِنُونَ 12. They do not believe.²⁰⁷⁴

take the form of men and be dressed like them.

2073. 6:12 [3]. The implication of which I take to be the fact that God does not destroy without warning; I see this verse as foreshadowing 6:16 and 6:54.

2074. 6:12 [6]. Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See 2:6 and Article II.ii.

- ﴿وَلَهُ مَا سَكَنَ فِي الْبَيْلِ وَالنَّهَارِ﴾ 13. And unto him belongs what rests in the night and the day.
- وَهُوَ السَّمِيعُ الْعَلِيمُ And he is the Hearing, the Knowing.
- قُلْ أَغَيْرَ اللَّهِ اتَّخِذُ وَلِيًّا 14. Say thou: Is it other than God I am to take as ally
- فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ The originator of the heavens and the earth
- وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ And who feeds but is not fed?
- قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ 15. Say thou: I am commanded to be first among those who submit
- وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ And: Be thou not among the idolaters.²⁰⁷⁵
- قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ 15. Say thou: I fear if I should oppose my lord the punishment of a tremendous day.)
- يَوْمٍ عَظِيمٍ
- مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ 16. From whom it is averted that day:
- فَقَدْ رَحِمَهُ 16. He will have had mercy upon him.

2075. 6:14 [5]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

وَذَلِكَ الْفَوْزُ الْمُبِينُ

And that is the clear achievement.²⁰⁷⁶

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ

17. And if God touch thee with affliction:

فَلَا كَاشِفَ لَهُ إِلَّا هُوَ

Then is there no remover thereof save he.

وَإِنْ يَمَسُّكَ بِخَيْرٍ

And if he touch thee with good

فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Then is he powerful over all things.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

18. And he is the Conqueror over his servants.

وَهُوَ الْحَكِيمُ الْخَبِيرُ

And he is the Wise, the Aware.

قُلْ أَيْ شَيْءٍ أَكْبَرُ شَهَادَةً

19. Say thou: What thing is greatest in witness?

قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ

Say thou: God is witness between me and you.

وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ

And this Qur'an²⁰⁷⁷ is given me as instruction²⁰⁷⁸ that I might warn you therewith and whom it reaches.

وَمَنْ بَلَغَ

2076. 6:16 [3]. If you want something to aim for – something worth having – this is it.

2077. 6:19 [3]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.2078. 6:19 [3]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: is instructed to me or is inspired in me.

أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ ۚ

Do you bear witness that there are other gods with God?

قُلْ لَا أَشْهَدُ ۚ

Say thou: I bear not witness.

قُلْ إِنَّمَا هُوَ إِلَهُ وَحْدٌ

Say thou: He is but One God

وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

And I am innocent of that to which you ascribe a partnership.²⁰⁷⁹

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا

20. Those whom we²⁰⁸⁰ gave the law²⁰⁸¹ recognise it as they recognise their sons.²⁰⁸²

يَعْرِفُونَ أَبْنَاءَهُمْ

الَّذِينَ خَسِرُوا أَنْفُسَهُمْ

Those who lose their souls:

فَهُمْ لَا يُؤْمِنُونَ

They do not believe.²⁰⁸³

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ

21. And who is more unjust than he who invents a lie about God or repudiates his proofs?²⁰⁸⁴

كَذَّبَ بِآيَاتِهِ ۚ

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

The wrongdoers²⁰⁸⁵ will not be successful.

2079. 6:19 [7]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2080. 6:20 [1]. Arabic: *alladhīna ātaynāhum al kitāb*. See Article XI.x.

2081. 6:20 [1]. Arabic: *al kitāb*. See Article XI.ii.

2082. 6:20 [1]. Cf. 2:146.

2083. 6:20 [3]. Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See 2:6 and Article II.ii.

2084. 6:21 [1]. Arabic: *āyāt*. See Article X.

2085. 6:21 [2]. Arabic: *ẓālimūn*. See 2:229.

- وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا 22. And the day we gather them all together
- ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاءُكُمْ
الَّذِينَ كُنْتُمْ تَزْعُمُونَ Then will we say to those who ascribe a
partnership:²⁰⁸⁶ Where are your partners²⁰⁸⁷
that you claimed?
- ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا 23. Then will their means of denial²⁰⁸⁸ be only that
they will say:
- وَاللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ By God! Our lord, we were not idolaters!²⁰⁸⁹
- أَنْظِرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ 24. See thou how they will lie against themselves
- وَضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ When strayed from them will be what they
invented.
- وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ 25. And among them are some who listen to thee
- وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ
وَفِي أَعْيُنِهِمْ وَقْرًا But we place upon their hearts coverings lest
they should understand it
- And in their ears deafness

2086. 6:22 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2087. 6:22 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2088. 6:23 [1]. Arabic: *fitnah*. See note to 2:102.

2089. 6:23 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII. The context implies perhaps that this applies to some who consider themselves religious – or even monotheists – in this life and that their words damn them because they are not true.

وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا

And if they see every proof²⁰⁹⁰ they do not believe in²⁰⁹¹ it.

حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ

When²⁰⁹² they have come to thee they argue against thee.

يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَٰذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ

Those who are indifferent to warning²⁰⁹³ say: This is only the legends of former peoples.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ

26. And they forbid it and stay far from it

وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ

And destroy not save themselves.

وَمَا يَشْعُرُونَ

And they perceive not.

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَّا نُرَدُّ

27. And if thou couldst see when they are set before the fire and say: Would that we were sent back

وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ

We would not repudiate the proofs²⁰⁹⁴ of our lord but would be among the believers!²⁰⁹⁵

الْمُؤْمِنِينَ

2090. 6:25 [4]. Arabic: *āya*. See Article X.

2091. 6:25 [4]. See note to 58:4 for Qur'anic usage of *to believe in*.

2092. 6:25 [5]. Arabic: *ḥattā idhā*. See 3:152.

2093. 6:25 [6]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

2094. 6:27 [2]. Arabic: *āyāt*. See Article X.

2095. 6:27 [2]. Arabic: *(al) mu'minūn*. See note to 8:2.

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلٍ^ط

28. The truth is:²⁰⁹⁶ clear to them will be what they hid before

وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ

But were they sent back they would return to what they are forbidden.

وَإِنَّهُمْ لَكَاذِبُونَ

And they are liars.

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ

29. And they say: There is only our life in this world and we will not be raised.

بِمَبْعُوثِينَ

وَلَوْ تَرَى إِذْ وَقِفُوا عَلَى رَبِّهِمْ^ج

30. And if thou couldst see when they are set before their lord:

قَالَ أَلَيْسَ هَذَا بِالْحَقِّ^ج

He will say: Is then this not²⁰⁹⁷ the truth?²⁰⁹⁸

قَالُوا بَلَىٰ وَرَبِّنَا^ج

They will say: Verily,²⁰⁹⁹ by our lord.

قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

He will say: Then taste the punishment for what you denied!

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ^ط

31. They have lost who repudiate the meeting with God.

حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً

When²¹⁰⁰ the Hour has come upon them unexpectedly

2096. 6:28 [1]. Arabic: *bal*. See note to 2:88.

2097. 6:30 [2]. Arabic: *alaysa*. See Article XVI.

2098. 6:30 [2]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi i.*).

2099. 6:30 [3]. Arabic: *balā*. See note to 2:81.

2100. 6:31 [2]. Arabic: *ḥattā idhā*. See 3:152.

قَالُوا يُحَسِّرُنَا عَلَى مَا فَرَّطْنَا فِيهَا

They will say: O our regret that we neglected it!

وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ^ج

And they will bear their burdens upon their backs.

أَلَا سَاءَ مَا يَزُرُونَ

In truth:²¹⁰¹ evil is what they will bear.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ^ط

32. And the life of this world is only play and diversion.

وَلِلْآخِرَةِ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ^ق

And the abode of the hereafter is better for those of prudent fear.²¹⁰²

أَفَلَا تَعْقِلُونَ

Will you then not²¹⁰³ use reason!

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ^ط

33. We knew that it grieves thee what they say.

فَإِنَّهُمْ لَا يُكَذِّبُونَكَ

And they reject not thee

وَلَكِنَّ الظَّالِمِينَ بَيَّاتٍ اللَّهُ يَجْحَدُونَ

But the wrongdoers²¹⁰⁴ reject the proofs²¹⁰⁵ of God.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ

34. And messengers were rejected before thee.

2101. 6:31 [5]. Arabic: *alā*. See note to 2:12.

2102. 6:32 [2]. See note to 2:2.

2103. 6:32 [3]. Arabic: *afalā*. See Article XVI.

2104. 6:33 [3]. Arabic: *ẓālimūn*. See 2:229.

2105. 6:33 [3]. Arabic: *āyāt*. See Article X.

فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ
نَصْرُنَا ۚ

And they were patient in that in which they were denied and suffered imposition²¹⁰⁶ until our help came to them.

وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۚ

And there is none to change²¹⁰⁷ the words of God.

وَلَقَدْ جَاءَكَ مِنْ نَبَائِ الْمُرْسَلِينَ

And there has come to thee some of the report of the emissaries.

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ

35. And if their evasion be hard for thee:

فَإِنْ أَسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ

If thou art able to seek a tunnel in the earth or a stairway in the sky

أَوْ سُلَّمًا فِي السَّمَاءِ

فَتَأْتِيَهُمْ بَأْيَةٌ ۚ

Then bring thou to them a proof!²¹⁰⁸

وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ ۚ

And had God willed he could have gathered them together to the guidance

فَلَا تَكُنْ مِنَ الْجَاهِلِينَ

So be thou not among the ignorant.

﴿ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۚ

36. There but respond those who hear.

2106. 6:34 [2]. Arabic: *'dh-y*. See Article XII.

2107. 6:34 [3]. Lit.: *there is no changer for*.

2108. 6:35 [3]. Arabic: *āya*. See Article X.

وَالْمُوتَىٰ يَبْعَثُهُمُ اللَّهُ

And the dead, God raises them

ثُمَّ إِلَيْهِ يُرْجَعُونَ

Then to him are they returned.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ۚ

37. And they say: Oh that a proof²¹⁰⁹ had but²¹¹⁰ been sent down upon him from his lord!

قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً

Say thou: God is able to send down a proof.²¹¹¹

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

But most of them know not.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ

38. And there is no creature in the earth

وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ

Nor bird flying on its wings

إِلَّا أُمَّةٌ أَمْثَالُكُمْ ۚ

Save are communities the like of you

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ

(We have not neglected anything in the law)²¹¹²

ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

Then to their lord are they gathered.

2109. 6:37 [1]. Arabic: *āya*. See Article X.2110. 6:37 [1]. Arabic: *lawlā*. See Article XVI.2111. 6:37 [2]. Arabic: *āya*. See Article X.2112. 6:38 [4]. Arabic: *al kitāb*. See Article XI.ii.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي
الْظُّلُمَاتِ

39. And those who repudiate our proofs²¹¹³ are deaf and dumb in darkness.²¹¹⁴

مَنْ يَشَاءِ اللَّهُ يُضِلِّهِ

Whom God wills, he leads astray.

وَمَنْ يَشَاءِ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ

And whom he wills, he sets on a straight path.

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ
أَتَتْكُمْ السَّاعَةُ

40. Say thou: Have you considered: if the punishment of God come upon you or the Hour come upon you

أَغَيْرَ اللَّهِ تَدْعُونَ

Would you then call to other than God

إِنْ كُنْتُمْ صَادِقِينَ

If you be truthful?²¹¹⁵

بَلْ إِيَّاهُ تَدْعُونَ

41. The truth is:²¹¹⁶ it is to him you would call

فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ

And he would remove that for which you called to him if he should will

وَتَنْسَوْنَ مَا تُشْرِكُونَ

And you would forget that²¹¹⁷ to which you ascribe a partnership.²¹¹⁸

2113. 6:39 [1]. Arabic: *āyāt*. See Article X.

2114. 6:39 [1]. Lit.: *darknesses*.

2115. 6:40 [3]. See grammar note at 2:91.

2116. 6:41 [1]. Arabic: *bal*. See note to 2:88.

2117. 6:41 [3]. Such as idols of any kind, vain imaginations and invented religion.

2118. 6:41 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

- وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ
فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ
لَعَلَّهُمْ يَتَضَرَّعُونَ
فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا
وَلَكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ
مَا كَانُوا يَعْمَلُونَ
فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ
فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ
حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُم بَغْتَةً
فَإِذَا هُمْ مُبْلِسُونَ
فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا
42. And we sent to communities before thee

Then we took them with affliction and
adversity

That they might become humble.

43. Oh that when our disaster came upon them
they had but²¹¹⁹ grown humble!

But their hearts hardened and the *shayṭān*
made what they did fair to them.

44. And when they had forgotten that whereof they
had been reminded

Then we opened upon them the gates of all
things.

When²¹²⁰ they had exulted in what they were
given we took them unawares

And then were they dumbfounded.

45. And cut off was the root²¹²¹ of the people who
did wrong.

2119. 6:43 [1]. Arabic: *lawlā*. See Article XVI.2120. 6:44 [3]. Arabic: *ḥattā idhā*. See 3:152.2121. 6:45 [1]. An expression meaning *utterly cut off or destroyed*. Occurs at 6:45, 7:72, 8:7, 15:66.

وَالْحَمْدُ لِلَّهِ

And praise belongs to God

رَبِّ الْعَالَمِينَ

The Lord of All Mankind.

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ

46. Say thou: Have you considered: if God should take away your hearing and your sight and seal your hearts

وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ

مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ^ق

Who is the god save God who would restore it to you?

أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ

See thou how we expound the proofs²¹²² to them.

ثُمَّ هُمْ يَصْدِفُونَ

Then turn they away.

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً

47. Say thou: Have you considered: if the punishment of God should come to you unexpectedly or with warning²¹²³

أَوْ جَهْرَةً

هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ

Would there be destroyed save the wrongdoing²¹²⁴ people?وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ^ط

48. And we send the emissaries only as bearers of glad tidings and warners

2122. 6:46 [3]. Arabic: *āyāt*. See Article X.2123. 6:47 [1]. Lit.: *openly* or *publicly*.2124. 6:47 [2]. Arabic: *ẓālimūn*. See 2:229.

- فَمَنْ ءَامَنَ وَأَصْلَحَ
Then whoso believes and does right:
- فَلَا خَوْفٌ عَلَيْهِمْ
They need not fear
- وَلَا هُمْ يَحْزَنُونَ
Nor will they regret.
- وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا
49. And those who repudiate our proofs,²¹²⁵ the
كَانُوا يَفْسُقُونَ
punishment will touch them because they were
wantonly perfidious.²¹²⁶
- قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ
50. Say thou: I say not to you: I possess the
وَلَا أَعْلَمُ الْغَيْبِ
treasuries of God
Nor: I know the unseen.²¹²⁷
- وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ
Nor do I say not to you: I am an angel.
- إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ
I follow only what I am instructed.²¹²⁸
- قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
Say thou: Are the blind and the seeing equal?

2125. 6:49 [1]. Arabic: *āyāt*. See Article X.

2126. 6:49 [1]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

2127. 6:50 [2]. The addressee of the Qur'an is a very different character to that depicted in the *ḥadīth* attributed to Muḥammad. This later character had a great deal to say about the unseen, including detailed prognostications regarding the end of the world.

2128. 6:50 [4]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *that which is instructed to me*.

أَفَلَا تَتَفَكَّرُونَ

Will you then not²¹²⁹ take thought!وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ
رَبِّهِمْ ۖ51. And warn thou thereby those who fear that
they will be gathered to their lord

لَيْسَ لَهُمْ مِّنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ

(They have no ally nor intercessor besides²¹³⁰
him)

لَعَلَّهُمْ يَتَّقُونَ

That they might be in prudent fear.²¹³¹وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ
وَالْعَصِيِّ يُرِيدُونَ وَجْهَهُ ۖ52. And repel thou not those who call to their lord
morning and evening seeking his countenance

مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ

(Not upon thee is anything of their account

وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ

And nothing of thy account is upon them)

فَتَطْرُدْهُمْ

For thou shouldst repel them

فَتَكُونَ مِنَ الظَّالِمِينَ

And be of the wrongdoers.²¹³²2129. 6:50 [6]. Arabic: *afalā*. See Article XVI.2130. 6:51 [2]. Arabic: *min dūni*. See 2:23.

2131. 6:51 [3]. See note to 2:2.

2132. 6:52 [5]. Arabic: *ẓālimūn*. See 2:229.

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ

53. And thus we subject some of them to means of denial by others²¹³³

لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا

That they might say: Are these they whom God favours among us?

أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ

Does then God not²¹³⁴ best know the grateful?

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا

54. And when there come to thee those who believe in²¹³⁵ our proofs:²¹³⁶

فَقُلْ سَلَامٌ عَلَيْكُمْ

Say thou: Peace be unto you!

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ

Your lord has decreed upon himself mercy that whoso of you did evil through ignorance

عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ

ثُمَّ تَابَ مِنْ بَعْدِهِ

Then turned in repentance after that

وَأَصْلَحَ

And did right:

فَإِنَّهُ غَفُورٌ رَحِيمٌ

He is forgiving, merciful.

2133. 6:53 [1]. See note on *fitnah* to 2:102.

2134. 6:53 [3]. Arabic: *alaysa*. See Article XVI.

2135. 6:54 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

2136. 6:54 [1]. Arabic: *āyat*. See Article X.

- وَكَذَلِكَ نَفْصِّلُ الْآيَاتِ 55. And thus²¹³⁷ we set out and detail²¹³⁸ the proofs.²¹³⁹
- وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ And that the way of the evildoers might be made manifest:
- قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ 56. Say thou: I am forbidden to serve those to whom you call besides²¹⁴⁰ God.
- قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ Say thou: I follow not your vain desires²¹⁴¹
- قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ Then had I gone astray and not been among the rightly guided.
- قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ 57. Say thou: I am upon clear evidence from my lord and you repudiate it.
- مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ 2142. I have not that which you seek to hasten.²¹⁴²

2137. 6:55 [1]. Arabic: *kaḥḥālika* – *thus, like this*. The meaning of this verse is typically misunderstood – or simply not understood – by the Traditionalist, who considers the text either myopically, through the prism of his preferred literature, or not at all. However, the broader context – should we consider that – screams at us what is meant. In the preceding fifty-five verses we have met the imperative ‘Say thou’ a total of 17 times; by way of comparison, *al baqarah* – the longest chapter in the Qur’an – contains 18 instances of this imperative in total. The present chapter contains a total 44 instances of ‘Say thou’ – more imperatives to the messenger to speak than any other, and by a considerable margin. Surely, then, the meaning of this clause at 6:55 is that God sets out and details the proofs ‘thus’ by means of a series of imperatives comprising ‘Say thou’. Hence, the next clause points ahead to the following instances where ‘Say thou’ is present by means of which ‘the way of the evildoers might be made manifest’. The remainder of the chapter (interspersed with pertinent asides, narratives, summaries and law) represents a collection of set statements and preaching methodologies by means of which the messenger – and we, the believers, by extension – can expose the way of the evildoers.

2138. 6:55 [1]. Arabic: *faṣṣala* – *to set out (present in a logical order, categorise) and to make plain or detail*.

2139. 6:55 [1]. Arabic: *āyāt*. See Article X.

2140. 6:56 [1]. Arabic: *min dūni*. See 2:23.

2141. 6:56 [2]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

2142. 6:57 [2]. I.e. any knowledge of the Hour or power over it.

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

Judgment is only for God.

يُقْصُّ الْحَقَّ

He relates the truth²¹⁴³

وَهُوَ خَيْرُ الْفَصِلِينَ

And he is the best to decide.²¹⁴⁴

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ

58. Say thou: Had I what you seek to hasten the matter would have been concluded between me and you.

لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ

وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ

And God knows best the wrongdoers.²¹⁴⁵

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ

59. And with him are the keys of the unseen.

لَا يَعْلَمُهَا إِلَّا هُوَ

And none knows them save he.

وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ

And he knows what is in the land and the sea.

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا

And no leaf falls save he knows it.

وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ

And there is not a grain in the darkness of the earth

2143. 6:57 [4]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

2144. 6:57 [5]. Lit.: *best of deciders*.

2145. 6:58 [2]. Arabic: *ẓālimūn*. See 2:229.

وَلَا رَطْبٌ وَلَا يَابِسٌ

And nothing moist or dry

إِلَّا فِي كِتَابٍ مُبِينٍ

Save is in a clear decree.²¹⁴⁶

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا

60. And he it is who takes²¹⁴⁷ you at night and knows what you earn by day.

جَرَحْتُم بِالنَّهَارِ

تُمْ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى

Then he raises you up therein that there be fulfilled a named term.

تُمْ إِلَيْهِ مَرْجِعُكُمْ

Then to him is your return.

تُمْ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Then will he inform you of what you did.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

61. And he is the Conqueror over his servants.

وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً

And he sends guardians over you.

حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ

[When²¹⁴⁸ death has come to one of you

تَوَفَّاهُ رُسُلُنَا

Our messengers²¹⁴⁹ will take him2146. 6:59 [7]. Arabic: *kitāb*. See Article XI.iii.2147. 6:60 [1]. Arabic: *tawaffā*. This form V verb is used throughout to mean *to take* in the sense of *to take at death* – sleep itself being a form of death.2148. 6:61 [3]. Arabic: *hattā idhā*. See 3:152.

2149. 6:61 [4]. I.e. the angels of death.

وَهُمْ لَا يُفَرِّطُونَ

And they fail²¹⁵⁰ not

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقَّ ۚ

62. Then will they be sent back to God their benefactor, the Truth.²¹⁵¹

أَلَا لَهُ الْحُكْمُ

In truth:²¹⁵² judgment is his.

وَهُوَ أَسْرَعُ الْحُسِيِّنِ

And he is the swiftest of account-takers.)

قُلْ مَنْ يُجِيبُكُمْ مِّنْ ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ

63. Say thou: Who delivers you from the darkness²¹⁵³ of the land and the sea?

تَدْعُوْهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنْجَيْنَا مِنْ

You call to him humbly and in secret: If he delivers us from this we will be among the grateful.

هَذِهِ لَنَكُوْنَنَّ مِنَ الشَّاكِرِيْنَ

قُلِ اللَّهُ يُجِيبُكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ

64. Say thou: God delivers you from this and every sort of²¹⁵⁴ ordeal

ثُمَّ أَنْتُمْ تُشْرِكُوْنَ

Then ascribe you a partnership.²¹⁵⁵2150. 6:61 [5]. Or *neglect*.2151. 6:62 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).2152. 6:62 [2]. Arabic: *alā*. See note to 2:12.2153. 6:63 [1]. Lit.: *darknesses*.2154. 6:64 [1]. Arabic: *min kulli*. See 2:164.2155. 6:64 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ
عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتَ أَرْجُلِكُمْ

65. Say thou: He is the one able to send punishment upon you from above you or from beneath your feet²¹⁵⁶

أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ
بَعْضٍ ۚ

Or to confound you through sects and make some of you taste the might of others.

أَنْظِرْ كَيْفَ نَصَرَفُ الْآيَاتِ

(See thou how we expound the proofs²¹⁵⁷

لَعَلَّهُمْ يَفْقَهُونَ

That they might understand.

وَكَذَّبَ بِهِ قَوْمُكَ

66. And thy people repudiated it

وَهُوَ الْحَقُّ ۚ

But it is the truth.)²¹⁵⁸

قُلْ لَّسْتُ عَلَيْكُمْ بِوَكِيلٍ

Say thou: I am not a guardian over you.

لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ

67. Every report has a place²¹⁵⁹

وَسَوْفَ تَعْلَمُونَ

And you will come to know.

2156. 6:65 [1]. I.e. from any direction.

2157. 6:65 [3]. Arabic: *āyāt*. See Article X.

2158. 6:66 [2]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

2159. 6:67 [1]. I.e. each message will reach those to whom it is sent and who are able to grasp it; also, its substance will come to pass.

- وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا
فَاعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ
غَيْرِهِ ۚ
- وَأَمَّا يُنْسِينَكَ الشَّيْطَانُ
- فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ
- وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِّنْ
شَيْءٍ وَلَكِنْ ذِكْرٌ لِّعَلَّهُمْ يَتَّقُونَ
- وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا
وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا
68. And when thou seest those who jest²¹⁶⁰
concerning our proofs:²¹⁶¹
- Turn thou away from them until they jest on a
subject²¹⁶² other than it.
- And if the *shayṭān* should cause thee to forget
- Then sit thou not after the reminder with the
wrongdoing²¹⁶³ people.
69. And not upon those of prudent fear²¹⁶⁴ is any
account for them in anything but a reminder²¹⁶⁵
- That they might be in prudent fear.²¹⁶⁶
70. And leave thou those who take their
doctrine²¹⁶⁷ as play and diversion and whom
the life of this world has deceived.

2160. 6:68 [1]. Lit.: *plunge in*. This verb is treated thusly by most translators.

2161. 6:68 [1]. Arabic: *āyāt*. See Article X.

2162. 6:68 [2]. Arabic: *ḥadīth* – *story; account; narrative, statement*. Here: *subject* fits the English context better.

2163. 6:68 [4]. Arabic: *ẓālimūn*. See 2:229.

2164. 6:69 [1]. See note to 2:2.

2165. 6:69 [1]. The responsibility of those who are in prudent fear of God regarding the heedless is to remind, and nothing more.

2166. 6:69 [2]. See note to 2:2.

2167. 6:70 [1]. Arabic: *dīn*. See Article VII.

وَذَكِّرْ بِهِ ۚ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ

And remind thou with it²¹⁶⁸ lest a soul be
debarred²¹⁶⁹ for what it has earned.

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ

It has not besides²¹⁷⁰ God ally or intercessor.

وَإِنْ تَعْدِلْ كُلَّ عَدْلٍ لَا يُؤْخَذَ مِنْهَا^ط

And though²¹⁷¹ it offer in compensation every
equivalence it will not be accepted from it.

أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا^ط

These are they who are debarred for what they
earn.

لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا

They have a scalding liquid and a painful
punishment because of what they denied.

كَانُوا يَكْفُرُونَ

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا

71. Say thou: Shall we call rather than²¹⁷² to God to
what neither profits us nor harms us

يَضُرُّنَا

وَنُرْدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهَ

And be turned back on our heels after God has
guided us

2168. 6:70 [2]. I.e. the Qur'an – and, perhaps, more specifically the series of 'Say thous' found here (see 6:55).

2169. 6:70 [2]. Arabic: *absala*. The active voice of this form IV verb is said to mean *to consign to destruction*. However, its root meaning is *to debar, to prevent*. I take the value *to consign to destruction* to be a later explanation of the sense in which it is used in the Qur'an and assume that this later explanation itself found its way into the lexicons. Since *absala* appears only twice, both times in this verse – a context where this later explanation also makes sense – it is understandable why the process occurred. However, I prefer to stay with the actual rather than the inferred meaning no matter how reasonable and justified the latter is in this case. There is no other instance of any word from the *b-s-l* root.

2170. 6:70 [3]. Arabic: *min dūni*. See 2:23.

2171. 6:70 [4]. Lit.: *if*.

2172. 6:71 [1]. Arabic: *min dūni*. See 2:23.

كَالَّذِي أُسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ

Like one whom the *shayṭāns* seduce in the earth, lost in confusion?

حَيْرَانَ

لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أُنْتَبَاهُ

He has companions inviting him to guidance:²¹⁷³
Come thou to us!

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ

Say thou: The guidance of God, that is guidance

وَأْمَرْنَا لِيُسَلِّمَ لِرَبِّ الْعَالَمِينَ

And we have been commanded to submit to the Lord of All Mankind

وَأَنْ أَقِيمُوا الصَّلَاةَ

72. And to uphold the duty²¹⁷⁴

وَاتَّقَوْهُ

And be in prudent fear²¹⁷⁵ of him.

وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ

And he it is to whom you will be gathered.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

73. And he it is who created the heavens and the earth aright.²¹⁷⁶

بِالْحَقِّ

وَيَوْمَ يَقُولُ كُنْ

And the day he says: Be thou!

2173. 6:71 [4]. Or 'guidance'.

2174. 6:72 [1]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

2175. 6:72 [2]. See note to 2:2.

2176. 6:73 [1]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi* ii.).

فَيَكُونُ ۚ

Then it is.

قَوْلُهُ الْحَقُّ ۚ

His speech is the truth.²¹⁷⁷

وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّورِ ۚ

And to him belongs the dominion the day the trumpet is blown

عَلِمَ الْغَيْبِ وَالشَّهَادَةِ ۚ

The knower of the unseen and the seen

وَهُوَ الْحَكِيمُ الْخَبِيرُ

And he is the Wise, the Aware.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ اتَّخِذْ

74. And when Ibrāhīm said to his father Āzar:²¹⁷⁸
Hast thou taken things fashioned²¹⁷⁹ as gods?²¹⁸⁰

أَصْنَامًا ءِالِهَةً ۖ

إِنِّي أَرُكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ

I see thee and thy people in obvious error.²¹⁸¹

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ

75. And thus²¹⁸² we showed Ibrāhīm the kingdom
of the heavens and the earth

وَالْأَرْضِ

2177. 6:73 [4]. Arabic: *al haqq*. See Article XIX (al haqq i.).2178. 6:74 [1]. Arabic: *Āzar*. Called Terah in the Jewish Bible.2179. 6:74 [1]. Arabic: (sg.) *ṣanam*, (pl.) *aṣnām*. Commonly translated *image* or *idol*; while not overtly incorrect, it misses the core sense which is something *fashioned, shaped* or *pictured* (that is: *created*).

2180. 6:74 [1]. This is the first stage in awakening: questioning the status quo.

2181. 6:74 [2]. This is the second stage in awakening: understanding the emptiness of idolatry.

2182. 6:75 [1]. I.e. because Ibrāhīm was already moving sincerely in the direction of truth.

وَلِيَكُونَ مِنَ الْمُؤَقِنِينَ

And that he might be of those who are certain.²¹⁸³فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا^ط

76. Then when the night covered him he saw a star.

قَالَ هَذَا رَبِّي^ط

He said: This is my lord.

فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ آلَ أَفْلِينَ

Then when it passed²¹⁸⁴ he said: I love not those that pass.²¹⁸⁵فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي^ط77. Then when he saw the moon emerge²¹⁸⁶ he said: This is my lord.

فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي

Then when it passed²¹⁸⁷ he said: If my lord guide me not I will be of the people who stray.²¹⁸⁸

لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي

78. Then when he saw the sun emerge²¹⁸⁹ he said: This is my lord, this is greater!²¹⁹⁰هَذَا أَكْبَرُ^ط2183. 6:75 [2]. Arabic: *yaqina*. See note to 2:4.2184. 6:76 [3]. Arabic: *afala* – to pass, become absent, hidden or concealed.2185. 6:76 [3]. Arabic: *afala* – to pass, become absent, hidden or concealed.2186. 6:77 [1]. Arabic: *bazagha* – to emerge, to come forth (of sun, moon, a tooth, blood, etc.).2187. 6:77 [2]. Arabic: *afala* – to pass, become absent, hidden or concealed.2188. 6:77 [2]. Arabic: *al dālūn*. See note to 3:90. This usage recalls the word rendered *error* at 6:74.2189. 6:78 [1]. Arabic: *bazagha* – to emerge, to come forth (of sun, moon, a tooth, blood, etc.).2190. 6:78 [1]. Arabic: *akbar*. Nowhere is God described as *akbar* in the Qur'an. Despite that fact, those whom we call Muslims endlessly proclaim him to be so.

فَلَمَّا أَفَلَتْ قَالَ يُقَوْمُ إِنِّي بَرِيءٌ مِّمَّا
تُشْرِكُونَ

Then when it passed²¹⁹¹ he said: O my people: I am innocent of that to which you ascribe a partnership.²¹⁹²

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمُوتِ
وَالْأَرْضِ

79. I set my face towards him who made the heavens and the earth

حَنِيفًا

Inclining to truth²¹⁹³

وَمَا أَنَا مِنَ الْمُشْرِكِينَ

And I am not of the idolaters.²¹⁹⁴

وَحَاجَّهُ قَوْمُهُ

80. And his people disputed with him.

قَالَ أَتَحْجُونَنِي فِي اللَّهِ

He said: Dispute you with me concerning God?

وَقَدْ هَدَانِي

But he has guided me²¹⁹⁵

2191. 6:78 [2]. Arabic: *afala* – to pass, become absent, hidden or concealed.

2192. 6:78 [2]. **Qur'anic usage:** *sh-r-k*. At 6:74 we have Ibrāhīm's rejection of what his people themselves made as objects of worship. At 6:75 God shows Ibrāhīm his creation; by recognising its transient nature (6:76-78), Ibrāhīm understands that creation, too, is not God. In summary, anything made – whether the fruit of our hands, our imaginations, or found in creation – is not God. See Article VIII.

2193. 6:79 [2]. Arabic: *hanif* – inclining to a right state or tendency; spurning falsehood. See note to 2:130.

2194. 6:79 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2195. 6:80 [3]. An obvious point, but one which needs to be made forcefully, is that Ibrāhīm was *guided*. But he was not a Christian or a Jew. And he was certainly not a Muslim in anything close to the sense in which that term is used today.

وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ
رَبِّي شَيْئًا^{٢١٩٦}

And I fear not that to which you ascribe a partnership,²¹⁹⁶ save that my lord should will anything.

وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا^{٢١٩٧}

My lord encompasses all things in knowledge.

أَفَلَا تَتَذَكَّرُونَ^{٢١٩٨}

Will you then not²¹⁹⁷ take heed!

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ^{٢١٩٩}

81. And how could I fear that to which you ascribe a partnership²¹⁹⁸

وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ
يُنْزَلْ بِهِ عَلَيْكُمْ سُلْطَانًا^{٢٢٠٠}

When you fear not that you ascribe a partnership²¹⁹⁹ with God to that for which he has not sent down upon you a warrant?

فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ^{٢٢٠١} إِنْ كُنْتُمْ
تَعْلَمُونَ

Then which of the two factions has more right²²⁰⁰ to security, if you know?

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ^{٢٢٠٢}
أُولَئِكَ لَهُمُ الْأَمْنُ^{٢٢٠٣}

82. Those who heed warning²²⁰¹ and have not clothed their faith in injustice:

They have security

2196. 6:80 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2197. 6:80 [6]. Arabic: *afalā*. See Article XVI.

2198. 6:81 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2199. 6:81 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2200. 6:81 [3]. Arabic: *aḥaqq-*. See Article XIX.

2201. 6:82 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَهُمْ مُّهْتَدُونَ

And they are rightly guided.

وَتِلْكَ حُجَّتُنَا

83. And that²²⁰² is our argument.²²⁰³

ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۚ

We gave it to Ibrāhīm against his people.

نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ ۚ

We raise in degree²²⁰⁴ whom we will.

إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

Thy lord is wise, knowing.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ

84. And we gave him Ishāq and Ya'qūb.

كُلًّا هَدَيْنَا ۚ

Each we guided.

وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ

And Nūḥ did we guide before.

وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ

And of his progeny Dāwūd and Sulaymān and Ayyūb²²⁰⁵ and Yūsuf²²⁰⁶ and Mūsā and Hārūn

وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ

وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

(And thus we reward the doers of good)²²⁰⁷

2202. 6:83 [1]. I.e. that argument which Ibrāhīm has used above against his people.

2203. 6:83 [1]. Arabic: *hujja* – argument (as in justification or claim in court or elsewhere).2204. 6:83 [3]. Lit.: *degrees*.

2205. 6:84 [4]. Typically identified with Old Testament Job.

2206. 6:84 [4]. Typically identified with Old Testament Joseph.

2207. 6:84 [5]. I.e. by raising them in degree.

- وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ^ط 85. And Zakariyyā and Yahyā²²⁰⁸ and 'Isā²²⁰⁹ and Ilyās²²¹⁰
(Each was of the righteous)
- كُلٌّ مِّنَ الصَّالِحِينَ
- وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا^ط 86. And Ismā'īl and Al-Yasa'²²¹¹ and Yūnus²²¹² and Lūṭ.²²¹³
And each did we prefer above all mankind
- وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ
- وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ^ط 87. And among their fathers and their progeny and their brethren.
And we chose them and guided them to a straight path.
- وَأَجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ
- ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ 88. That is the guidance of God wherewith he guides whom he wills of his servants.
عِبَادِهِ^ج
- وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ
- And had they²²¹⁴ ascribed a partnership,²²¹⁵ what they did would have been vain for them.

2208. 6:85 [1]. Typically identified with John but see note to 3:39 and Articles XVIII and XXI.

2209. 6:85 [1]. See Articles XVIII and XXI.

2210. 6:85 [1]. Typically identified with Old Testament Elijah.

2211. 6:86 [1] Typically identified with Old Testament Elisha.

2212. 6:86 [1]. Typically identified with Old Testament Jonah.

2213. 6:86 [1] Typically identified with Old Testament Lot.

2214. 6:88 [2]. The righteous men and prophets just mentioned.

2215. 6:88 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

أُولَئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ
وَالنَّبُوَّةَ

89. Those are they whom we²²¹⁶ gave the law²²¹⁷ and judgment and prophethood.

فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ

And if these²²¹⁸ deny them:²²¹⁹

فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ

We have entrusted them to a people who did not deny them.

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ

90. Those are they whom God guided

فَبِهِدَاهِهِمْ أَقْتَدِهٖ

So follow thou²²²⁰ their guidance.

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا

Say thou: I ask of you no reward for it.

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

It is only a reminder to all mankind.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ

91. And they measure not God with the measure due him²²²¹ when they say: God has not sent down upon a mortal anything.

اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ

2216. 6:89 [1]. Arabic: *alladhīna ātaynāhum al kitāb*. See Article XI.x.

2217. 6:89 [1]. Arabic: *al kitāb*. See Article XI.ii.

2218. 6:89 [2]. Indicating perhaps those to whom Muḥammad was preaching.

2219. 6:89 [2]. I.e. the law, judgment and prophethood.

2220. 6:90 [2]. Arabic: *qadā*. The form VIII of this verb means: *to imitate, be guided by, follow, emulate*.

2221. 6:91 [1]. Arabic: *ḥaqqā*. See Article XIX (*ḥaqq*- v.).

قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ

Say thou: Who sent down the law²²²² which
Mūsā brought as a light and guidance for men?

مُوسَى نُورًا وَهُدًى لِلنَّاسِ

تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا

(You make it parchments which you show.

وَتُخْفُونَ كَثِيرًا

And you hide much.

وَعَلَّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ

And you were taught what you knew not, you
or your fathers.)

قُلِ اللَّهُ

Say thou: God.

ثُمَّ ذَرِهِمْ فِي خَوَاضِعِهِمْ يَلْعَبُونَ

Then leave thou them playing in their jests.²²²³

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ

92. And this is a decree²²²⁴ we sent down

مُبَارَكٌ

One blessed²²²⁵

مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ

Confirming what is within its scope²²²⁶

وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا

And that thou warn the mother of cities²²²⁷ and
those around her.

2222. 6:91 [2]. Arabic: *al kitāb*. See Article XI.ii.

2223. 6:91 [7]. Lit.: *plunging in*. This word is treated thusly by most translators.

2224. 6:92 [1]. Arabic: *kitāb*. See Article XI.iii.

2225. 6:92 [1]. Arabic: *kitābun anzalnāhu mubārakun*. See Article XI.vii.

2226. 6:92 [3]. Lit: *between its hands*. I.e. that which it treats of or concerns itself with. See note to 2:66.

2227. 6:92 [4]. Taken by the Traditionalist – on the basis of no genuine historical data – to be the place known today as Makkah. No

وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ^ط

And those who believe in²²²⁸ the hereafter
believe in²²²⁹ it

وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

And they keep to their duty.²²³⁰

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ

93. And who is more unjust than he who invents a
lie about God or says: I am instructed²²³¹

قَالَ أَوْحَى إِلَيَّ

وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ

When he is not instructed²²³² in anything

وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ^ط

And who says: I will send down the like of what
God sent down?

وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ

And if thou couldst see when the
wrongdoers²²³³ are in the throes of death and
the angels stretching out their hands:

وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ

أَخْرِجُوا أَنْفُسَكُمُ^ط

Bring forth your souls

objective data exists to suggest that Makkah was a great trading centre or place of pilgrimage at any time prior to 900 CE. Cases can be advanced for both the Petra thesis and the Arabia Felix thesis, however. See Article XVIII.

2228. 6:92 [5]. See note to 58:4 for Qur'anic usage of *to believe in*.

2229. 6:92 [5]. See note to 58:4 for Qur'anic usage of *to believe in*.

2230. 6:92 [6]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172). In the present context it indicates, surely, the duty to reason with and warn those in the society in which one lives using the Qur'anic arguments listed in this chapter; see note to 6:55.

2231. 6:93 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

2232. 6:93 [2]. Arabic: *waḥī* and *awḥā*. See 3:44.

2233. 6:93 [4]. Arabic: *zālimūn*. See 2:229.

الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ

This day your reward²²³⁴ is humiliating punishment

بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ

Because you ascribed to God other than the truth²²³⁵

وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

And scorned his proofs!²²³⁶

وَلَقَدْ جِئْتُمُونَا فُرْدَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ
مَرَّةٍ

94. And you have come to us alone as we created you the first time

وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ

And you have left all that we conferred upon you behind you.²²³⁷

وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ
أَنَّهُمْ فِيكُمْ شُرَكَاءَ

And we see not with you your intercessors which you claimed were among you as partners.²²³⁸

لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ
تَزْعُمُونَ

Cut off between you and strayed from you is what you claimed.

﴿٦﴾ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ

95. God splits the seed and the kernel.

2234. 6:93 [6]. Lit.: *you are rewarded*.

2235. 6:93 [7]. Arabic: *al haqq*. See Article XIX (al haqq i.).

2236. 6:93 [8]. Arabic: *āyāt*. See Article X.

2237. 6:94 [2]. Lit.: *behind your backs*.

2238. 6:94 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ
مِنَ الْحَيِّ

He brings forth the living from the dead and is the bringer-forth of the dead from the living.

ذَٰلِكُمُ ٱللَّهُ

That is God:

فَإِنِّي تُؤَفَّكُونَ

(How then are you deluded?)

فَالِقُ ٱلْإِصْبَاحِ

96. The cleaver of daybreak.

وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ
حُسْبَانًا

And he appointed the night as rest and the sun and the moon as reckoning.

ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ

That is the determining of the Mighty, the Knowing.

وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ

97. And he it is who made for you the stars

لِتَهْتَدُوا بِهَا فِى ظُلُمَاتِ ٱلْبَرِّ وَٱلْبَحْرِ

That you might be rightly guided thereby in the darkness²²³⁹ of the land and the sea.

قَدْ فَصَّلْنَا ٱلْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

We have set out and detailed²²⁴⁰ the proofs²²⁴¹ for people who know.

2239. 6:97 [2]. Lit.: *darknesses*.

2240. 6:97 [3]. Arabic: *faṣṣala* – to set out (present in a logical order, categorise) and to make plain or detail.

2241. 6:97 [3]. Arabic: *āyāt*. See Article X.

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ

98. And he it is who brought you into being from one soul

فَمُسْتَقَرٍّ وَمُسْتَوْدَعٍ^{٢٢٤٢}

Then a place and a repository.

قَدْ فَصَّلْنَا آلَاءَنَا لِقَوْمٍ يُفْقَهُونَ

And we have set out and detailed²²⁴² the proofs²²⁴³ for people who understand.

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً

99. And he it is who sent down water from the sky

فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ

And we brought forth thereby the growth²²⁴⁴ of all things.

فَأَخْرَجْنَا مِنْهُ خَضِرًا

And we brought forth from it greenery

نُخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا

Bringing forth from it grain mounted upon itself

وَمِنَ النَّخْلِ

And from the date-palm

مِّن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ

From its pollen, bunches of dates within reach

وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ

And gardens of grapes and olives and pomegranates, alike and not alike.

مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ^{٢٢٤٤}

2242. 6:98 [3]. Arabic: *faṣṣala* – to set out (present in a logical order, categorise) and to make plain or detail.

2243. 6:98 [3]. Arabic: *āyāt*. See Article X.

2244. 6:99 [2]. Arabic: *nabāt* – growth; vegetation, organic or plant growth.

أَنْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۚ

Look upon the fruit thereof when it bears fruit and ripens.

إِنَّ فِي ذَلِكَُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

In that are proofs²²⁴⁵ for people who believe.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ

100. And they make for God partners²²⁴⁶ of the *jinn*

وَخَلَقَهُمْ ۖ

When he created them.

وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۚ

And they ascribe to him sons and daughters without knowledge.²²⁴⁷

سُبْحَنَهُ ۚ

Glory²²⁴⁸ be unto him!

وَتَعَالَىٰ عَمَّا يُصِفُونَ

And exalted is he above what they describe!

بَدِيعُ السَّمُوتِ وَالْأَرْضِ ۚ

101. The originator of the heavens and the earth:²²⁴⁹

أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ ۖ

How can there be for him a son when there has not been for him a consort?

وَخَلَقَ كُلَّ شَيْءٍ ۖ

And he created all things.

2245. 6:99 [9]. Arabic: *āyāt*. See Article X.

2246. 6:100 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2247. 6:100 [3]. This is the Qur'anic basis for my suspicion that some mystical (i.e. highly subjective, 'experiential') forms of Trinitarian Christianity (as well as other fundamentally polytheistic religions) are *jinn*-based.

2248. 6:100 [4]. Arabic: *s-b-h*. See 2:32.

2249. 6:101 [1]. Cf. 2:116.

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

And he knows all things.

ذَٰلِكُمُ ٱللَّهُ

102. That is God

رَبُّكُمْ

Your lord.

لَا إِلَهَ إِلَّا هُوَ

There is no god save he²²⁵⁰

خَلِقُ كُلِّ شَيْءٍ

Creator of all things.

فَاعْبُدُوهُ

So serve him.

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

And he is guardian over all things.

لَّا تُدْرِكُهُ ٱلْأَبْصَارُ

103. Vision comprehends him not

وَهُوَ يُدْرِكُ ٱلْأَبْصَارَ

But he comprehends vision.

وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ

He is the Subtle, the Aware.

قَدْ جَاءَكُمْ بِصَآئِرٍ مِّن رَّبِّكُمْ

104. Means of insight²²⁵¹ have come to you from your lord.

2250. 6:102 [3]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

2251. 6:104 [1]. Arabic: *baṣā'ir* – that which gives insight, perception, enlightenment.

فَمَنْ أَبْصَرَ

And whoso sees:

فَلِنَفْسِهِ^ط

It is for his soul.

وَمَنْ عَمِيَ

And whoso is blind:

فَعَلَيْهَا^ج

It is against it.

وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

And I am not a custodian over you.

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ

105. And thus we expound the proofs²²⁵²

وَلِيَقُولُوا دَرَسْتَ

Both²²⁵³ that they might say: Thou hast studied

وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

And that we might make it plain²²⁵⁴ for people who know.اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ^ط106. Follow thou what thou art instructed²²⁵⁵ from thy lord.لَا إِلَهَ إِلَّا هُوَ^طThere is no god save he.²²⁵⁶2252. 6:105 [1]. Arabic: *āyāt*. See Article X.2253. 6:105 [2]. Lit.: *And*.2254. 6:105 [3]. Arabic: *bayyana*. See 2:69.2255. 6:106 [1]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *that which is instructed to thee*.

2256. 6:106 [2]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

And turn thou away from the idolaters.²²⁵⁷

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا^ن

107. And had God so willed they would have not ascribed a partnership.²²⁵⁸

وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا^ط

And we have not made thee a custodian over them.

وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

And thou art not a guardian over them.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ

108. And revile not those to whom they call besides²²⁵⁹ God lest they revile God in enmity without knowledge.

فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ^ظ

كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ

Thus to every community do we make fair their doings²²⁶⁰

ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ

Then to their lord is their return.

فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

And he will inform them of what they did.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ لَئِنْ جَاءَتْهُمْ

109. And they swore by God their strongest oaths that if a proof²²⁶¹ came to them they would believe in²²⁶² it.

آيَةٌ لِّيُؤْمِنَنَّ^ح بِهَا

2257. 6:106 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.
2258. 6:107 [1]. Arabic: *sh-r-k*. See 6:79 and Article VIII.
2259. 6:108 [1]. Arabic: *min dūni*. See 2:23.
2260. 6:108 [2]. Lit.: *deed*.
2261. 6:109 [1]. Arabic: *āya*. See Article X.
2262. 6:109 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

قُلْ إِنَّمَا أَلْءَايَتُ عِنْدَ اللَّهِ ^ط

Say thou: The proofs²²⁶³ are but with God

وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ

And what will make you realise that it is they
when they come?

لَا يُؤْمِنُونَ

They do not believe²²⁶⁴

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا
بِهِ ^ط أَوَّلَ مَرَّةٍ

110. So we will turn away their hearts and their
sight as they believed not in²²⁶⁵ it to begin
with.²²⁶⁶

وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

And leave thou them wandering blindly in their
inordinacy.²²⁶⁷

وَلَوْ أَنَّا نَزَّلْنَاهُ إِلَيْهِمُ الْمَلَائِكَةُ

111. And were we to send down to them the angels

وَكَلَّمَهُمُ الْمَوْتَى

And the dead to speak to them

وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا

And we to gather everything unto them face to
face

مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ

They would not believe save if God should will

وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

But most of them are ignorant.

2263. 6:109 [2]. Arabic: *āyāt*. See Article X.

2264. 6:109 [4]. Arabic: *lā yu'minūn*. Qur'anic usage implies: (are those) lost in darkness. See 2:6 and Article II.ii.

2265. 6:110 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

2266. 6:110 [1]. Lit.: *the first time*. Cf. 6:124-125.

2267. 6:110 [2]. See 2:15.

- وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا
شَيْطِينَ الْإِنْسِ وَالْجِنِّ ۚ
يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرَفَ الْقَوْلِ
غُرُورًا ۚ
وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ
فَذَرُهُمْ وَمَا يَفْتَرُونَ
وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ
بِآلِ آخِرَةٍ وَلِيَرْضَوْهُ
وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ
أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا
112. And thus we appoint for every prophet an enemy²²⁶⁸
Shayṭāns of men and *jinn*
Instructing²²⁶⁹ one another in the decoration of speech by deception²²⁷⁰
(And had thy lord willed they would not do it
So leave thou them and what they fabricate)
113. And that the hearts of those who believe not in²²⁷¹ the hereafter might incline thereto and be pleased therewith
And that they might gain what they will gain.²²⁷²
114. Is it other than God I should seek as judge?²²⁷³

2268. 6:112 [1]. See 25:31.

2269. 6:112 [3]. Arabic: *wahī* and *awḥā*. See 3:44.

2270. 6:112 [3]. Muḥammad was a prophet. Naturally, what is indicated in this verse applied to him as well; the way in which this manifested itself will be obvious to the objective investigator.

2271. 6:113 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

2272. 6:113 [2]. I.e. punishment.

2273. 6:114 [1]. I.e. other than what God gave in the form of revelation, such as isms and religions and mythologies created by men.

وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۚ

And he it is who sent down to you the law²²⁷⁴
set out and detailed.²²⁷⁵

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ

And those whom we gave the law²²⁷⁶ know that
it is sent down from thy lord aright²²⁷⁷

مِّن رَّبِّكَ بِالْحَقِّ ۚ

فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

So be thou not of those who doubt.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ

115. And perfected are the words of thy lord in truth
and justice.

لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ

There is none to change his words.²²⁷⁸

وَهُوَ السَّمِيعُ الْعَلِيمُ

And he is the Hearing, the Knowing.

وَإِنْ تَطِيعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ

116. And if thou obey most of those on the earth
they will lead thee far from the path of God.

عَن سَبِيلِ اللَّهِ ۚ

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ

They follow only assumption.

وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

And they tell only lies.²²⁷⁹

2274. 6:114 [2]. Arabic: *al kitāb*. See Article XI.ii.

2275. 6:114 [2]. Arabic: *faṣṣala* – to set out (that is, present in a logical order, categorise) and to make plain or detail.

2276. 6:114 [3]. Arabic: *al kitāb*. See Article XI.ii.

2277. 6:114 [3]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi ii.).

2278. 6:115 [2]. The Traditionalist, who makes much of assigning great virtue and scrupulosity to the compilers (I would say *inventors*) of *ḥadīth*, would do well to consider this statement. This formula connects this verse with 18:27.

2279. 6:116 [3]. Traditionalist Muslims typically assert – on the basis of their extraneous literature – that God will never allow the

117. إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ^ط
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ
 Thy lord, he knows best who strays from his way.
 And he knows best the rightly guided.
118. فَكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ^ط مُؤْمِنِينَ
 So eat of that over which the name of God has been remembered if you believe in²²⁸⁰ his proofs.²²⁸¹
119. وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ
 And why should you not eat of that over which the name of God has been remembered
- وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرُّرْتُمْ^ط إِلَيْهِ
 When he has set out and detailed²²⁸² to you what is forbidden you save that you be compelled thereto?
- وَإِنَّ كَثِيرًا لِّيُضِلُّونَ بِأَهْوَاءِهِمْ^ط بِغَيْرِ عِلْمٍ^ط
 (And many are led astray by their vain desires²²⁸³ without knowledge.²²⁸⁴
- إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ
 Thy lord, he is best aware of the transgressors.

majority of Muslims to go astray; that if they stay with what most of their co-religionists think, say and do, they will be rightly guided.

2280. 6:118 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

2281. 6:118 [1]. Arabic: *āyāt*. See Article X.

2282. 6:119 [2]. Arabic: *faṣṣala* – *to set out* (that is, *present in a logical order, categorise*) and *to make plain or detail*.

2283. 6:119 [3]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

2284. 6:119 [3]. This description includes the actions of the Traditionalist. He is not satisfied with the clear dietary laws in the Qur'an and has a plethora of additional and complicated rules he seeks to make binding upon himself and others.

- وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ²²⁸⁵ 120. And leave the outwardness of falsehood²²⁸⁵ and the inwardness thereof.
- إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ Those who earn falsehood²²⁸⁶ will be rewarded with what they have acquired.)
- وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ 121. And eat not of that over which the name of God has not been remembered²²⁸⁷
- وَأِنَّهُ لَفِسْقٌ²²⁸⁸ And it is wanton perfidy.²²⁸⁸
- وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ 122. And the *shayṭāns* instruct²²⁸⁹ their allies to dispute with you
- لِيُجْدِلُوكُمْ²²⁹⁰
- وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ And if you obey them, you are idolaters.²²⁹⁰
- أَوْ مَن كَانَ مَيِّتًا فَأَخْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا 122. Is one who was dead and whom we gave life and for whom we appointed a light wherein he walks among men
- يَمْشِي بِهِ فِي النَّاسِ

2285. 6:120 [1]. Arabic: *‘-th-m*. See Article XIII.i.

2286. 6:120 [2]. Arabic: *‘-th-m*. See Article XIII.i.

2287. 6:121 [1]. We are to mention the name of God over what we eat; it is not complicated.

2288. 6:121 [2]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

2289. 6:121 [3]. Arabic: *wahī* and *awḥā*. See 3:44.

2290. 6:121 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ
مِّنْهَا^ج

Like one in darkness²²⁹¹ from which he cannot go out?

كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ

Thus is made fair to those who spurn guidance while claiming virtue²²⁹² what they do.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرَ
مُجْرِمِيهَا

123. And thus appoint we in every city its greatest evildoers

لِيَمْكُرُوا فِيهَا^ط

That they should scheme therein.

وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ

And they scheme only against themselves

وَمَا يَشْعُرُونَ

And they perceive not.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى
نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ^{هـ}

124. And when a proof²²⁹³ comes to them they say: We will not believe until we be given what was given the messengers of God.²²⁹⁴

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ^ظ

God knows best where he places his message.

2291. 6:122 [2]. Lit.: *darknesses*.

2292. 6:122 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

2293. 6:124 [1]. Arabic: *āya*. See Article X.

2294. 6:124 [1]. I.e. they expect God to deliver his message personally to them before they will listen.

سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ
وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ

There will befall those who are evildoers
humiliation before God and severe punishment
for what they schemed.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ
لِلْإِسْلَامِ ط

125. And whom God wills to guide, he expands his
breast towards submission.²²⁹⁵

وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا
حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ج

And whom he wills to lead astray, he makes his
breast constricted, distressed – as if he were
ascending into the sky.

كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ
لَا يُؤْمِنُونَ

Thus does God appoint abomination for those
who do not believe.²²⁹⁶

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ط

126. And this is the path of thy lord, one straight.

قَدْ فَصَّلْنَا آلَاءِنَا لِقَوْمٍ يَذَّكَّرُونَ

We have set out and detailed²²⁹⁷ the proofs²²⁹⁸
for people who take heed.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ ط

127. They have the abode of peace with their lord.

وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ

And he is their ally because of what they did.

2295. 6:125 [1]. Arabic: *al islām*. This is an abstract noun and means *yielding* or *submission* (to God). See 3:18-19 and notes.

2296. 6:125 [3]. Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See 2:6 and Article II.ii.

2297. 6:126 [2]. Arabic: *faṣṣala* – *to set out* (that is, *present in a logical order, categorise*) and *to make plain* or *detail*.

2298. 6:126 [2]. Arabic: *āyāt*. See Article X.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا

128. And the day he gathers them all together:

يُمَعِّشَرُ الْجِنَّ قَدْ اسْتَكْثَرْتُمْ مِّنَ الْإِنْسِ^ط

O congregation of *jinn*: you have taken many among mankind.

وَقَالَ أَوْلِيَاؤُهُمْ مِّنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ

And their allies among men will say: Our lord: we benefited one another

بَعْضُنَا بِبَعْضٍ

وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا

But we reached our term which thou deferredst for us.

قَالَ النَّارُ مَثْوَاكُمْ

He will say: The fire is your dwelling

حُلَدَيْنَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ^ط

You abiding eternally therein save that God should will.

إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

Thy lord is wise, knowing.

وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا

129. And thus we make the wrongdoers²²⁹⁹ allies of one another by what they have earned.

كَانُوا يَكْسِبُونَ

يُمَعِّشَرُ الْجِنَّ وَالْإِنْسِ

130. O congregation of *jinn* and men:

2299. 6:129 [1]. Arabic: *ẓālimūn*. See 2:229.

أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ
ءَايَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا

Came there not to you messengers from among
you narrating to you my proofs²³⁰⁰ and warning
you of the meeting of this your day?

قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا

They will say: We bear witness against
ourselves.

وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا

And the life of this world deceived them.

وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

And they will bear witness against themselves
that they were those who spurn guidance while
claiming virtue.²³⁰¹

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْقُرَىٰ
بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ

131. That is because thy lord destroyed not the
cities in injustice while their people were
unaware.

وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا

132. And for all are degrees for what they did.

وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ

And thy lord is not unmindful of what they do.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ

133. And thy lord is the Free from Need, the
Possessor of Mercy.

2300. 6:130 [2]. Arabic: *āyāt*. See Article X.

2301. 6:130 [5]. Arabic: *(al) kāfirūn*. Typically rendered *(the) unbelievers*. See 2:19 and Article II.iii.

إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ
مَا يَشَاءُ

If he wills he will remove you and appoint to
succeed after you whom he wills

كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ

As he brought you into being from the progeny
of other people.

إِنَّ مَا تُوعَدُونَ لَآتٍ^ط

134. That which you are promised is coming

وَمَا أَنْتُمْ بِمُعْجِزِينَ

And you cannot escape.

قُلْ يَقَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ

135. Say thou: O my people: work according to your
power.²³⁰²

إِنِّي عَامِلٌ^ط

I am working.

فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عُقْبَةُ الدَّارِ^ط

And you will come to know for which of us is
the ultimate abode.

إِنَّهُمْ لَا يُفْلِحُ الظَّالِمُونَ

The wrongdoers²³⁰³ are not successful.

وَجَعَلُوا لِلَّهِ

136. And they make for God

مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا

Of what he sows²³⁰⁴ of tilth and cattle a portion:

2302. 6:135 [1]. In modern English parlance: *do your worst*.

2303. 6:135 [4]. Arabic: *ẓālimūn*. See 2:229.

2304. 6:136 [2]. Arabic: *dhara'a*. Lit.: *to sow (many or different things); to seed*.

فَقَالُوا هَذَا لِلَّهِ

They say: This is for God

بِرَّعْمِهِمْ

(According to their claim)

وَهَذَا لِشُرَكَائِنَا^طAnd this is for our partners.²³⁰⁵

فَمَا كَانَ لِشُرَكَائِهِمْ

And what is for their partners:²³⁰⁶فَلَا يَصِلُ إِلَى اللَّهِ^ط

It does not reach God.

وَمَا كَانَ لِلَّهِ

And what is for God:

فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ^طIt reaches their partners.²³⁰⁷

سَاءَ مَا يَحْكُمُونَ

Evil is what they judge.

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ

137. And thus do their partners²³⁰⁸ make fair to many among the idolaters²³⁰⁹ the killing of their childrenأَوْلَادِهِمْ شُرَكَائِهِمْ^ط2305. 6:136 [5]. Arabic: *sh-r-k*. See 6:78 and Article VIII.2306. 6:136 [6]. Arabic: *sh-r-k*. See 6:78 and Article VIII.2307. 6:136 [9]. Arabic: *sh-r-k*. See 6:78 and Article VIII.2308. 6:137 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personae) and all fiction-based belief systems, including most of what today passes for religion.2309. 6:137 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

لِيُرْدُوهُمْ

That they might bring them to ruin

وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ^طAnd obfuscate their doctrine²³¹⁰ for them.وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ^ط

And had God willed they would not do it.

فَذَرُهُمْ وَمَا يَفْتَرُونَ

So leave thou them and what they fabricate.

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرَّتْ حِجْرٌ لَا

138. And they say: These cattle and tilth are taboo,
none is to eat them save whom we will

يَطْعُمُهَا إِلَّا مَنْ نَّشَاءُ

بِرَّعْمِهِمْ

(According to their claim)

وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا

And cattle whose backs are made unlawful²³¹¹

وَأَنْعَامٌ لَا يَذْكُرُونَ أَسْمَ اللَّهِ عَلَيْهَا

And cattle over which they remember not the
name of Godأَفْتَرَاءً عَلَيْهِ^ج

As an invention against him.

سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ

He will requite them for what they invented.

2310. 6:137 [3]. Arabic: *dīn*. See Article VII.

2311. 6:138 [3]. I.e. which should not be ridden.

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ
لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا^ج

139. And they say: That which is in the bellies of such cattle is exclusively for our males and forbidden our wives

وَإِنْ يَكُنْ مَيِّتَةً

And if it be dead:

فَهُمْ فِيهِ شُرَكَاءُ^ج

They are all²³¹² partners²³¹³ therein.²³¹⁴

سَيَجْزِيهِمْ وَصْفُهُمْ^ج

He will requite them for their description.

إِنَّهُ حَكِيمٌ عَلِيمٌ

He is wise, knowing.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ
عِلْمٍ

140. They have lost, those who foolishly kill their children without knowledge

وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَىٰ اللَّهِ^ج

And make unlawful what God provided them, as an invention about God.²³¹⁵

قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ

They have gone astray and are not rightly guided.

﴿وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ﴾

141. And he it was who brought into being gardens

2312. 6:139 [3]. Grammar: this is understood by the masculine personal pronoun denoting in the context both males and females, which I signal in English here by the use of *all*.

2313. 6:139 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2314. 6:139 [3]. The point remains pertinent to this day: we are to ignore those who create spurious dogmas and ascribe religious significance to them. Such people abound in every age.

2315. 6:140 [2]. Verses 6:136-140 perfectly describe the activities of the religionist: he creates complicated, spurious rules and ascribes them to God.

مَعْرُوشَتٌ وَغَيْرَ مَعْرُوشَتٍ

Trellised and untrellised

وَالنَّخْلَ

And the date-palms

وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ

And crops diverse in its food

وَالزَّيْتُونَ

And the olive

وَالرُّمَانَ

And the pomegranate

مُتَشَبِّهًا وَغَيْرَ مُتَشَبِّهٍ

Alike and not alike.²³¹⁶

كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ

Eat of the fruit thereof when it bears fruit

وَعَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ

And render its due²³¹⁷ on the day of its harvest.

وَلَا تُسْرِفُوا

And commit not excess.

إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

God loves not the committers of excess.

2316. 6:141 [7]. God has created a multitude of variations within each type of fruit and crop. One implication, surely, is that there are many good ways of doing things. This flies in the face of the idea popular among many religionists – and certainly favoured by the Traditionalist – which is that there is only one correct way of doing things.

2317. 6:141 [9]. Arabic: *ḥaqqā*. See Article XIX (ḥaqq- v.). We are to give what we can afford of everything we earn. There is no such thing as a fixed tithe (cf. the Traditionalist's concept of *zakāt*; see Article IV).

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا^ج142. And of the cattle for burden and for skin²³¹⁸كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوتِ
الشَّيْطَانِ^جEat of what God has provided you and follow
not the footsteps of the *shayṭān*.

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

He is an open enemy to you.

ثَمَنِيَّةَ أَزْوَاجٍ^ط مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ
الْمَعْزِ اثْنَيْنِ^ظ143. Eight pairs: of sheep two and of goats two—²³¹⁹

قُلْ ءَالَذَكَرَيْنِ حَرَّمَ أَمْ الْأُنثَيْنِ

Say thou: Has he forbidden the two males or
the two females?أَمَّا أَشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيْنِ^طIf²³²⁰ what the wombs of the two females
contain:²³²¹

نَبِّؤْنِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ

Inform me with knowledge if you be
truthful.²³²²

2318. 6:142 [1]. Arabic: *farsh*. This word occurs only once and is said by the Traditionalist to mean *slaughter*. The root meanings are *carpet, furnishing, mat, bedding and to spread*, and the root is used in this range of meanings at 2:22, 51:48, 55:54, 56:34. I accept that *farsh* has come to have the meaning the Traditionalist today ascribes to it. However, I think it is a case of language adapting to doctrine. My instinct always is to stay with what has a genuine basis in Qur'anic usage. This being the case, I think what is referred to here is the skin which is laid flat upon the ground. Quite obviously, slaughter is a necessary step in the process, but I do not believe it to be the primary meaning.

2319. 6:143 [1]. Instances where speech either trails off or is clipped through interruption are found at 2:138, 3:73, 6:143, 6:144, 10:22, 12:94, 22:17, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11. Here the clear function is to illustrate the continued efforts of those who invent lies and ascribe them to God to insinuate their fabrications into the narrative. Such, naturally, continues to be the case today. The chapter as a whole serves as a template and outline on how best to bear the message of the Qur'an to the world, what to expect in such a case, and how rightly to regard various responses. Here we have the archetypal religionist with his invented foolishness which he insinuates into the business of serving God. The right response – as modelled here – is to call him out on his claims by means of questions, thus forcing him to admit that he personally has no knowledge of such things and leading him to the right conclusion.

2320. 6:143 [3]. Arabic: *am*. See note to 21:21.

2321. 6:143 [3]. I.e. if this is the claim.

2322. 6:143 [4]. See grammar note at 2:91.

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ^{٢٣٢٣}

144. And of camels two and of oxen two—²³²³

قُلْ ءَاذَكَرَيْنِ حَرَّمَ أَمْ الْإُنثَيْنِ

Say thou: Has he forbidden the two males or the two females?

أَمْآ أَشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْإُنثَيْنِ^{٢٣٢٤}

If²³²⁴ what the wombs of the two females contain:²³²⁵

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمُ اللَّهُ بِهَٰذَا

Or if²³²⁶ you were witnesses when God enjoined this upon you.²³²⁷

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا

Then who is more unjust than he who invents a lie about God that he might lead people astray without knowledge?

لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ^{٢٣٢٨}

God guides not the wrongdoing²³²⁸ people.

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا

145. Say thou: I find not in what I am instructed²³²⁹ anything made unlawful to one who would eat it²³³⁰ save it be carrion

عَلَىٰ طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً

أَوْ دَمًا مَّسْفُوحًا

Or blood poured forth

2323. 6:144 [1]. Instances where speech either trails off or is clipped through interruption are found at 2:138, 3:73, 6:143, 6:144, 10:22, 12:94, 22:17, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11. See note above on the same point.

2324. 6:144 [3]. Arabic: *am*. See note to 21:21.

2325. 6:144 [3]. I.e. if this is the claim.

2326. 6:144 [4]. Arabic: *am*. See note to 21:21.

2327. 6:144 [4]. I.e. if this is the claim.

2328. 6:144 [6]. Arabic: *ẓālimūn*. See 2:229.

2329. 6:145 [1]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *that which is instructed to me*.

2330. 6:145 [1]. Lit.: *to an eater that he should eat[...]*

أَوْ لَحْمَ خِنزِيرٍ

Or the flesh of swine:

فَإِنَّهُ رِجْسٌ

(And it is abomination)

أَوْ فِسْقًا أَهْلًا لِغَيْرِ اللَّهِ بِهِ ۚ

Or a wanton perfidy²³³¹ dedicated to other than God.

فَمَنْ أَضْطُرُّ غَيْرَ بَاغٍ وَلَا عَادٍ

But whoso is forced, neither desiring nor transgressing:

فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ

Thy lord is forgiving, merciful.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ ۖ

146. And unto those who hold to Judaism²³³² we made unlawful every animal with a claw

وَمِنَ الْبَقَرِ وَالْأَنْعَامِ حَرَّمْنَا عَلَيْهِمْ

And of ox and sheep we made unlawful to them the fat thereof

شُحُومَهُمَا

إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا

Save what their backs carry

أَوْ الْحَوَايَا

Or the entrails

أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ

Or what is mixed with bone.

2331. 6:145 [5]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

2332. 6:146 [1]. Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily by race. Article XV.i.

ذَلِكَ جَزَيْنَهُمْ بِبَغْيِهِمْ^{٢٣٣٣}

That we rewarded them for their sectarian zealotry.²³³³

وَأَنَا لَصَادِقُونَ

And we are truthful.

فَإِنْ كَذَّبُوكَ

147. And if they reject thee:

فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَسِعَتْ

Say thou: Your lord is a lord of vast mercy

وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

But not repelled is his wrath from the evildoing people.

سَيَقُولُ الَّذِينَ أَشْرَكُوا

148. Those who ascribe a partnership²³³⁴ will say:

لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا

Had God so willed we would not have ascribed a partnership²³³⁵

وَلَا ءَابَاؤُنَا

Nor would our fathers

وَلَا حَرَمْنَا مِنْ شَيْءٍ

Nor would we have made anything unlawful.

كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى

(Thus did those who were before them reject until they tasted our might.)

ذَاقُوا بَأْسَنَا^{٢٣٣٥}

2333. 6:146 [6]. Arabic: *baghy*. See 2:90 and Article XIV.

2334. 6:148 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2335. 6:148 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ

Say thou: Have you any knowledge?

فَتُخْرِجُوهُ لَنَا

Then bring it forth for us.

إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ

You follow only assumption.

وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ

And you tell only lies.

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِغَةُ

149. Say thou: Then to God belongs the conclusive²³³⁶ argument:²³³⁷

فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

Had he willed he would have guided you all together.

قُلْ هَلُمَّ شُهَدَاءَكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ

150. Say thou: Bring your witnesses who bear witness that God made this unlawful.

اللَّهُ حَرَّمَ هَذَا

فَإِنْ شَهِدُوا

Then if they bear witness

فَلَا تَشْهَدْ مَعَهُمْ

Then bear thou not witness with them.

2336. 6:149 [1]. Lit.: *far-reaching, reaching (the end)*.

2337. 6:149 [1]. Arabic: *hujja* – *argument* (as in *justification* or *claim* in court or elsewhere). I.e. God accepts the conclusion advanced by those who ascribe a partnership; namely, that had he willed they would not have done such things as they did – ergo: they themselves admit that they were not guided.

وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا

And follow thou not the vain desires²³³⁸ of those who repudiate our proofs²³³⁹

وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ
يَعْدِلُونَ

And those who believe not in²³⁴⁰ the hereafter and ascribe equals to their lord.

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ

151. Say thou: Come, I will recite to you what your lord has made unlawful for you:

أَلَّا تُشْرِكُوا بِهِ شَيْئًا

That you ascribe a partnership²³⁴¹ with him to anything

وَبِالْوَالِدَيْنِ إِحْسَانًا

(While towards parents good conduct)

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقَ

And kill not your children out of poverty

نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ

(We will provide for you and for them)

وَلَا تَقْرَبُوا الْفَوَاحِشَ

And approach not sexual immoralities²³⁴²

مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

(Whether open or concealed)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ

And kill not the soul which God has made unlawful

2338. 6:150 [4]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

2339. 6:150 [4]. Arabic: *āyāt*. See Article X.

2340. 6:150 [5]. See note to 58:4 for Qur'anic usage of *to believe in*.

2341. 6:151 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2342. 6:151 [6]. Arabic: *fāhishat*, *fahshā'*. See Article XIII.iii.

إِلَّا بِالْحَقِّ^جSave aright.²³⁴³

ذَلِكُمْ وَصَّاكُم بِهِ

That he enjoined upon you

لَعَلَّكُمْ تَعْقِلُونَ

That you might use reason.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ

152. And approach not the property of the fatherless²³⁴⁴

إِلَّا بِالتَّتِي هِيَ أَحْسَنُ

(Save with what is better)

حَتَّى يَبْلُغَ أَشُدَّهُ^ط

Until he reach his maturity.

وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ^طAnd fulfil the measure and the balance with equity²³⁴⁵لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا^ط

(We task not any soul save to its capacity)

وَإِذَا قُلْتُمْ فَاعْدِلُوا

And when you speak be just

وَلَوْ كَانَ ذَا قُرْبَى^ط(Though he be a relative)²³⁴⁶

2343. 6:151 [9]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi* ii.). I.e. save in accordance with proper principles of law.

2344. 6:152 [1]. Arabic: *yatāmā*. See 4:2.

2345. 6:152 [4]. See 3:18.

2346. 6:152 [7]. This formula is found at 5:106, 6:152, 35:18.

وَبِعَهْدِ اللَّهِ أَوْفُوا۟

And the pledge of God²³⁴⁷ fulfil.

ذٰلِكُمْ وَصَّكُمۡ بِهِۦ

That he commanded you

لَعَلَّكُمْ تَذَكَّرُونَ

That you might take heed.

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا

153. And this is my straight path²³⁴⁸

فَاتَّبِعُوهُ

So follow it.

وَلَا تَتَّبِعُوا۟ السُّبُلَ

And follow not other ways²³⁴⁹

فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ

For then will you be parted from his way.

ذٰلِكُمْ وَصَّكُمۡ بِهِۦ

That he commanded you

لَعَلَّكُمْ تَتَّقُونَ

That you might be in prudent fear.²³⁵⁰

ثُمَّ ءَاتَيْنَا مُوسَى الْكِتَابَ

154. Then gave we to Mūsā the law²³⁵¹2347. 6:152 [8]. I take this to be a reference *al fātiḥah* in the first instance. See note to 2:27.2348. 6:153 [1]. This is what Traditionalist Muslims are asking God to guide them to each of the almost 10 trillion times a year they repeat *al fātiḥah*.2349. 6:153 [3]. Lit.: *follow not ways*.

2350. 6:153 [6]. See note to 2:2.

2351. 6:154 [1]. Arabic: *al kitāb*. See Article XI.ii.

تَمَامًا عَلَى الَّذِي أَحْسَنَ

Complete²³⁵² for him who does good

وَتَفْصِيلًا لِّكُلِّ شَيْءٍ

And an explanation of everything

وَهُدًى وَرَحْمَةً

And guidance and mercy

لَعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ

That they might believe in²³⁵³ the meeting with their lord.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ

155. And this²³⁵⁴ is a decree²³⁵⁵ we sent down²³⁵⁶

مُبَارَكٌ

One blessed

فَاتَّبِعُوهُ وَاتَّقُوا

So follow it and be in prudent fear²³⁵⁷

لَعَلَّكُمْ تُرْحَمُونَ

That you might obtain mercy

أَنْ تَقُولُوا

156. Lest you say:

2352. 6:154 [2]. Today, the Karaites are a sect among the Jews which holds to the Torah alone and has no pre-existing dependence upon later writings or the priestly class. The Quranite position is functionally the same vis-à-vis the Qur'an.

2353. 6:154 [5]. See note to 58:4 for Qur'anic usage of *to believe in*.

2354. 6:155 [1]. I.e. what has just been given at 6:151-153.

2355. 6:155 [1]. Arabic: *kitāb*. See Article XI.iii.

2356. 6:155 [1]. Arabic: *kitābun anzalnāhu mubārakun*. See Article XI.vii.

2357. 6:155 [3]. See note to 2:2.

إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا
وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَفِيلِينَ

The law²³⁵⁸ was but sent down upon two groups²³⁵⁹ before us – and if we be of their learning unaware[...] ²³⁶⁰

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا
أَهْدَى مِنْهُمْ

157. Or you say: Had there been sent down upon us the law²³⁶¹ we would have been better guided than they.

فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ

And there has come to you clear evidence from your lord

وَهُدًى وَرَحْمَةً

And guidance and mercy.

فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ
وَصَدَفَ عَنْهَا

Then who is more unjust than he who repudiates the proofs²³⁶² of God and turns away from them?

سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ
الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ

We will reward those who turn away from our proofs²³⁶³ with an evil punishment because they turned away.

2358. 6:156 [2]. Arabic: *al kitāb*. See Article XI.ii.

2359. 6:156 [2]. Elsewhere rendered *numbers*, I have had to use a synonym under the influence of *two*.

2360. 6:156 [2]. Sc. *then how can we be blameworthy?*

2361. 6:157 [1]. Arabic: *al kitāb*. See Article XI.ii.

2362. 6:157 [4]. Arabic: *āyāt*. See Article X.

2363. 6:157 [5]. Arabic: *āyāt*. See Article X.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ
يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ ۚ

158. Await they save that the angels should come to them, or thy lord should come, or there come some of the proofs²³⁶⁴ of thy lord?

يَوْمَ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ

The day there come some of the proofs²³⁶⁵ of thy lord

لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ
قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۗ

The faith of a soul will benefit it nothing which has not believed before nor by its faith earned good.

قُلْ أَنْتَظِرُوا

Say thou: Wait.

إِنَّا مُنْتَظِرُونَ

We are waiting.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا

159. Those who divide their doctrine²³⁶⁶ and are sects:

لَسْتُ مِنْهُمْ فِي شَيْءٍ

Thou art not of them in anything.

إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ

Their affair is but with God.

ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ

Then will he inform them of what they did.

2364. 6:158 [1]. Arabic: *āyāt*. See Article X.

2365. 6:158 [2]. Arabic: *āyāt*. See Article X.

2366. 6:159 [1]. Arabic: *dīn*. See Article VII.

- مَنْ جَاءَ بِالْحَسَنَةِ 160. Whoso brings a good deed:
- فَلَهُ عَشْرُ أَمْثَالِهَا ط He has tenfold the like thereof.
- وَمَنْ جَاءَ بِالسَّيِّئَةِ And whoso brings evil:²³⁶⁷
- فَلَا يُجْزَى إِلَّا مِثْلَهَا He is not rewarded save with the like thereof.
- وَهُمْ لَا يُظْلَمُونَ And they will not be wronged.
- قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ 161. Say thou: As for me, my lord has guided me to a straight path
- دِينًا قِيمًا A right doctrine²³⁶⁸
- مِلَّةَ إِبْرَاهِيمَ The creed of Ibrāhīm
- حَنِيفًا ح Inclining to truth.²³⁶⁹
- وَمَا كَانَ مِنَ الْمُشْرِكِينَ And he was not of the idolaters.²³⁷⁰

2367. 6:160 [3]. Arabic: *sayyi'ah*. See Article XIII.ix.

2368. 6:161 [2]. Arabic: *dīn*. See Article VII.

2369. 6:161 [4]. Arabic: *ḥanīf* – *inclining to a right state or tendency; spurning falsehood*. See note to 2:130.

2370. 6:161 [5]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ

162. Say thou: My duty²³⁷¹ and my penance and my living and my dying are for God

رَبِّ الْعَالَمِينَ

The Lord of All Mankind.

لَا شَرِيكَ لَهُ^ط

163. He has no partner²³⁷²

وَبِذَلِكَ أُمِرْتُ

And that am I commanded.

وَأَنَا أَوَّلُ الْمُسْلِمِينَ

And I am the first of the submitted.²³⁷³

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ
شَيْءٍ^ج

164. Say thou: Is it other than God I should desire as lord when he is lord of all things?

وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا^{هـ}

And every soul earns not save for itself

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى^ج

Nor bears there any bearer the burden of another.

ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ

Then to your lord is your return:

2371. 6:162 [1]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

2372. 6:163 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2373. 6:163 [3]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.

فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

He will inform you of that wherein you differ.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ

165. And he it is who made you successors of the earth and exalted some of you above others in degree²³⁷⁴

بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ

لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ

That he might try you by what he gave you.

إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ

Thy lord is swift in retribution.

وَأِنَّهُ لَغَفُورٌ رَحِيمٌ

And he is forgiving, merciful.

2374. 6:165 [1]. Lit.: *degrees*.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,²³⁷⁵ the Merciful.

الْمَصَّ

1. *alif lām mīm ṣād*²³⁷⁶

كِتَابٌ أَنْزَلَ إِلَيْكَ

2. A decree²³⁷⁷ sent down to thee

فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ

(So let there be no distress in thy heart therefrom)

لِتُنذِرَ بِهِ

That thou warn thereby

وَذِكْرَىٰ لِلْمُؤْمِنِينَ

And a reminder to the believers.²³⁷⁸

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ

3. Follow what has been sent down to you from your lord

2375. 7:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

2376. 7:1 [1]. See note to 2:1 and Article XX.

alif lām mīm ṣād:

alif: In the name of God: the Almighty, the Merciful.

Praise belongs to God

The Lord of All Mankind

The Almighty, the Merciful

Master of the Day of Judgment. (1:1-4)

lām: Thee alone will we serve

And from thee alone will we seek help. (1:5)

mīm: Guide thou us to the straight path

The path of those whom thou hast favoured

Not of those who incur wrath

Nor of those who go astray. (1:6-7)

ṣād: Follow what has been sent down to you from your lord

And follow not allies besides him. (7:3)

2377. 7:2 [1]. Arabic: *kitāb*. See Article XI.iii.

2378. 7:2 [4]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ ۖ

And follow not allies besides²³⁷⁹ him.

قَلِيلًا مَّا تَذَكَّرُونَ

Little do you take heed.

وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا

4. And how many a city did we destroy:

فَجَاءَهَا بِأُسْنَا بَيَّتَا

There came upon it our might by night

أَوْ هُمْ قَائِلُونَ

Or while they slept at noonday.

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأُسْنَا إِلَّا

5. And their cry when our might came upon them was only that they said: We were wrongdoers.²³⁸⁰

أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ

6. Then we will question those to whom were sent

وَلَنَسْأَلَنَّ الْمُرْسَلِينَ

And we will question the emissaries.²³⁸¹

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ

7. And we will recount to them with knowledge.

وَمَا كُنَّا غَائِبِينَ

And we were not absent.

2379. 7:3 [2]. Arabic: *min dūni*. See 2:23.

2380. 7:5 [1]. Arabic: *ẓālimūn*. See 2:229.

2381. 7:6 [2]. Or *those sent*.

- وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ^ج 8. And the weighing on that day is the truth.²³⁸²
- فَمَنْ ثَقُلَتْ مَوَازِينُهُ 8. Then whose balance is heavy:
- فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ 8. These are the successful.²³⁸³
- وَمَنْ خَفَّتْ مَوَازِينُهُ 9. And whose balance is light:
- فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا 8. These are they who lose their souls because they wronged our proofs.²³⁸⁴
- بِأَيِّتِنَا يُظْلِمُونَ
- وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ 10. And we have established you in the earth and made for you therein livelihoods
- فِيهَا مَعِيشَ^ظ
- قَلِيلًا مَّا تَشْكُرُونَ Little are you grateful.
- وَلَقَدْ خَلَقْنَاكُمْ 11. And we have created you.
- ثُمَّ صَوَّرْنَاكُمْ Then have we fashioned you.

2382. 7:8 [1]. Arabic: *al haqq*. See Article XIX (al haqq i.).

2383. 7:8 [3]. See 2:5, 3:104, 7:8, 7:158, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

2384. 7:9 [2]. Arabic: *āyāt*. See Article X.

ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

Then said we to the angels: Submit²³⁸⁵ to Ādam.

فَسَجَدُوا إِلَّا إِبْلِيسَ

And they submitted²³⁸⁶ save Iblīs.

لَمْ يَكُنْ مِنَ السَّاجِدِينَ

He was not of those who submit.²³⁸⁷

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ^ط

12. He said: What hinders thee that thou dost not submit²³⁸⁸ when I command thee?

قَالَ أَنَا خَيْرٌ مِّنْهُ

Said he: I am better than he

خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ

Thou createdst me of fire and thou createdst him of clay.

قَالَ فَاهْبِطْ مِنْهَا

13. He said: Get thee down therefrom²³⁸⁹

فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا

It is not for thee to be proud therein.²³⁹⁰

فَاخْرُجْ

Go thou forth

إِنَّكَ مِنَ الصَّاغِرِينَ

Thou art of those brought low.

2385. 7:11 [3]. Arabic: *s-j-d*. See Article VI.

2386. 7:11 [4]. Arabic: *s-j-d*. See Article VI.

2387. 7:11 [5]. Arabic: *s-j-d*. See Article VI.

2388. 7:12 [1]. Arabic: *s-j-d*. See Article VI.

2389. 7:13 [1]. Grammar: the feminine object pronoun indicates *the garden*.

2390. 7:13 [2]. Grammar: the feminine object pronoun indicates *the garden*.

14. قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ Said he: Grant thou me respite until the day they are raised up.
15. قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ He said: Thou art of those granted respite.
16. قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ Said he: Because thou hast sent me astray I will lie in wait for them on thy straight path²³⁹¹
17. ثُمَّ لَأَعَاتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ Then will I come at them from before them
- وَمِنْ خَلْفِهِمْ And from behind them
- وَعَنْ أَيْمَنِهِمْ And from their right hand
- وَعَنْ شَمَائِلِهِمْ^ط And from their left hand.
- وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ And thou wilt not find most of them grateful.
18. قَالَ أَخْرِجْ مِنْهَا مَذْمُومًا مَدْحُورًا^ط He said: Go thou forth therefrom condemned, banished.

2391. 7:16 [1]. He has done an excellent job. Most people who register an interest are given the impression that the 'straight path' comprises a religion which requires that they disavow common sense and follow rules dictated by those who themselves are professionally engaged in deflecting men from God's straight path. See 6:151-153 for God's straight path.

لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ
أَجْمَعِينَ

Whoso follows thee from among them, I will fill
Hell with you all together.²³⁹²

وَيَا أَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

19. And: O Ādam: dwell thou and thy wife of the
garden

فَكُلَا مِنْ حَيْثُ شِئْتُمَا

And eat²³⁹³ in what manner²³⁹⁴ you²³⁹⁵ will.

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ

But approach²³⁹⁶ not this tree

فَتَكُونَا مِنَ الظَّالِمِينَ

For you²³⁹⁷ will be among the wrongdoers.²³⁹⁸

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا

20. The *shayṭān* whispered to them²³⁹⁹ that he
might make manifest to them²⁴⁰⁰ what was
hidden from them²⁴⁰¹ of their²⁴⁰² shame²⁴⁰³

وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا

2392. 7:18 [2]. Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

2393. 7:19 [2]. Grammar: dual. What is clear in the Arabic but lost without labouring the point in English is that Ādam and his wife fell *together*. There is no sense in the Qur'an that Ādam was a victim of his wife's guile. Rather, the Qur'an places the blame ultimately with Ādam (20:120).

2394. 7:19 [2]. Arabic: *min hayṭhu*. See note to 2:149.

2395. 7:19 [2]. Grammar: dual.

2396. 7:19 [3]. Grammar: dual.

2397. 7:19 [4]. Grammar: dual.

2398. 7:19 [4]. Arabic: *ẓālimūn*. See 2:229.

2399. 7:20 [1]. Grammar: dual.

2400. 7:20 [1]. Grammar: dual.

2401. 7:20 [1]. Grammar: dual.

2402. 7:20 [1]. Grammar: dual.

2403. 7:20 [1]. Lit.: *private parts*.

وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ

And said: Your lord forbade you²⁴⁰⁴ this tree
only lest you²⁴⁰⁵ become angels

الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكِينَ

أَوْ تَكُونَا مِنَ الْخَالِدِينَ

Or of those abiding eternally.

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ

21. And he swore to them: I am to you²⁴⁰⁶ a sincere
counsellor.

فَدَلَّاهُمَا بِغُرُورٍ

22. And he led them²⁴⁰⁷ by deception.

فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا

Then when they²⁴⁰⁸ tasted of the tree their
shame²⁴⁰⁹ was made manifest to them²⁴¹⁰

وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ

And they²⁴¹¹ began to draw over them²⁴¹² some
of the leaves of the garden.

وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ

And their lord called to them:²⁴¹³ Did I not
forbid you²⁴¹⁴ that tree?

الشَّجَرَةِ

2404. 7:20 [2]. Grammar: dual.
2405. 7:20 [2]. Grammar: dual.
2406. 7:21 [1]. Grammar: dual.
2407. 7:22 [1]. Grammar: dual.
2408. 7:22 [2]. Grammar: dual.
2409. 7:22 [2]. Lit.: *their private parts*.
2410. 7:22 [2]. Grammar: dual.
2411. 7:22 [3]. Grammar: dual.
2412. 7:22 [3]. Grammar: dual.
2413. 7:22 [4]. Grammar: dual.
2414. 7:22 [4]. Grammar: dual.

وَأَقُلَّ لَكُمْ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ

And did I not say to you²⁴¹⁵ that the *shayṭān* was an open enemy to you?²⁴¹⁶

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا

23. They²⁴¹⁷ said: Our lord: we have wronged our souls

وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ

And if thou forgive us not and have not mercy on us we will be among the losers.

الْخَسِرِينَ

قَالَ أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

24. He said: Get you²⁴¹⁸ down, an enemy to one another.

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

And for you on the earth are place and goods for a time.

قَالَ فِيهَا تَحْيَوْنَ

25. He said: On it will you live

وَفِيهَا تَمُوتُونَ

And on it will you die

وَمِنْهَا تُخْرَجُونَ

And from it will you be brought forth.

يٰۤأَيُّهَا آدَمُ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا يُورِي

26. O children of Ādam: we have sent down upon you raiment to hide your shame²⁴¹⁹ and as adornment.²⁴²⁰

سَوَاءِ تَكُمُ وَرِيشًا

2415. 7:22 [5]. Grammar: dual.

2416. 7:22 [5]. Grammar: dual.

2417. 7:23 [1]. Grammar: dual.

2418. 7:24 [1]. Grammar: there is a shift here to the plural.

2419. 7:26 [1]. Lit.: *private parts*.

2420. 7:26 [1]. Lit.: *plumage, feathers*.

وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

But the raiment of prudent fear,²⁴²¹ that is best.

ذَٰلِكَ مِنْ ءَايَاتِ اللَّهِ

That is among the proofs²⁴²² of God

لَعَلَّهُمْ يَذَّكَّرُونَ

That they might take heed.

يٰۤاَيُّهَا ءَادَمُ لَا يَفْتِنَنَّكَ الشَّيْطٰنُ

27. O children of Ādam: let not the *shayṭān* subject you to means of denial²⁴²³

كَمَا أَخْرَجَ أَبَوَيْكَ مِّنَ الْجَنَّةِ

As he removed your parents²⁴²⁴ from the garden

يَنْزِعُ عَنْهُمَا

Taking away from them²⁴²⁵ their raiment

لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَا

That he might make manifest their²⁴²⁶ shame²⁴²⁷ to them.²⁴²⁸

إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا

He and his kind see you without²⁴²⁹ you seeing them.

تَرَوْنَهُمْ

2421. 7:26 [2]. See note to 2:2.

2422. 7:26 [3]. Arabic: *āyāt*. See Article X.

2423. 7:27 [1]. See note on *fitnah* to 2:102.

2424. 7:27 [2]. Grammar: dual.

2425. 7:27 [3]. Grammar: dual.

2426. 7:27 [4]. Grammar: dual.

2427. 7:27 [4]. Lit.: *private parts*.

2428. 7:27 [4]. Grammar: dual.

2429. 7:27 [5]. Arabic: *min hayṭhu*. See note to 2:149.

إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا
يُؤْمِنُونَ

We made the *shayṭāns* allies of those who do not believe.²⁴³⁰

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا
ءَابَاءَنَا

28. And when they commit sexual immorality²⁴³¹ they say: We found our fathers doing it²⁴³²

وَاللَّهُ أَمَرَنَا بِهَا^ط

And: God enjoined it upon us.²⁴³³

قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ^ط

Say thou: God enjoins not sexual immorality.²⁴³⁴

أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Do you ascribe to God what you know not?

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ^ط

29. Say thou: My lord enjoined equity²⁴³⁵

2430. 7:27 [6]. Arabic: *lā yu'minūn*. Qur'anic usage implies: (are those) lost in darkness. See 2:6 and Article II.ii.

2431. 7:28 [1]. Arabic: *fāḥishat*, *fahshā'*. See Article XIII.iii. Here the subject continues to be *lā yu'minūn*. It is interesting that sexual immorality is mentioned here since the misuse of sex – and the abuse of minors in particular – is an integral part of the practices of those cults which are at the helm of the power matrix today. These practices and the cults which justify them go back millennia and are passed down from generation to generation, typically within family lines.

2432. 7:28 [1]. Lit: upon it. I.e. it is a cultural norm or tradition.

2433. 7:28 [2]. I.e. meaning either *God told us to do it*, or *God made us this way – therefore we have no control over the matter*. Worthy of note is the fact that those who support male sodomy and philandering of any type (which together with marrying the wives of one's father comprise the sins covered by *fāḥishat* or *sexual immorality*) are presented here claiming that their inclinations are either genetic or beyond their control (i.e. that God enjoined them upon them) – a claim the Qur'an refutes. See Article XIII.iii.

2434. 7:28 [3]. Arabic: *fāḥishat*, *fahshā'*. See Article XIII.iii.

2435. 7:29 [1]. See 3:18.

وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ

And that you uphold your countenances²⁴³⁶ at every place of worship²⁴³⁷

وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ

And: Call to him sincere to him in doctrine.²⁴³⁸

كَمَا بَدَأَكُمْ

As he created you

تَعُودُونَ

You are returning.

فَرِيقًا هَدَىٰ

30. Some he guides

وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ

And upon some is misguidance due.²⁴³⁹

إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ

They took the *shayṭāns* as allies instead of²⁴⁴⁰ God and think they are rightly guided.

اللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا زِينَتَكُمْ عِندَ كُلِّ

31. O children of Ādam: take your adornment at every place of worship.²⁴⁴¹

مَسْجِدٍ

2436. 7:29 [2]. Arabic: *wajh* – face, countenance, personality, true self. I take the collocation *to uphold one's countenance* to mean *to (be able to) hold one's head up high* in English. The context is as follows: by staying sexually clean, observing equity (which means integrity and consistency with inner convictions on the one hand, and faith in God alone on the other – see 3:18) one may come before God in prayer and worship in an effective manner. Without sexual purity it is not possible. This is why all Satanic systems promote illicit sex as virtue.

2437. 7:29 [2]. Arabic: *masjid, masājid*. See Article IX.i.

2438. 7:29 [3]. Arabic: *dīn*. See Article VII.

2439. 7:30 [2]. Arabic: *ḥaqqā 'alā*. See Article XIX (ḥaqq- ix).

2440. 7:30 [3]. Arabic: *min dūni*. See 2:23.

2441. 7:31 [1]. Arabic: *masjid, masājid*. See Article IX.i. It is, naturally, impossible for a one-to-one correlation between this word and 'Islamic mosques' to be sustained no matter how the Traditionalist tries to impose one on the text. The address is to the children of Ādam (i.e. all those living), not to any particular subset or creed thereof.

وَكُلُوا وَاشْرَبُوا

And eat and drink²⁴⁴²

وَلَا تُسْرِفُوا

But commit not excess.

إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

God loves not the committers of excess.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ
وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

32. Say thou: Who has made unlawful the adornment of God which he brought forth for his servants, and the good things of provision?²⁴⁴³

قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا
خَالِصَةً يَوْمَ الْقِيَمَةِ

Say thou: These are for those who heed warning²⁴⁴⁴ in the life of this world exclusively on the Day of Resurrection.

كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Thus do we set out and detail²⁴⁴⁵ the proofs²⁴⁴⁶ for people who know.

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ

33. Say thou: My lord has made unlawful sexual immoralities²⁴⁴⁷

مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

(Whether open or concealed)

2442. 7:31 [2]. The formula *eat and drink* as used in the Qur'an has a secondary meaning which is seen by comparing all instances of *do as you like* or *feel at home* (see 2:61, 2:187, 7:31, 19:26, 52:19, 69:24, 77:43).

2443. 7:32 [1]. The Traditionalist's stock-in-trade is making things unlawful – from keeping dogs, to music, to men wearing silk or gold; the list is endless.

2444. 7:32 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

2445. 7:32 [3]. Arabic: *faṣṣala* – to set out (that is, present in a logical order, categorise) and to make plain or detail.

2446. 7:32 [3]. Arabic: *āyāt*. See Article X.

2447. 7:33 [1]. Arabic: *fāḥishat*, *fahshā*. See Article XIII.iii.

وَالْإِثْمَ

And falsehood²⁴⁴⁸

وَالْبَغْيَ بِغَيْرِ الْحَقِّ

And sectarian zealotry²⁴⁴⁹ without cause²⁴⁵⁰

وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا

And that you ascribe a partnership²⁴⁵¹ with God to that for which he has not sent down a warrant

وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

And that you ascribe to God what you know not.

وَلِكُلِّ أُمَّةٍ أَجَلٌ

34. And for every community is a term.

فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً

Then when their term arrives they will not defer an hour

وَلَا يَسْتَقْدِمُونَ

Nor will they advance.

يٰۤأَيُّهَا آدَمُ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ

35. O children of Ādam: if there come to you messengers from among you narrating to you my proofs²⁴⁵²

يَقْضُونَ عَلَيْكُمْ ءَايَاتِي لَا

فَمَنْ اتَّقَى وَأَصْلَحَ

Then whoso is in prudent fear²⁴⁵³ and does right:

2448. 7:33 [3]. Arabic: *'th-m*. See Article XIII.i.
 2449. 7:33 [4]. Arabic: *baghy*. See 2:90 and Article XIV.
 2450. 7:33 [4]. Arabic: *bi ghayri (al) haqq*. See Article XIX.
 2451. 7:33 [5]. Arabic: *sh-r-k*. See 6:78 and Article VIII.
 2452. 7:35 [1]. Arabic: *āyāt*. See Article X.
 2453. 7:35 [2]. See note to 2:2.

فَلَا خَوْفٌ عَلَيْهِمْ

They need not fear

وَلَا هُمْ يَحْزَنُونَ

Nor will they regret.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا

36. But they who repudiate our proofs²⁴⁵⁴ and are proud towards them

أُولَئِكَ أَصْحَابُ النَّارِ^ط

These are the companions of the fire

هُمْ فِيهَا خَالِدُونَ

Wherein they abide eternally.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ

37. And who is more unjust than he who invents a lie about God or repudiates his proofs?²⁴⁵⁵

كَذَّبَ بِآيَاتِهِ^ج

أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِّنَ الْكِتَابِ^ط

These: there reaches them their portion of the law.²⁴⁵⁶

حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ

When²⁴⁵⁷ our messengers have come to them they will take them.²⁴⁵⁸

قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِن دُونِ اللَّهِ^ط

They will say: Where is that to which you called besides²⁴⁵⁹ God?

قَالُوا ضَلُّوا عَنَّا

They will say: They have strayed from us.

2454. 7:36 [1]. Arabic: *āyāt*. See Article X.

2455. 7:37 [1]. Arabic: *āyāt*. See Article X.

2456. 7:37 [2]. Arabic: *al kitāb*. See Article XI.ii. I.e. that part of the law of God they were to encounter in life. Cf. 4:51.

2457. 7:37 [3]. Arabic: *hattā idhā*. See 3:152.

2458. 7:37 [3]. I.e. the angels take them in death.

2459. 7:37 [4]. Arabic: *min dūni*. See 2:23.

وَشَهِدُوا عَلَى أَنْفُسِهِمْ

And they will bear witness against themselves

أَنَّهُمْ كَانُوا كَافِرِينَ

That they were those who spurn guidance
while claiming virtue.²⁴⁶⁰

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ

38. He will say: Enter among the communities that
have come and gone²⁴⁶¹ before you of *jinn* and
men into the fire.

مِّنَ الْجِنَّ وَالْإِنسِ فِي النَّارِ

كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا

Whenever a community²⁴⁶² enters, it curses its
sister.²⁴⁶³

حَتَّىٰ إِذَا آدَرَكُوا فِيهَا جَمِيعًا

When²⁴⁶⁴ they have followed one another
therein all together

قَالَتْ أُخْرَاهُمْ لِأُولَئِهِمْ

The last of them will say of the first of them:

رَبَّنَا هَؤُلَاءِ أَضَلُّونَا

Our lord: these led us astray

فَأْتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ

So give thou them double punishment of the
fire.

قَالَ لِكُلٍّ ضِعْفٌ وَلَكِن لَّا تَعْلَمُونَ

He will say: For each is double but you know
not.

وَقَالَتْ أُولَئِهِمْ لِأُخْرَاهُمْ

39. And the first of them will say to the last of
them:

2460. 7:37 [7]. Arabic: (*al*) *kāfirūn*. Typically rendered (*the*) *unbelievers*. See 2:19 and Article II.iii.

2461. 7:38 [1]. Lit.: *passed*.

2462. 7:38 [2]. The familial association which is present in the Arabic is between *umma* (*community* or *nation*) and *umm* (*mother*; *source, origin*).

2463. 7:38 [2]. I.e. *like* or *predecessor*.

2464. 7:38 [3]. Arabic: *hattā idhā*. See 3:152.

فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا

You were no better than were we²⁴⁶⁵ so taste the punishment for what you earned.

الْعَذَابِ بِمَا كُنْتُمْ تَكْسِبُونَ

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا

40. Those who repudiate our proofs²⁴⁶⁶ and are proud towards them

لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ

For them the gates of the sky will not be opened

وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي

Nor will they enter the garden any more than a twisted rope²⁴⁶⁷ can pass through the eye of a needle.

سَمِّ الْخِيَاطِ

وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ

And thus we requite the evildoers.

لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ

41. They have a resting-place of Hell

2465. 7:39 [2]. Lit.: you had not over us any bounty.

2466. 7:40 [1]. Arabic: *āyāt*. See Article X.

2467. 7:40 [3]. While I neither share Muhammad Asad's confidence that the *ḥadīth* literature corresponds in any meaningful way to actual history nor accept uncritically his assumption that 'Isā and Jesus are necessarily the same person, his comments here are insightful and valuable and repeated in full: Lit., "until (hatta) a twisted rope passes through a needle's eye"; since this phrase is meant to express an impossibility, the rendering of hatta as "any more than" seems to be appropriate here. As for the word *jamal* occurring in this sentence, there is hardly any doubt that its translation, in this context, as "camel" is erroneous. As pointed out by Zamakhshari (and confirmed by other classical commentators, including Razi), Ibn 'Abbas used to read the word in the spelling *jummāl*, which signifies "a thick rope" or "a twisted cable"; and the same reading is attributed to 'Alī ibn Abī Talīb (Taj al-'Arus). It is to be noted that there are also several other dialectical spellings of this word, namely, *jumal*, *juml*, *jumul* and, finally, *jamal* (as in the generally-accepted version of the Qur'an) - all of them signifying "a thick, twisted rope" (Jawhari), and all of them used in this sense by some of the Prophet's Companions or their immediate successors (*tabi'un*). Ibn 'Abbas is also quoted by Zamakhshari as having said that God could not have coined so inappropriate a metaphor as "a camel passing through a needle's eye" - meaning that there is no relationship whatever between a camel and a needle's eye whereas, on the other hand, there is a definite relationship between the latter and a rope (which, after all, is but an extremely thick thread). On all accounts, therefore, the rendering of *jamal* as "a twisted rope" is, in this context, infinitely preferable to that of "a camel". The fact that the latter rendering occurs in a somewhat similar phrase in the Greek version of the Synoptic Gospels (Matthew xix, 24, Mark x, 25 and Luke xviii, 25) does not affect this contention. One should remember that the Gospels were originally composed in Aramaic, the language of Palestine at the time of Jesus, and that those Aramaic texts are now lost. It is more than probable that, owing to the customary absence of vowel signs in Aramaic writing, the Greek translator misunderstood the consonant spelling *g-m-l* (corresponding to the Arabic *j-m-l*), and took it to mean "a camel": a mistake repeated since, with regard to the above Qur'anic verse, by many Muslims and all, non-Muslim orientalists as well.

وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ

And over them are covers.

وَكَذَلِكَ نَجْزِي الظَّالِمِينَ

And thus we requite the wrongdoers.²⁴⁶⁸

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

42. And those who heed warning²⁴⁶⁹ and do deeds of righteousness

لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا

(We task not any soul save to its capacity)

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ

These are the companions of the garden

هُم فِيهَا خَالِدُونَ

Wherein they abide eternally.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ

43. And we remove any rancour from their hearts.²⁴⁷⁰

تَجْرَىٰ مِنْ تَحْتِهِمُ الْأَنْهَارُ ۖ

There flow beneath them rivers.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا

And they say: Praise belongs to God who has guided us to this

وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ ۖ

And: We would not have been rightly guided had not God guided us

لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۖ

The messengers of our lord brought the truth.²⁴⁷¹

2468. 7:41 [3]. Arabic: *zālimūn*. See 2:229.

2469. 7:42 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

2470. 7:43 [1]. Lit.: *that in their hearts of rancour*.

2471. 7:43 [5]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi i.*).

وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ

And they are addressed: That is the garden

أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

Whose heirs you are made for what you did.

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ

44. And the companions of the garden call to the companions of the fire:

أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا

We have found what our lord promised us true:²⁴⁷²

فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا

Have you found what your lord promised you true?²⁴⁷³

قَالُوا نَعَمْ

They say: Yea.

فَإِذَنْ مُّوَدَّنُ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى

Then cries a crier between them: The curse of God is upon the wrongdoers²⁴⁷⁴

الظَّالِمِينَ

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا

45. Those who forsake²⁴⁷⁵ the path of God and would make it crooked

عِوَجًا

وَهُمْ بِالْآخِرَةِ كَافِرُونَ

And are deniers of the hereafter!

2472. 7:44 [2]. Arabic: *ḥaqqan*. See Article XIX (*ḥaqq*- iii.).

2473. 7:44 [3]. Arabic: *ḥaqqan*. See Article XIX (*ḥaqq*- iii.).

2474. 7:44 [5]. Arabic: *ẓālimūn*. See 2:229.

2475. 7:45 [1]. Arabic: *ṣadda*. See note to 8:47.

وَبَيْنَهُمَا حِجَابٌ ۚ

46. And between them²⁴⁷⁶ is a barrier

وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا

And upon the elevations are men recognising each one by their mark.²⁴⁷⁷

بِسِيمَانِهِمْ ۚ

وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ ۚ

And the companions of the garden call out:
Peace be unto you!

لَمْ يَدْخُلُوهَا

They have not entered it

وَهُمْ يَطْمَعُونَ

But they desire to.

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ

47. And when their eyes are turned towards the companions of the fire they will say:

النَّارِ قَالُوا

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

Our lord: place thou not us with the wrongdoing²⁴⁷⁸ people.

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا

48. And the companions of the elevations will call to men

يَعْرِفُونَهُمْ بِسِيمَانِهِمْ

Recognising them by their mark.²⁴⁷⁹

2476. 7:46 [1]. Grammar: dual; i.e. the two groups.

2477. 7:46 [2]. I.e. distinguishing mark. Arabic: *simā* – mark, sign, characteristic; mien, expression. Occurs at 2:273, 7:46, 7:48, 47:30, 48:29, 55:41.2478. 7:47 [2]. Arabic: *ẓālimūn*. See 2:229.2479. 7:48 [2]. I.e. distinguishing mark. Arabic: *simā* – mark, sign, characteristic; mien, expression. Occurs at 2:273, 7:46, 7:48, 47:30, 48:29, 55:41.

قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ

They will say: Did it not suffice you, your accumulating

وَمَا كُنْتُمْ تَسْتَكْبِرُونَ

And that you were proud?

أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ

49. Are these they whom you swore God would not reach with mercy?

بِرَحْمَةٍ

أَدْخُلُوا الْجَنَّةَ

(Enter the garden!

لَا خَوْفٌ عَلَيْكُمْ

You need not fear

وَلَا أَنْتُمْ تَحْزَنُونَ

Nor will you regret.)

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ

50. And the companions of the fire will call to the companions of the garden:

أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ

Pour forth²⁴⁸⁰ upon us some water

أَوْ مِمَّا رَزَقَكُمُ اللَّهُ

Or some of what God has provided for you.

قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ

They will say: God has made both unlawful to those who spurn guidance while claiming virtue²⁴⁸¹

2480. 7:50 [2]. Arabic: 'afāḍa. See 2:198.

2481. 7:50 [4]. Arabic: al kāfirūn. Typically rendered the unbelievers. See 2:19 and Article II.iii.

- الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا
وَعَرَّثَهُمُ الْحَيَاةُ الدُّنْيَا
فَالْيَوْمَ نَنْسَاهُمْ
كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا
وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ
- وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ
فَصَّلَّنَّاهُ عَلَىٰ عِلْمٍ
هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ
- هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ
يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسَوْهُ مِنْ
قَبْلُ
51. Those who took their doctrine²⁴⁸² as play and diversion
And whom the life of this world deceived.
So this day do we forget them
Even as they forgot the meeting of this their day
And as they rejected our proofs.²⁴⁸³
52. And we have brought them a decree²⁴⁸⁴
Which we have set out and detailed²⁴⁸⁵ according to knowledge
As guidance and mercy for people who believe.
53. Await they save the fulfilment thereof?
The day the fulfilment thereof comes those who had forgotten it before will say:

2482. 7:51 [1]. Arabic: *dīn*. See Article VII.2483. 7:51 [5]. Arabic: *āyāt*. See Article X.2484. 7:52 [1]. Arabic: *kitāb*. See Article XI.iii.2485. 7:52 [2]. Arabic: *faṣṣala* – to set out (that is, present in a logical order, categorise) and to make plain or detail.

قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ

The messengers of our lord brought the truth²⁴⁸⁶

فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا

Then have we any intercessors that might intercede for us?

أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ^ج

Or will we be sent back that we might do other than what we did?

قَدْ خَسِرُوا أَنْفُسَهُمْ

They have lost their souls.

وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

And strayed from them has what they invented.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمُوتِ

54. Your lord is God who created the heavens and the earth in six days²⁴⁸⁷

وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

Then took his place upon the throne.

يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا

He covers the night, the day hastening after it constantly.

وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ

And the sun and the moon and the stars are made serviceable by his command.

بِأَمْرِهِ^ط

2486. 7:53 [3]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi i.*).

2487. 7:54 [1]. Arabic: *'ayyām* – *days; aeons, eras*.

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ^ط

In truth,²⁴⁸⁸ to him belong the creation and the command.

تَبَارَكَ اللَّهُ

Blessed be God

رَبُّ الْعَالَمِينَ

The Lord of All Mankind!

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً^ج

55. Call to your lord humbly and in secret

إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

(He loves not the transgressors

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

56. So work not corruption in the earth after its right ordering.)

وَادْعُوهُ خَوْفًا وَطَمَعًا^ع

And call to him in fear and hope.

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

The mercy of God is near to the doers of good.

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ

57. And he it is who sends the winds as glad tidings at the time²⁴⁸⁹ of his mercy.

رَحْمَتِهِ^ط

حَتَّىٰ إِذَا أَقْلَتْ سَحَابًا ثِقَالًا^ط

When²⁴⁹⁰ they have gathered up²⁴⁹¹ heavy clouds²⁴⁹²

2488. 7:54 [5]. Arabic: *alā*. See note to 2:12.

2489. 7:57 [1]. Lit: *between the two hands*. See note to 2:66.

2490. 7:57 [2]. Arabic: *ḥattā idhā*. See 3:152.

2491. 7:57 [2]. This form IV verb occurs only once. I am indebted to N. J. Dawood for this nuance.

2492. 7:57 [2]. Clouds look light. Modern researchers estimate that the average cumulus cloud – the white, fluffy clouds such as one might see on a sunny day – weighs around 500,000 kilograms or 1.1 million pounds.

سُقْنُهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا
بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ

We drive them to a dead land and send down
the water thereby and bring forth therewith
every sort of²⁴⁹³ fruit

كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ

(Thus we bring forth the dead)

لَعَلَّكُمْ تَذَكَّرُونَ

That you might take heed.

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ بِإِذْنِ رَبِّهِ ۖ

58. And the good land, its vegetation comes forth
by permission of its lord.

وَالَّذِي خَبَثَ لَا يَخْرِجُ إِلَّا نَكِيدًا ۚ

And what is bad comes not forth save with
difficulty.

كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ

Thus do we expound the proofs²⁴⁹⁴ for people
who are grateful.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ۖ

59. We sent Nūḥ to his people:

فَقَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ

He said: O my people: serve God.

مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۚ إِنَِّّي

You have no god but he.

أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

I fear for you the punishment of a tremendous
day.

2493. 7:57 [3]. Arabic: *min kulli*. See 2:164.

2494. 7:58 [3]. Arabic: *āyāt*. See Article X.

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُبِينٍ

60. Said the eminent ones among his people: We see thee in obvious error.

قَالَ يَقَوْمَ لَيْسَ بِي ضَلَالَةٌ

61. He said: O my people: there is no error in me

وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ

But I am a messenger from the Lord of All Mankind.

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي

62. I convey to you the messages of my lord

وَأَنْصَحُ لَكُمْ

And give sincere counsel to you

وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

And know from God what you know not.

أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ

63. Do you wonder that there has come to you remembrance²⁴⁹⁵ from your lord through a man among you

لِيُنذِرَكُمْ

That he should warn you

وَلِتَتَّقُوا

And that you should be in prudent fear²⁴⁹⁶

وَلَعَلَّكُمْ تُرْحَمُونَ

And that you might obtain mercy?

2495. 7:63 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

2496. 7:63 [3]. See note to 2:2.

فَكَذَّبُوهُ

64. And they rejected him²⁴⁹⁷

فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ

Then we delivered him and those with him in the ship

وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا

And drowned those who repudiated our proofs.²⁴⁹⁸

إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ

They were a blind people.

﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا﴾

65. And to 'Ād, their brother Hūd:

قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ

He said: O my people: serve God.

مَا لَكُمْ مِّنْ إِلَٰهٍ غَيْرُهُۥ

You have no god but he.

أَفَلَا تَتَّقُونَ

Will you then not²⁴⁹⁹ be in prudent fear!

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِۦ

66. Said the eminent ones who were indifferent to warning²⁵⁰⁰ among his people:

إِنَّا لَنَرُكَ فِي سَفَاهَةٍ

We see thee in foolishness

وَإِنَّا لَنَظُنُّكَ مِنَ الْكَذِبِينَ

And we consider thee a liar.²⁵⁰¹

2497. 7:64 [1]. Cf. 7:64, 10:73, 16:113, 26:139, 26:189, 29:37, 37:127, 91:14.

2498. 7:64 [3]. Arabic: *āyāt*. See Article X.2499. 7:65 [4]. Arabic: *afalā*. See Article XVI. See note to 2:2.2500. 7:66 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.2501. 7:66 [3]. Lit.: *among the liars*.

- قَالَ يَقَوْمَ لَيْسَ بِي سَفَاهَةٌ
وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ
أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي
وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ
أَوَعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى
رَجُلٍ مِّنكُمْ
لِيُنذِرَكُمْ
وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ
نُوحٍ
وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً
فَاذْكُرُوا ءَالَاءَ اللَّهِ
67. He said: O my people: there is no foolishness in me
But I am a messenger from the Lord of All Mankind.
68. I convey to you the messages of my lord
And I am a sincere counsellor to you, one trustworthy.
69. Do you wonder that there has come to you remembrance²⁵⁰² from your lord through a man among you
That he should warn you?
And remember when he made you successors after the people of Nūḥ
And increased you in extent of creation.²⁵⁰³
Then remember the favours of God

2502. 7:69 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

2503. 7:69 [4]. Arabic: *khalq* – creation. Traditionalist translators frequently choose values here other than *creation*. It is true that *khalq* encompasses values other than *creation*. However, it is also true that *khalq* occurs 52 times in the text and in the remaining 51 instances the Traditionalist is, as a rule, content to render it *creation*, as am I. Unlike him, I remain true to this value here also.

لَعَلَّكُمْ تَفْلِحُونَ

That you might be successful.

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ

70. They said: Hast thou come to us that we should serve God

وَحْدَهُ^ط

Him alone

وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا

And leave what our fathers served?

فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

Then bring thou upon us what thou promisest us if thou be of those who speak the truth.

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رِجْسٌ

71. He said: There have come upon you from your lord abomination and wrath.

وَغَضَبٌ^ط

أَتَجِدُلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ

Do you dispute with me concerning names²⁵⁰⁴ which you have named, you and your fathers?

وَأَبَاؤُكُمْ

مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ^ج

God sent not down for these any warrant.

فَانْتَظِرُوا

Then wait.

2504. 7:71 [2]. Today, such names would include *Evolution* and *Big Bang* and – the god of all modern gods – *Gravity*. God created the heavens and the earth; attempting to disguise that fact by means of invented names serves to divert from God what is due to him alone: recognition as the creator and sustainer of all things.

إِنِّي مَعَكُمْ مِّنَ الْمُنتَظِرِينَ

I am with you waiting.²⁵⁰⁵

فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا

72. And we delivered him and those with him by mercy from us

وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بآيَاتِنَا^ط

And we cut off the root²⁵⁰⁶ of those who repudiated our proofs²⁵⁰⁷

وَمَا كَانُوا مُؤْمِنِينَ

And they were not believers.²⁵⁰⁸

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا^ط

73. And to Thamūd, their brother Ṣāliḥ:²⁵⁰⁹

قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ

He said: O my people: serve God.

مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ^ط

You have no god but he.

قَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ^ط

There has come to you clear evidence from your lord.

هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ^ط

This is the she-camel of God as a proof²⁵¹⁰ for you.

فَذَرُوهَا تَأْكُلْ فِي أََرْضِ اللَّهِ^ط

So leave her to feed in God's earth

2505. 7:71 [5]. Lit.: *of those waiting*.

2506. 7:72 [2]. An expression meaning *utterly cut off or destroyed*. Occurs at 6:45, 7:72, 8:7, 15:66.

2507. 7:72 [2]. Arabic: *āyāt*. See Article X.

2508. 7:72 [3]. Arabic: *(al) mu'minūn*. See note to 8:2.

2509. 7:73 [1]. Does not correspond with any Old Testament figure.

2510. 7:73 [5]. Arabic: *āya*. See Article X.

وَلَا تَمْسُوهَا بِسُوءٍ

And touch her not with evil²⁵¹¹

فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ

For there will take you a painful punishment.

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ

74. And remember when he made you successors after 'Ād and settled you in the earth.

وَبَوَّأَكُمْ فِي الْأَرْضِ

تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ

You make castles out of its plains and hew the mountains into houses.

الْجِبَالِ يَبُوتًا^ط

فَاذْكُرُوا ءَالَآءَ اللَّهِ

So remember the favours of God

وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

And commit not evil in the earth, working corruption.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ

75. Said the eminent ones who were proud among his people to those they deemed weak

لِلَّذِينَ اسْتَضَعُوا

لِمَنْ ءَامَنَ مِنْهُمْ

To such as believed among them:

أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِّن رَّبِّهِ^ج

Know you²⁵¹² that Ṣāliḥ is an emissary from his lord?

2511. 7:73 [7]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII.

2512. 7:75 [3]. I.e. as a fact.

قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِءُ مُؤْمِنُونَ

They said: We believe in²⁵¹³ that wherewith he has been sent.

قَالَ الَّذِينَ اسْتَكْبَرُوا

76. Said those who were proud:

إِنَّا بِالَّذِي ءَامَنْتُمْ بِهِءُ كَفِرُونَ

We deny that in which you believe.

فَعَقَرُوا النَّاقَةَ

77. And they brutally slaughtered²⁵¹⁴ the she-camel.

وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ

And they scorned the command of their lord.

وَقَالُوا يُصْلِحُ أُنْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ

And they said: O Ṣāliḥ: bring thou what thou promisest us if thou be among the emissaries.

الْمُرْسَلِينَ

فَأَخَذَتْهُمُ الرَّجْفَةُ

78. And the earthquake seized them

فَأَصْبَحُوا فِي دَارِهِمْ جَثِيمِينَ

And morning found them lying prone in their dwelling.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ

79. Then he turned from them and said: O my people: I have conveyed to you the message of my lord

رِسَالَةَ رَبِّي

2513. 7:75 [4]. See note to 58:4 for Qur'anic usage of *to believe in*.

2514. 7:77 [1]. Muhammad Asad comments here: *The verb 'aqara primarily denotes "he hamstrung [an animal]"- i.e., before slaughtering it, so that it might not run away. This barbarous custom was widely practiced in pre-Islamic Arabia, so that 'aqar ("hamstringing") gradually became synonymous with slaughtering in a cruel manner (Razi; see also Lane V, 2107 f.).*

وَنَصَحْتُ لَكُمْ

And have been a sincere counsellor to you

وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ

But you love not sincere counsellors.

وَلُوطًا

80. And Lūṭ:²⁵¹⁵

إِذْ قَالَ لِقَوْمِهِ

When he said to his people:

أَتَأْتُونَ الْفُحْشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ

Do you commit sexual immorality²⁵¹⁶ that none among all mankind has outdone you:

مِّنَ الْعَالَمِينَ

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ

81. You approaching men with lust rather than²⁵¹⁷ women?

النِّسَاءِ

بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

The truth is:²⁵¹⁸ you are a people committing excess.

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا

82. And the response of his people was only that they said:

2515. 7:80 [1]. Under the dominant Egypt-Palestine thesis, the Petra thesis (i.e. that thesis which places Muḥammad as a resident of Petra, as well as identifying Petra as the locus for *al masjid al ḥarām*) and the typical Islamic extension to the dominant Egypt-Palestine thesis, the location of Lūṭ's city is taken to be in the region of the Dead Sea. Under either of the Petra theses 'Ad and Thamūd may be claimed for the same general region. The 'Asīr-Ḥejāz and Arabia Felix theses forward other locations. See Articles XVIII and XXI.

2516. 7:80 [3]. Arabic: *fāḥishat, faḥshā'*. See Article XIII.iii.

2517. 7:81 [1]. Arabic: *min dūni*. See 2:23.

2518. 7:81 [2]. Arabic: *bal*. See note to 2:88.

أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ^ط

Turn them out of your city.

إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ

They are a people who keep themselves pure.

فَأَنْجَيْنَاهُ وَأَهْلَهُ^ط

83. And we delivered him and his household

إِلَّا امْرَأَتَهُ^ط

Save his wife.

كَانَتْ مِنَ الْغَابِرِينَ

She was of those who stay behind.

وَأَمْطَرْنَا عَلَيْهِمْ مَّطَرًا^ط

84. And we rained upon them a rain.

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

And see thou how was the final outcome of the evildoers.

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا^ط

85. And to Madyan,²⁵¹⁹ their brother Shu‘ayb:²⁵²⁰

قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ

He said: O my people: serve God.

مَا لَكُمْ مِّنْ إِلَهِ غَيْرِهِ^ط

You have no god but he.

قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّنْ رَبِّكُمْ^ط

There has come to you clear evidence from your lord

2519. 7:85 [1]. Typically identified (under the Egypt-Palestine thesis) with Midian, the land east of the modern Sinai Peninsula; under the Arabia Felix thesis it is further south into the Arabian Peninsula. The Qur’anic usage at 28:45 (*ahl madyan*) is suggestive of a tribe rather than a place (although, naturally, tribes give their names to locations). All instances are footnoted and reference this verse. See Articles XVIII and XXI.

2520. 7:85 [1]. Sometimes identified with Old Testament figure Jethro, but neither conclusively nor convincingly in my view.

فَأَوْفُوا الْكَيْلَ

So fulfil the measure

وَالْمِيزَانَ

And the balance

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ

And deprive not men of their things

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

And work not corruption in the earth after its
right ordering.

ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ

That is better for you if you be believers.²⁵²¹

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ

86. And lie not in wait²⁵²² on every road.

تُوْعَدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ

You threaten and divert²⁵²³ from the path of
God him who has believed in²⁵²⁴ it, and you
seek deviation therein.²⁵²⁵

ءَامَنَ بِهِ ۚ وَتَبْغُونَهَا عِوَجًا

وَاذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمُ

And remember when you were few, how²⁵²⁶ he
multiplied you.

وَأَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

And see how was the final outcome of the
workers of corruption.2521. 7:85 [9]. Arabic: (*al*) *mu'minūn*. See note to 8:2. See grammar note at 2:91.

2522. 7:86 [1]. Cf. 7:16.

2523. 7:86 [2]. Arabic: *ṣadda*. See note to 8:47.2524. 7:86 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

2525. 7:86 [2]. Cf. 3:99.

2526. 7:86 [3]. Lit.: *then; so*.

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ ءَامَنُوا بِالَّذِي
أُرْسِلَتْ بِهِ ۖ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا

87. And if a number among you believes in²⁵²⁷ that
wherewith I have been sent and a number
believes not:

فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا

Be patient until God judges between us.

وَهُوَ خَيْرُ الْحَكِمِينَ

And he is the best of judges.

❖ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ

88. Said the eminent ones who were proud among
his people:

لَنُخْرِجَنَّكَ يَشُعَيْبُ وَالَّذِينَ ءَامَنُوا مَعَكَ

We will turn thee, O Shu'ayb, and those who
heed warning²⁵²⁸ with thee out of our city if you
return not to our creed.

مِن قَرِينَتَا أَوْ لَتَعُودَنَّ فِي مِلَّتِنَا

He said: Even though we be unwilling?

قَالَ أَوْلَوْ كُنَّا كُرْهِينَ

قَدْ أَفْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي

89. We should have invented a lie about God if we
returned to your creed after God has delivered
us from it.

مِلَّتِكُمْ بَعْدَ إِذْ نَجَّيْنَا اللَّهَ مِنْهَا

وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ

It is for us to return to it only if God our lord
should will.

اللَّهُ رَبُّنَا

2527. 7:87 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

2528. 7:88 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا

Our lord comprehends all things in knowledge.

عَلَى اللَّهِ تَوَكَّلْنَا

In God have we placed our trust.

رَبَّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ

Our lord: decide thou between us and our people aright²⁵²⁹

وَأَنْتَ خَيْرُ الْفَاتِحِينَ

For thou art the best of those who decide.

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ

90. And said the eminent ones who were indifferent to warning²⁵³⁰ among his people:

لَئِنْ أَتَيْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخُسِرُونَ

If you follow Shu'ayb you will then be the losers.

فَأَخَذَتْهُمُ الرَّجْفَةُ

91. Then the earthquake seized them.

فَأَصْبَحُوا فِي دَارِهِمْ جُثَمِينَ

And morning found them lying prone in their dwelling

الَّذِينَ كَذَّبُوا شُعَيْبًا

92. Those who rejected Shu'ayb

كَأَن لَّمْ يَغْنَوْا فِيهَا

As though they had not lived therein.

الَّذِينَ كَذَّبُوا شُعَيْبًا

Those who rejected Shu'ayb

2529. 7:89 [5]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi* ii.).

2530. 7:90 [1]. Arabic: *alladhina kafaru*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

كَانُوا هُمُ الْخُسِرِينَ

It was they who were the losers.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ
رِسَالَتِ رَبِّي

93. Then he turned from them and said: O my people: I have conveyed to you the messages of my lord

وَنَصَحْتُ لَكُمْ

And have been a sincere counsellor to you.

فَكَيْفَ ءَاسَى عَلَى قَوْمٍ كَفَرِينَ

Then how should I grieve for a people who spurn guidance while claiming virtue?²⁵³¹

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا
أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ

94. And we sent to a city any prophet only to take its people with affliction and adversity

لَعَلَّهُمْ يَضُرَّعُونَ

That they might be humbled.

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى
عَفَوْا وَقَالُوا

95. Then we changed the place of evil²⁵³² for good until they increased and said:

قَدْ مَسَّ ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ

Adversity and prosperity did touch our fathers.²⁵³³

2531. 7:93 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

2532. 7:95 [1]. Arabic: *sayyi'ah*. See Article XIII.ix.

2533. 7:95 [2]. I.e. they were blind to the lessons of life seeing them as nothing more than chance or luck and saw the events which had befallen their forebears in that light.

- فَأَخَذْنَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ
And we took them unawares when they perceived not.
96. وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا
And had the people of the cities believed and been in prudent fear²⁵³⁴
- لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ
We would have opened upon them blessings from the sky and from the earth.
- وَالْأَرْضِ
But they rejected
- وَلَكِن كَذَّبُوا
So we seized them for what they earned.
- فَأَخَذْنَهُمْ بِمَا كَانُوا يَكْسِبُونَ
97. أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيَّتًا
Did then the people of the cities feel secure from the coming of our might upon them by night while they slept?
- وَهُمْ نَائِمُونَ
98. أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا
Or did the people of the cities feel secure from the coming of our might upon them at midday while they played?
- ضُحًى وَهُمْ يَلْعَبُونَ
99. أَفَأَمِنُوا مَكْرَ اللَّهِ
Did they feel secure from the plan of God?
- فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ
And none feels secure from the plan of God save the losing people.

2534. 7:96 [1]. See note to 2:2.

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ
أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ²⁵³⁵

100. Does it not guide those who inherit the land after its people that if we willed we would strike them for their transgressions?²⁵³⁵

وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ

And we seal their hearts so they hear not.

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا²⁵³⁶

101. Those are the cities some of whose reports we narrate to thee.

وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ

And their messengers had come to them with clear evidence.

فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ²⁵³⁷

But they were not to believe in²⁵³⁶ what they had rejected before.

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ

Thus does God seal the hearts of those who spurn guidance while claiming virtue.²⁵³⁷

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ²⁵³⁸

102. And we found not for most of them any pledge²⁵³⁸

وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ²⁵³⁹

But we found most of them wantonly perfidious.²⁵³⁹

2535. 7:100 [1]. Arabic: *dhunūb*. See Article XIII.

2536. 7:101 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.

2537. 7:101 [4]. Arabic: *(al) kāfirūn*. Typically rendered *(the) unbelievers*. See 2:19 and Article II.iii.

2538. 7:102 [1]. The Arabic is honed and terse and pregnant with a sense which I cannot replicate in English with the same economy. What is meant here is that such people lack inner uprightness, adherence to truth, principle, or honour.

2539. 7:102 [2]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ

فِرْعَوْنَ وَمَلَئِهِۦ

فَظَلَمُوا بِهَا^ط

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

وَقَالَ مُوسَىٰ يُفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ

الْعَالَمِينَ

حَقِيقٌ عَلَىٰ أَن لَّا أَقُولَ عَلَى اللَّهِ إِلَّا

الْحَقَّ^ج

قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ

فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ

103. Then raised we up after them Mūsā with our proofs²⁵⁴⁰ to Fir'awn²⁵⁴¹ and his eminent ones

But they wronged them.

Then see thou how was the final outcome of the workers of corruption.

104. And Mūsā said: O Fir'awn:²⁵⁴² I am a messenger from the Lord of All Mankind

105. Approved in that I ascribe not to God save the truth.²⁵⁴³

I have come to you with clear evidence from your lord

So send thou with me the children of Isrā'īl.

2540. 7:103 [1]. Arabic: *āyāt*. See Article X.

2541. 7:103 [1]. Arabic: *fir'awn*. See note to 2:49.

2542. 7:104 [1]. Arabic: *fir'awn*. See note to 2:49.

2543. 7:105 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ
كُنْتَ مِنَ الصَّادِقِينَ

106. Said he: If thou hast brought proof,²⁵⁴⁴ bring thou it if thou be of those who speak the truth.

فَأَلْقَى عَصَاهُ

107. And he cast his staff

فَإِذَا هِيَ تُعْبَانُ مُبِينٌ

And then was it a clear serpent.

وَنَزَعَ يَدَهُ

108. And he drew forth his hand

فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ

And then was it white for the beholders.

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ
عَلِيمٌ

109. Said the eminent ones of the people of Fir'awn:²⁵⁴⁵ This is a learned sorcerer.²⁵⁴⁶

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ

110. He would turn you out of your land.

فَمَاذَا تَأْمُرُونَ

What then do you command?

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ

111. They said: Delay thou him and his brother and send thou into the towns gatherers

حٰشِرِينَ

2544. 7:106 [1]. Arabic: *āya*. See Article X.

2545. 7:109 [1]. Arabic: *fir'awn*. See note to 2:49.

2546. 7:109 [1]. Arabic: *sāḥir* – sorcerer. See 2:102.

- يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ 112. To bring to thee every learned sorcerer.²⁵⁴⁷
- وَجَاءَ السَّحَرَةُ فِرْعَوْنَ 113. And the sorcerers²⁵⁴⁸ came to Fir'awn.²⁵⁴⁹
- قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ They said: There should be a reward for us if we be the victors.
- قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ 114. Said he: Yea, and you will be of those brought near.²⁵⁵⁰
- قَالُوا يُمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ 115. They said: O Mūsā: wilt thou cast or will we be the ones who cast?
- قَالَ أَلْقُوا 116. He said: Cast.
- فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ And when they cast they bewitched the eyes of the people
- وَأَسْتَرْهَبُوهُمْ And put fear into them
- وَجَاءُوا بِسِحْرِ عَظِيمٍ And produced a tremendous sorcery.²⁵⁵¹
- ﴿٥٦﴾ وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ 117. And we instructed²⁵⁵² Mūsā: Cast thou thy staff.

2547. 7:112 [1]. Arabic: *sāḥir* – sorcerer. See 2:102.2548. 7:113 [1]. Arabic: *saḥara* – sorcerers. See 2:102.2549. 7:113 [1]. Arabic: *fir'awn*. See note to 2:49.

2550. 7:114 [1]. I.e. they would join Fir'awn's inner circle and thus become part of the ruling elite of that society.

2551. 7:116 [4]. Arabic: *siḥr* – sorcery. See 2:102.2552. 7:117 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ

And then it swallowed up what they falsified.

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ

118. And the truth²⁵⁵³ was established and what they did made vain.

فَعْلَبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ

119. Thereupon were they defeated and turned about, brought low.

وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ

120. And the sorcerers²⁵⁵⁴ fell in submission.²⁵⁵⁵

قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ

121. They said: We believe in²⁵⁵⁶ the Lord of All Mankind

رَبِّ مُوسَى وَهَارُونَ

122. The lord of Mūsā and Hārūn.

قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ

123. Said Fir'awn:²⁵⁵⁷ You believe in²⁵⁵⁸ him before I gave you leave.

إِنَّ هَذَا لَمَكْرٌ مَكْرْتُمُوهُ فِي الْمَدِينَةِ

This is a scheme you schemed in the town that you might turn out its people.

لِتُخْرِجُوا مِنْهَا أَهْلَهَا

فَسَوْفَ تَعْلَمُونَ

But you will come to know:

2553. 7:118 [1]. Arabic: *al haqq*. See Article XIX (al haqq i.).

2554. 7:120 [1]. Arabic: *sahara* – sorcerers. See 2:102.

2555. 7:120 [1]. Arabic: *s-j-d*. See Article VI.

2556. 7:121 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

2557. 7:123 [1]. Arabic: *fir'awn*. See note to 2:49.

2558. 7:123 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خَلْفٍ

124. I will cut off your hands and your feet on alternate sides.

ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ

Then will I put you to death upon a stake²⁵⁵⁹ all together.

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ

125. They said: We are being returned to our lord.

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ ءَامَنَّا بِآيَاتِ رَبِّنَا لَمَّا

126. Thou resentest us only that we believed in²⁵⁶⁰ the proofs²⁵⁶¹ of our lord when they came to us.

جَاءَتُنَا

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ

Our lord: pour thou out patience upon us and take thou us as ones submitted.²⁵⁶²

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ

127. And the eminent ones among the people of Fir'awn²⁵⁶³ said:

أَتَذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ

Wilt thou leave Mūsā and his people to work corruption in the land and leave thee and thy gods?

وَيَذَرَكَ وَآلِهَتَكَ

قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ

Said he: We will kill their sons and spare their women for²⁵⁶⁴ we have them in subjugation.²⁵⁶⁵

وَإِنَّا فَوْقَهُمْ قَاهِرُونَ

2559. 7:124 [2]. Arabic: *ṣalaba, ṣallaba*. See 4:157.

2560. 7:126 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

2561. 7:126 [1]. Arabic: *āyāt*. See Article X.

2562. 7:126 [2]. Arabic: *muslīm* – *one who is yielded, submitted, submitting*. See Article XV.iii.

2563. 7:127 [1]. Arabic: *fir'awn*. See note to 2:49.

2564. 7:127 [3]. Lit.: *and*.

2565. 7:127 [3]. Lit.: *we are over them subjugators*.

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعينُوا بِاللّٰهِ وَاصْبِرُوا^ط

128. And Mūsā said to his people: Seek help in God and be patient.

إِنَّ الْأَرْضَ لِلّٰهِ

The earth belongs to God

يُورِثُهَا مَن يَشَاءُ مِنْ عِبَادِهِ^ط

He gives it for an inheritance to whom he wills among his servants.

وَالْعَاقِبَةُ لِلْمُتَّقِينَ

And the final outcome is for those of prudent fear.²⁵⁶⁶

قَالُوا أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِن بَعْدِ مَا

129. They said: We were hindered²⁵⁶⁷ before thou camest to us and since thou hast come to us.²⁵⁶⁸

جِئْتَنَا

قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ

Said he: It may be that your lord will destroy your enemy

وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ

And make you successors in the earth

فَيَنْظُرَ كَيْفَ تَعْمَلُونَ

So he might see how you do.²⁵⁶⁹

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ

130. And we seized the house of Fir'awn²⁵⁷⁰ with drought

2566. 7:128 [4]. See note to 2:2.

2567. 7:129 [1]. Arabic: *-dh-y*. See Article XII.

2568. 7:129 [1]. I.e. your presence has not benefited us in any way.

2569. 7:129 [4]. The statements at 7:128-129 and then at 7:137 (also: 17:103-104) appear to serve the Arabia Felix thesis or 'Asīr-Hejāz thesis against the Egypt-Palestine thesis since the Qur'an suggests that the children of Israel inherited the land held by Fir'awn – a position incompatible with the Egypt-Palestine thesis. See Articles XVIII and XXI.

2570. 7:130 [1]. Arabic: *fir'awn*. See note to 2:49.

وَنَقْصٍ مِّنَ الثَّمَرَاتِ

And loss of crops²⁵⁷¹

لَعَلَّهُمْ يَذَّكَّرُونَ

That they might take heed.

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ^ط

131. And when good came to them they said: This is ours.

وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَتَّخِذُوا بِمُوسَى وَمَنْ

And if evil²⁵⁷² befell them they saw an omen in Mūsā and those with him.

مَعَهُ^{وَسَطَهُ}

أَلَّا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ

In truth:²⁵⁷³ their omen was but with God

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

But most of them knew not.

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ ءَايَةٍ لِّتَسْحَرَنَا

132. And they said: Whatever proof²⁵⁷⁴ thou bring wherewith to bewitch us, we will not believe thee.

بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ

133. And we sent upon them the flood

وَالْجَرَادَ

And the locusts

2571. 7:130 [2]. Lit.: *fruits*.

2572. 7:131 [2]. Arabic: *sayyi'ah*. See Article XIII.ix.

2573. 7:131 [3]. Arabic: *alā*. See note to 2:12.

2574. 7:132 [1]. Arabic: *āya*. See Article X.

وَالْقُمَّلَ

And the lice

وَالضَّفَادِعَ

And the frogs

وَالدَّمَ

And the blood

ءَايَاتٍ مُّفَصَّلَاتٍ

Proofs²⁵⁷⁵ set out and detailed.²⁵⁷⁶

فَاسْتَكْبَرُوا

But they were proud.

وَكَانُوا قَوْمًا مُّجْرِمِينَ

And they were an evildoing people.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا

134. And when the scourge came upon them they said:

يُمُوسَىٰ اذْعُ لَنَا رَبِّكَ بِمَا عَهِدَ عِنْدَكَ^ص

O Mūsā: call thou to thy lord for us because he has a pact with thee

لِّئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ

If thou remove the scourge from us we will believe thee

وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ

And send the children of Isrā'īl with thee.

2575. 7:133 [6]. Arabic: *āyāt*. See Article X.2576. 7:133 [6]. Arabic: *faṣṣala* – to set out (that is, present in a logical order, categorise) and to make plain or detail.

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ

135. But when we removed the scourge from them to a term they were to reach, then they reneged.

بُلُغُوهُ إِذَا هُمْ يَنْكُثُونَ

فَأَنْتَقَمْنَا مِنْهُمْ

136. And we took retribution from them

فَأَغْرَقْنَاهُمْ فِي الْيَمِّ

And drowned them²⁵⁷⁷ in the sea²⁵⁷⁸

بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ

Because they repudiated our proofs²⁵⁷⁹ and were heedless of them.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ

137. And we caused the people who were despised to inherit the east of the land and its west which we had blessed.²⁵⁸⁰

مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا^ط

وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي

And the most fair word of thy lord was fulfilled to the children of Isrā'īl because they were patient.

إِسْرَءِيلَ بِمَا صَبَرُوا^ط

وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ

And we annihilated what Fir'awn²⁵⁸¹ and his people wrought

2577. 7:136 [2]. I.e. Fir'awn and his house. This scenario is problematical for the dominant Egypt-Palestine thesis; a ruler personally pursuing an enemy accompanied by his kin better fits a small tribal scenario. See Article XVIII.

2578. 7:136 [2]. Arabic: *yamm* – wide expanse of water, either river or sea.

2579. 7:136 [3]. Arabic: *āyāt*. See Article X.

2580. 7:137 [1]. See note to 7:129. The Arabia Felix thesis reminds us here that Yemen is the Arabian peninsula's most fertile part, a fact which the Romans noted when giving the region the name Arabia Felix (i.e. *happy* or *fortunate* Arabia). The Yemen region has two main fertile regions, a lesser one in the east and a much greater one in the west. See article XVIII.

2581. 7:137 [3]. Arabic: *fir'awn*. See note to 2:49.

وَمَا كَانُوا يَعْرِشُونَ

And what they built.²⁵⁸²

وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ

138. And we passed the children of Isrā'īl through the sea.

فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ

And they came upon a people devoted to²⁵⁸³ things fashioned²⁵⁸⁴ which they had.

قَالُوا يُمُوسَى أَجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ

They said: O Mūsā: make thou for us a god like they have gods.

ءَالِهَةٍ

قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

He said: You are a people in ignorance.

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم فِيهِ

139. These: doomed to ruin is what they are in.

وَبُطُلٌ مَّا كَانُوا يَعْمَلُونَ

And vain is what they did.

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ

140. He said: Am I to seek for you a god other than God when he has favoured you above all mankind?

عَلَى الْعَالَمِينَ

وَإِذْ أَنْجَيْنَاكُمْ مِنْ عَالٍ فِرْعَوْنَ

141. And when we delivered you from the house of Fir'awn²⁵⁸⁵

2582. 7:137 [4]. This presents an awkward fit with the dominant Egypt-Palestine thesis since the buildings and works of many Pharaohs not only remain, but are on public display. See article XVIII.

2583. 7:138 [2]. Arabic: 'akafa – to be devoted (to), to remain (in or at).

2584. 7:138 [2]. Arabic: (sg.) ṣanam, (pl.) aṣnām. Commonly translated as *image* or *idol*. While not incorrect, it misses the core sense which is of something *fashioned, shaped or pictured* (that is: *created*).

2585. 7:141 [1]. Arabic: fir'awn. See note to 2:49.

يَسُومُونَكُمْ سُوءَ الْعَذَابِ ۖ يُقْتُلُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ

They were afflicting you with an evil punishment, killing your sons and sparing your women.

وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ

And in that was a tremendous trial from your lord.

وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا
بِعَشْرٍ ۚ

142. And we appointed for Mūsā thirty nights and completed them with ten.

فَتَمَّ مِيقَاتُ رَبِّهِ ۚ أَرْبَعِينَ لَيْلَةً ۚ

And he completed the appointed time of his lord of forty nights.

وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ أَخْلُفْنِي فِي
قَوْمِي

And Mūsā said to his brother Hārūn: Be thou my successor²⁵⁸⁶ among my people.

وَأَصْلِحْ

And do thou right

وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

And follow thou not the way of the workers of corruption.

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ

143. And when Mūsā came to our appointed time and his lord spoke to him he said:

رَبِّ أَرِنِي أَنظُرُ إِلَيْكَ ۚ

My lord: show thou me that I might look upon thee.

2586. 7:142 [3]. I.e. Hārūn was to take Mūsā's place while he was gone.

قَالَ لَنْ تَرِنِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ

Said he: Thou wilt not see me, but look thou upon the mountain:

فَإِنْ أَسْتَقَرَّ مَكَانَهُ،

If it should remain in its place

فَسَوْفَ تَرِنِي ۚ

Then wilt thou see me.

فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا

And when his lord was revealed²⁵⁸⁷ upon the mountain he made it level

وَاخْرَأَ مُوسَى صَعِقًا ۚ

And Mūsā fell down thunderstruck.²⁵⁸⁸

فَلَمَّا أَفَاقَ

Then when he recovered he said:

قَالَ سُبْحَنَكَ

Glory²⁵⁸⁹ be unto thee!

تُبْتُ إِلَيْكَ

I turn to thee repentant

وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

And I am the first of the believers!²⁵⁹⁰

2587. 7:143 [6]. Lit.: *When his lord revealed.*

2588. 7:143 [7]. Arabic: *ṣa'iq*. This noun occurs just once. Its related noun occurs at 2:19, 2:55, 4:153, 13:13, 41:13, 41:13, 41:17, 51:44 and is rendered by me and (usually) by the Traditionalist as *thunderbolt*. Here, however, he usually renders as *faint* or *unconscious* and synonyms. Clearly, *thunderbolt* is the root concept to which ideas such as *faint* have been attached. I render here *thunderstruck* as it retains something of the original sense. Where the verb occurs (at 39:68 and 52:45) I have rendered in like manner and have referenced both instances by footnotes to this verse.

2589. 7:143 [9]. Arabic: *s-b-h*. See 2:32.

2590. 7:143 [11]. Arabic: *(al) mu'minūn*. See note to 8:2.

قَالَ يُمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ
بِرِسَالَتِي وَبِكَلِمِي

144. He said: O Mūsā: I have chosen thee above mankind by my messages and by my speech:

فَخُذْ مَا آتَيْتُكَ

Hold thou to what I have given thee

وَكُن مِّنَ الشَّاكِرِينَ

And be thou among the grateful.

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ
مُّوعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ

145. And we wrote for him on the tablets every sort of ²⁵⁹¹ thing as an exhortation and an explanation for everything:²⁵⁹²

فَخُذْهَا بِقُوَّةٍ

Hold thou them fast

وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا

And command thou thy people to take the best thereof.

سَأُفَرِّقُكُمْ دَارَ الْفَاسِقِينَ

(I will show thee the abode of the wantonly perfidious:²⁵⁹³

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ

146. I will divert from my proofs²⁵⁹⁴ those who are proud in the earth without cause²⁵⁹⁵

2591. 7:145 [1]. Arabic: *min kulli*. See 2:164.

2592. 7:145 [1]. The point implicit here is that there was no oral tradition; everything Mūsā received from God found written form at that time. The Talmud (which is what the person named Jesus refers to and condemns in the Christian Bible as *the traditions of the elders*) is anathema to the Torah; much the same can be said of the *ḥadīth* literature vis-à-vis the Qur'an.

2593. 7:145 [4]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

2594. 7:146 [1]. Arabic: *āyāt*. See Article X.

2595. 7:146 [1]. Arabic: *bi ghayri (al) haqq*. See Article XIX.

- وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا
And if they see every proof²⁵⁹⁶ believe in²⁵⁹⁷ it not
- وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا
And if they see the way of sound judgment take it not as a way
- وَإِنْ يَرَوْا سَبِيلَ الْعِثِّ يَتَّخِذُوهُ سَبِيلًا
And if they see the way of error take it as a way²⁵⁹⁸
- ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا
Because²⁵⁹⁹ they repudiate our proofs²⁶⁰⁰
- وَكَانُوا عَنْهَا غَافِلِينَ
And are heedless of them.²⁶⁰¹
- وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ آلِ آخِرَةٍ
147. And those who repudiate our proofs²⁶⁰² and the meeting of the hereafter, their works are vain.
حَبِطَتْ أَعْمَالُهُمْ
Will they be requited save for what they did?)²⁶⁰³
- هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ
148. And the people of Mūsā while he was away²⁶⁰⁴ took up a calf out of their ornaments as a body that lowed.
عِجْلًا جَسَدًا لَهُ خُورٌ

2596. 7:146 [2]. Arabic: *āya*. See Article X.2597. 7:146 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

2598. 7:146 [4]. Cf. 2:256.

2599. 7:146 [5]. Arabic: *dhālīka bianna*. See Article XVI.2600. 7:146 [5]. Arabic: *āyāt*. See Article X.

2601. 7:146 [6]. Cf. 7:136.

2602. 7:147 [1]. Arabic: *āyāt*. See Article X.

2603. 7:147 [2]. Cf. 34:33.

2604. 7:148 [1]. Lit.: *after him*.

أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ
سَبِيلًا

Did they not consider that it spoke not to them
nor guided them to a way?

اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ

They took it up and were wrongdoers.²⁶⁰⁵

وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ
ضَلُّوا

149. And when their hands were brought low²⁶⁰⁶ and
they saw that they had gone astray

قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا
لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

They said: If our lord have not mercy on us and
forgive us we will be among the losers.

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا
قَالَ

150. And when Mūsā returned to his people,
wrathful and grieved, he said:

بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ۖ أَعَجَلْتُمْ
أَمْرَ رَبِّكُمْ

Evil is what you took up while I was away.²⁶⁰⁷
Would you hasten the command of your lord?

2605. 7:148 [3]. Arabic: *ẓālimūn*. See 2:229.

2606. 7:149 [1]. Lit: *when their hands were descended upon*.

2607. 7:150 [2]. Lit.: *after me*.

وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ

إِلَيْهِ

And he cast down the tablets and seized his brother by the head, dragging him towards him.

قَالَ ابْنُ أُمِّ إِنَّ الْقَوْمَ اسْتَضَعْفُونِي وَكَادُوا

يَقْتُلُونَنِي

Said he: Son of my mother: the people despised me and would have killed me.

فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ

Then cause thou not our²⁶⁰⁸ enemies to gloat over my misfortune²⁶⁰⁹

وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ

Nor place thou me with the wrongdoing²⁶¹⁰ people.

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي

رَحْمَتِكَ

151. He said: My lord: have thou mercy upon me and upon my brother and enter thou us into thy mercy.

وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ

And thou art the most merciful of those who show mercy.

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ

مِّن رَّبِّهِمْ

152. (Those who have taken up the calf, there will reach them wrath from their lord

وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا

And humiliation in the life of this world.

2608. 7:150 [5]. Lit.: the.

2609. 7:150 [5]. Arabic: *shamata* – to rejoice at the misfortune of; to gloat over the misfortune of. This is the only occurrence of this root.

2610. 7:150 [6]. Arabic: *ẓālimūn*. See 2:229.

وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ

And thus we requite the forgers.

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ

153. But those who do evil²⁶¹¹

ثُمَّ تَابُوا مِنْ بَعْدِهَا وَعَامَنُوا

Then repent after that and believe

إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ

To them after that is your lord forgiving,
merciful.)

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ

154. And when the wrath had calmed within²⁶¹²
Mūsā he took up the tablets.

الْأَلْوَاحَ

وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ

And in their inscription were guidance and
mercy for those who fear their lord.

لِرَبِّهِمْ يَرْهَبُونَ

وَأَخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا

155. And Mūsā chose of his people seventy men for
our appointed time.

فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ

Then when the earthquake seized them he said:
My lord: if thou hadst willed thou wouldst have
destroyed them and me before.

أَهْلَكْتَهُمْ مِّن قَبْلُ وَإِنِّي

أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا

Wilt thou destroy us for what the foolish among
us did?

2611. 7:153 [1]. Arabic: *sayyiāt*. See Article XIII.x.

2612. 7:154 [1]. Lit.: *from*.

إِنْ هِيَ إِلَّا فِتْنَتُكَ

It is but thy means of denial.²⁶¹³

تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ

Thou sendest whom thou wilt astray and
guidest whom thou wilt.

أَنْتَ وَلِيُّنَا

Thou art our ally

فَاغْفِرْ لَنَا وَارْحَمْنَا

So forgive thou us and have thou mercy on us.

وَأَنْتَ خَيْرُ الْغُفَرِينَ

And thou art the best of those who forgive.

❖ وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً

156. And ordain thou for us good in this world and
in the hereafter.

وَفِي آخِرَةِ

إِنَّا هُدْنَا إِلَيْكَ

We have returned²⁶¹⁴ to thee.

قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ

He said: I strike with my punishment whom I
will.

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

But my mercy encompasses all things:

2613. 7:155 [4]. Arabic: *fitnah*. See note to 2:102.

2614. 7:156 [2]. Arabic: *hāda*. Said in this instance to mean *to repent* or *to return* by the Traditionalist – with which assessment I have concurred. This form I verb occurs 11 times in the text (2:62, 4:46, 4:160, 5:41, 5:44, 5:69, 6:146, 7:156, 16:118, 22:17, 62:6) and in all cases other than this one it means *to be a Jew* or *to be Jewish*. If you can provide further, objective data on this verb, please let me know.

فَسَاكُنْ بِهَا لِلَّذِينَ يَتَّقُونَ

I will ordain it²⁶¹⁵ for those of prudent fear²⁶¹⁶

وَيُؤْتُونَ الزَّكَاةَ

And who give the purity²⁶¹⁷

وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

And those who believe in²⁶¹⁸ our proofs²⁶¹⁹

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ

157. Those who follow the messenger, the unschooled²⁶²⁰ prophet

الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ

Whom²⁶²¹ they find written with them in the Torah and the Gospel²⁶²²

وَالْإِنْجِيلِ

2615. 7:156 [5]. I.e. mercy.

2616. 7:156 [5]. See note to 2:2.

2617. 7:156 [6]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to) – or to pay (the price of) – (sexual) purity* (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.2618. 7:156 [7]. See note to 58:4 for Qur'anic usage of *to believe in*.2619. 7:156 [7]. Arabic: *āyāt*. See Article X.2620. 7:157 [1]. Arabic: *ummiyyun*. See 2:78.2621. 7:157 [2]. The Traditionalist view is that the expression *al nabī al ummiyy* (*the unschooled or heathen prophet*) is an epithet used exclusively for the prophet Muḥammad. While it is not a central point of doctrine for me, I don't agree with that view. My reasons are as follows: from 7:103 to this point (a total of 54 verses), the narrative is focused purely on the history of Mūsā. Mūsā was not schooled in the law; rather, he received the law by means of revelation. Under the dominant Egypt-Palestine thesis, he was brought up as an Egyptian; under the Arabia Felix and 'Asīr-Ḥejāz theses, he was brought up in the house of a tribal chief named Fir'awn. In any event, by the standard we use here to judge *ummiyy* (i.e. *one outside or ignorant of the law*) Mūsā was – at least until he received the law – fully *ummiyy*. The expression *al nabī al ummiyy* (*the unschooled or heathen prophet*) occurs just twice in the Qur'an – here and in the next verse. Due to a disproportionate emphasis on Muḥammad, the Traditionalist, in my opinion, has missed the point being made here. The point is not the Muḥammad was unlearned and therefore the Qur'an is all the more a miracle (which is the version the Traditionalist promulgates); it is that Mūsā was unschooled *and so is Muḥammad*. The Traditionalist view places the narrative pivot after the long account of Mūsā here at 7:157. But it is simply not there. It comes in the next verse (*Say thou[...]*). Logically speaking, at 7:157 the person being described is the same person the last 54 verse have been dedicated to; namely: Mūsā. It is Mūsā who is *[...]the unschooled prophet whom they find written with them in the Torah and the Gospel[...]* (to the end of the verse). It is at 7:158 that the narrative shifts to Muḥammad. The point of this device, in my opinion, is to establish a correlation between the first unschooled prophet Mūsā (who brought his people out of bondage and gave them a law) and Muḥammad who had a comparable mission for the whole of humanity. Having established this correlation, the narrative then returns to the story of Mūsā.2622. 7:157 [2]. Arabic: *injīl*. See 5:46.

يَأْمُرُهُم بِالْمَعْرُوفِ

Enjoining on them what is fitting²⁶²³

وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ

And forbidding them perversity²⁶²⁴

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ

And making lawful for them the good things

وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

And making unlawful for them the bad

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي

And relieving them of their burden and the fetters that were upon them:

كَانَتْ عَلَيْهِمْ

فَالَّذِينَ ءَامَنُوا بِهِ

Those who believed in²⁶²⁵ him

وَعَزَّزُوهُ

And supported him

وَنَصَرُوهُ

And helped him

وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ

And followed the light which was sent down with him

أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

These are the successful.²⁶²⁶2623. 7:157 [3]. Arabic: *ma'rūf*. See 2:178.2624. 7:157 [4]. Arabic: *munkar*. See 3:104.2625. 7:157 [8]. See note to 58:4 for Qur'anic usage of *to believe in*.

2626. 7:157 [12]. See 2:5, 3:104, 7:8, 7:158, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ

158. (Say thou: O mankind: I am the messenger of God to you all together

جَمِيعًا

الَّذِي لَهُ مُلْكُ السَّمُوتِ وَالْأَرْضِ

Of him to whom belongs the dominion of the heavens and the earth.

لَا إِلَهَ إِلَّا هُوَ

There is no god save he.²⁶²⁷

يُحْيِي وَيُمِيتُ

He gives life and he gives death.

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ

So believe in²⁶²⁸ God and his messenger

النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ

The unschooled²⁶²⁹ prophet who believes in²⁶³⁰ God and his words

وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

And follow him²⁶³¹ that you might be rightly guided.)

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ

159. And among the people of Mūsā is a community which guides aright²⁶³² and does justice thereby.

يَعْدِلُونَ

2627. 7:158 [3]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

2628. 7:158 [5]. See note to 58:4 for Qur'anic usage of *to believe in*.

2629. 7:158 [6]. Arabic: *ummiyyun*. See 2:78.

2630. 7:158 [6]. See note to 58:4 for Qur'anic usage of *to believe in*.

2631. 7:158 [7]. I.e. by believing in God and his words, not by outsourcing responsibility for so doing to an extraneous, usurping later compilation of hearsay known as *ḥadīth* – or to those who traffick in the same.

2632. 7:159 [1]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi* ii.).

وَقَطَّعْنَاهُمْ اثْنَتَى عَشْرَةَ أَسْبَاطًا أُمَمًا^ج

160. And we divided them into twelve tribes as communities.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ^ط

And we instructed²⁶³³ Mūsā when his people asked him for water:

أَنْ أَضْرِبَ بِعَصَاكَ الْحَجَرَ^ط

Strike thou with thy staff the rock!

فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا^ط

And there gushed therefrom twelve springs.

قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ^ج

Each tribe knew its drinking-place.

وَوَضَعْنَا عَلَىٰهُمْ الْعَمَمَ وَانزَلْنَا عَلَيْهِمُ الْمَنَّ

And we caused the cloud to overshadow them and sent down upon them manna and quail:

وَالسَّلْوَى^ط

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ^ج

Eat of the good things that we provided you.

وَمَا ظَلَمُونَا

And they wronged us not

وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

But they wronged their souls.

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا

161. And when it was said to them: Dwell in this city and eat freely of it what you will

مِنْهَا حَيْثُ شِئْتُمْ

2633. 7:160 [2]. Arabic: *waḥī* and *awḥā*. See 3:44.

وَقُولُوا حِطَّةً

And say: A mitigation²⁶³⁴

وَادْخُلُوا الْبَابَ سُجَّدًا

And enter the gate in submission²⁶³⁵

نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ

We will forgive you your errors²⁶³⁶

سَنَزِيدُ الْمُحْسِنِينَ

We will increase the doers of good

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي

162. Then those who did wrong among them changed the saying²⁶³⁷ to other than what was said to them

قِيلَ لَهُمْ

فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ بِمَا

So we sent upon them a scourge from the sky because they did wrong.

كَانُوا يَظْلِمُونَ

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً

163. And ask thou them about the city that was by the sea

الْبَحْرِ

إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ

When they transgressed the Sabbath when their fish came to them on their Sabbath day on the surface.

يَوْمَ سَبَتْهُمْ شُرَعًا

2634. 7:161 [2]. See 2:58 and notes thereto.

2635. 7:161 [3]. Arabic: *s-j-d*. See Article VI.

2636. 7:161 [4]. Arabic: *kh-t'*. See Article XIII.vi.

2637. 7:162 [1]. Arabic: *qawl* – speech; teaching, doctrine; saying, word.

وَيَوْمَ لَا يَسْتُونُ لَا تَأْتِيهِمْ

And the day which was not a Sabbath they came not to them.

كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ

Thus did we try them, because they were wantonly perfidious.²⁶³⁸

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا لَا

164. And when a community among them said: Why exhort you a people whom God will destroy or punish with a severe punishment?

مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا

قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ

They said: As justification before your lord

وَلَعَلَّهُمْ يَتَّقُونَ

And that they might be in prudent fear.²⁶³⁹

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ

165. And when they forgot that whereof they had been reminded

أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ

We delivered those who forbade evil²⁶⁴⁰

وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَّيْسٍ بِمَا

And seized those who did wrong with a miserable punishment because they were wantonly perfidious²⁶⁴¹

كَانُوا يَفْسُقُونَ

2638. 7:163 [4]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.
2639. 7:164 [3]. See note to 2:2.
2640. 7:165 [2]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII.
2641. 7:165 [3]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا

166. And when they scorned what they had been forbidden we said to them: Be despised apes!

قِرَدَةً خَاسِئِينَ

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ

167. And when thy lord proclaims that he will raise up against them till the Day of Resurrection

الْقِيَمَةِ

مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ ۚ

Him who will afflict them with an evil punishment[...]²⁶⁴²

إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۖ

Thy lord is swift in retribution.

وَأَنَّهُ لَغَفُورٌ رَحِيمٌ

And he is forgiving, merciful.

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا ۖ

168. And we divided²⁶⁴³ them in the earth as communities.

مِّنْهُمْ الصَّالِحُونَ

Among them are the righteous

وَمِنْهُمْ دُونَ ذَلِكَ ۖ

And among them are other than that.

وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ

And we tried them with good things and evil²⁶⁴⁴

2642. 7:167 [2]. Sc. *it will surely come to pass*.

2643. 7:168 [1]. Arabic: *qatṭa'a*. The same verb is used at 7:160.

2644. 7:168 [4]. Arabic: *sayyiat*. See Article XIII.x.

لَعَلَّهُمْ يَرْجِعُونَ

That they might return.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ

169. And there followed after them successors who inherited the law²⁶⁴⁵

يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ

Taking the goods of this fleeting life²⁶⁴⁶ and saying: It will be forgiven us.

سَيُغْفَرُ لَنَا

وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ

And if there come to them goods the like thereof, they take them.

أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ

Has not there been taken from²⁶⁴⁷ them an agreement to the law²⁶⁴⁸

أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ

That they ascribe not to God save the truth²⁶⁴⁹

وَدَرَسُوا مَا فِيهِ

And that they study what is therein?

وَالدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ

And the abode of the hereafter is better for those of prudent fear.²⁶⁵⁰

أَفَلَا تَعْقِلُونَ

Will you then not²⁶⁵¹ use reason!2645. 7:169 [1]. Arabic: *al kitāb*. See Article XLii.2646. 7:169 [2]. Arabic: *al adnā* – the nearer, closer, lower, vile or viler. Indicates this lower, temporary life as opposed to the bounty of eternity.

2647. 7:169 [4]. Lit.: over.

2648. 7:169 [4]. Arabic: *al kitāb*. See Article XLii.2649. 7:169 [5]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

2650. 7:169 [7]. See note to 2:2.

2651. 7:169 [8]. Arabic: *afalā*. See Article XVI.

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ

170. And those who hold fast the law²⁶⁵²

وَأَقَامُوا الصَّلَاةَ

And uphold the duty.²⁶⁵³

إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ

We waste not the wages of those who do right.

﴿وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ

171. And when we raised²⁶⁵⁴ the mountain above them as if it were a canopy

وَوَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ

(And they supposed it was to fall upon them[...])²⁶⁵⁵

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

Hold fast what we give you

وَاذْكُرُوا مَا فِيهِ

And remember what is therein

لَعَلَّكُمْ تَتَّقُونَ

That you might be in prudent fear.²⁶⁵⁶

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ

172. And when thy lord brought forth from the children of Ādam

2652. 7:170 [1]. Arabic: *al kitāb*. See Article XI.ii.2653. 7:170 [2]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).2654. 7:171 [1]. Arabic: *nataqa*. This is the only occurrence of this verb so there is nothing to cross-reference it with. It is not found in Wehr and almost ignored by Lane. I found it in an Arabic-Russian dictionary defined as рвать (*tear, break, rip*). However, the context is clear: the mountain was placed above them like a canopy, the requisite action for which is *lift*. This also fits with the expression *raise (above them) the mount* which occurs several times. In that construction the noun is always *tūr* (which I render *mount* throughout). If you can supply genuine additional historical or etymological data on this point, please let me know.2655. 7:171 [2]. Sc. *but we held it fast*.

2656. 7:171 [5]. See note to 2:2.

مِنْ ظُهُورِهِمْ

From their backs²⁶⁵⁷

ذُرِّيَّتِهِمْ

Their progeny

وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ

And made them bear witness against themselves:

أَلَسْتُ بِرَبِّكُمْ

Am I not your lord?

قَالُوا بَلَىٰ ۖ شَهِدْنَا

(They said: Verily,²⁶⁵⁸ we bear witness.)

أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا

Lest you say on the Day of Resurrection: Of this were we unaware

غَافِلِينَ

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا

173. Or you say: Our fathers but ascribed a partnership²⁶⁵⁹ before and we were progeny after them

ذُرِّيَّةً مِّنْ بَعْدِهِمْ

أَفْتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ

Wilt thou then destroy us for what those who follow vanity did?

2657. 7:172 [2]. Arabic: *zuhūr*. Non-sectarian lexicons list *zuhūr* as *backs* and related terms – such as the word is rendered in all remaining cases both by me and, generally, by the Traditionalist (the full set comprises 2:101, 2:189, 3:187, 6:31, 6:94, 6:138, 6:146, 7:172, 9:35, 21:39, 35:45, 42:33, 43:13, 84:10, 94:3). Sectarian dictionaries (such as Badawi-Haleem) list *loins* as the value. However, sectarian dictionaries are highly unreliable; they tend to list as objective fact their own questionable conclusions and assumptions. While I agree that *loins* fits the case here, that is not what it says. It says *backs*. Most Traditionalists render *loins* – despite the incongruity and lack of true linguistic purchase. However, among them, I found that M.H. Shakir renders *backs* as I have. The scenario in the narrative is that of a gathering of all humanity predating human life in this world. It sounds as though the progeny of Ādam is being called forward *from behind* other children of Ādam to bear witness against themselves, but God knows best.

2658. 7:172 [6]. Arabic: *balā*. See note to 2:81.

2659. 7:173 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

- وَكَذَلِكَ نَفْصَلُ الْآيَاتِ 174. And thus²⁶⁶⁰ we set out and detail²⁶⁶¹ the proofs²⁶⁶²
- وَلَعَلَّهُمْ يَرْجِعُونَ And that they might return.
- وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا 175. And recite thou unto them the report of him to whom we gave our proofs²⁶⁶³
- فَأَنسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ So the *shayṭān* followed²⁶⁶⁴ him
- فَكَانَ مِنَ الْغَاوِينَ And he was among the misguided.
- وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا 176. And had we willed we would have raised him by them.²⁶⁶⁵
- وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ج But he clung to the earth and followed his vain desire.
- فَمَثَلُهُ كَمَثَلِ الْكَلْبِ His example is like the example of a dog:
- إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ If thou win him over,²⁶⁶⁶ he pants

2660. 7:174 [1]. I.e. therefore; to this end.

2661. 7:174 [1]. Arabic: *faṣṣala* – to set out (that is, present in a logical order, categorise) and to make plain or detail.

2662. 7:174 [1]. Arabic: *āyāt*. See Article X.

2663. 7:175 [1]. Arabic: *āyāt*. See Article X.

2664. 7:175 [3]. Arabic: *'atba'a*. See 2:262.

2665. 7:176 [1]. I.e. by means of proofs.

2666. 7:176 [4]. Arabic: *ḥamala* + *'alā*. As per the Traditionalist translators' rendering, this combination of verb and preposition does mean *to attack*. However, one does not – even were one so inclined – *attack* a dog. One beats or kicks a dog. And in such a case the dog either runs away or fights back – it does not '*pant*'. This combination of verb and preposition also means *to win over*. And since it is exactly what the sane among us generally try to do when we interact with new dogs – and since it fits

أَوْ تَتْرُكْهُ يَلْهَثَ

Or if thou leave him, he pants.

ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا

That is the example of the people who repudiate our proofs.²⁶⁶⁷

فَأَقْصَصِ الْقَصَصَ

But narrate thou to them the narratives

لَعَلَّهُمْ يَتَفَكَّرُونَ

That they might reflect.

سَاءَ مَثَلًا الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا

177. Evil as an example are the people who repudiate our proofs²⁶⁶⁸

وَأَنْفُسُهُمْ كَانُوا يَظْلِمُونَ

And they have wronged their souls.

مَنْ يَهْدِ اللَّهُ

178. Whom God guides:

فَهُوَ الْمُهْتَدِ

He is rightly guided.

وَمَنْ يُضِلِّ

And whom God sends astray:

فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

These are the losers.

the context perfectly – I render here according to that logic.

2667. 7:176 [6]. Arabic: *āyāt*. See Article X.

2668. 7:177 [1]. Arabic: *āyāt*. See Article X.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ
وَالْإِنسِ ط

179. And we have sown²⁶⁶⁹ for Hell many among the *jinn* and mankind.

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا

They have hearts wherewith they understand not

وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا

And they have eyes wherewith they see not

وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا

And they have ears wherewith they hear not.

أُولَئِكَ كَالْأَنْعَامِ

These are like the cattle

بَلْ هُمْ أَضَلُّ

Nay:²⁶⁷⁰ they are further astray

أُولَئِكَ هُمُ الْغَافِلُونَ

These are the heedless.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ

180. And to God belong the fairest names.

فَادْعُوهُ بِهَا ط

Then call to him by them

وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ

And leave those who deviate concerning his names.²⁶⁷¹

2669. 7:179 [1]. Arabic: *dhara'a*. Lit.: to sow (many or different things); to seed.

2670. 7:179 [6]. Arabic: *bal*. See note to 2:88.

2671. 7:180 [3]. On this subject I will say the following: the Traditionalist insists on crying *allahu akbar!* (God is greater!) at every opportunity – so much so that it has become his defining catch-phrase. The reader may be interested to note that the comparative *allahu akbar* is nowhere found in the Qur'an. According to the Qur'an God is not *akbar* (greater) but *kabir* (great).

سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

They will be rewarded for what they did.

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ
يَعْدِلُونَ

181. And among those we created is a community
guiding aright²⁶⁷² and doing justice thereby.²⁶⁷³

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا

182. And those who repudiate our proofs²⁶⁷⁴

سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ

We will deal with them by degrees without²⁶⁷⁵
them knowing

وَأُمْلِي لَهُمْ

183. While I reprieve them.

إِنَّ كَيْدِي مَتِينٌ

My plan is firm.²⁶⁷⁶

أَوَلَمْ يَتَفَكَّرُوا

184. Have they not reflected?

مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ

There is no madness in their companion.

إِنَّ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ

He is only a clear warner.

2672. 7:181 [1]. Arabic: *bil haqqi*. See Article XIX (bil haqqi ii.).

2673. 7:181 [1]. Cf. 7:159.

2674. 7:182 [1]. Arabic: *āyāt*. See Article X.

2675. 7:182 [2]. Arabic: *min haythu*. See note to 2:149.

2676. 7:183 [2]. Cf. 68:45.

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ
وَالْأَرْضِ

185. Have they not considered the dominion of the heavens and the earth

وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ

And what things God has created

وَأَنْ عَسَى أَنْ يَكُونَ قَدْ أَقْتَرَبَ أَجْلُهُمْ

And that it may be that their term has drawn nigh?

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

And in what narration²⁶⁷⁷ after this will they believe?

مَنْ يُضِلِلِ اللَّهُ

186. Whom God sends astray:

فَلَا هَادِيَ لَهُ

There is no guide for him

وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

And he leaves them wandering blindly in their inordinacy.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا

187. They ask thee about the Hour: When is its arrival?²⁶⁷⁸

قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي

Say thou: Knowledge thereof is but with my lord.

لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ

None reveals its time save he.

2677. 7:185 [4]. Arabic: *ḥadīth* – story; account; narrative, narration. The Qur'an's usage of this term appears at times to anticipate the later abuse of it by Muslims.

2678. 7:187 [1]. Cf. 79:42.

ثُقُلَتْ فِي السَّمُوتِ وَالْأَرْضِ^ج

It weighs heavily in the heavens and the earth.

لَا تَأْتِيكُمْ إِلَّا بَغْتَةً^ظ

It comes not upon you save unexpectedly.

يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا^ط

They question thee as though thou wert privy²⁶⁷⁹ thereto.

قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ

Say thou: Knowledge thereof is but with God.²⁶⁸⁰

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

But most men know not.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا

188. Say thou: I have no power to do myself benefit or harm save that God should will.

شَاءَ اللَّهُ^ج

وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَأَسْتَكْثَرْتُ مِنْ

And had I knowledge of the unseen I would have abundance of wealth

الْخَيْرِ

وَمَا مَسَّنِيَ الشُّوْءُ^ج

And evil would not have touched me.

2679. 7:187 [6]. While I have rendered more simply than does he, I include Muhammad Asad's comment here for interest: *The verb ahfa means "he did [a thing] in an excessive measure" or "he exceeded the usual bounds in doing [something]". In connection with an inquiry, and especially when followed by 'anhu or 'anha ("about it"), it signifies "he tried hard to gain insight [into something] by persistently inquiring about it". Thus, used as a participle, it means "one who has gained insight [into something] through persistent inquiry". In the above context, the implication is that no amount of inquiry or speculation can reveal to man - the prophets included - the coming of the Last Hour before its actual manifestation.*

2680. 7:187 [7]. I refer the interested reader to that non-Qur'anic literature preferred by the Traditionalist to the Qur'an itself in which Muḥammad is portrayed as a man with extensive knowledge on such questions.

إِن أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

I am only a warner and bearer of glad tidings for people who believe.

﴿ هُوَ الَّذِي خَلَقَكُمْ مِّن نَّفْسٍ وَاحِدَةٍ

189. He it is who created you from a single soul.

وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

And he created therefrom its mate²⁶⁸¹ that it might be reassured thereby.²⁶⁸²

فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا

Then when he covers²⁶⁸³ her²⁶⁸⁴ she bears a light load

فَمَرَّتْ بِهِ

And passes it by.²⁶⁸⁵

فَلَمَّا أَثْقَلَت دَّعَوَا اللَّهَ رَبَّهُمَا

And when it becomes heavy they²⁶⁸⁶ call to God their lord:

لَيْنَ ءَاتَيْنَا صَالِحًا لَّنَكُونَنَّ مِنَ الشَّاكِرِينَ

If thou give us one healthy²⁶⁸⁷ we will be among the grateful.

فَلَمَّا ءَاتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ

190. And when he gives them²⁶⁸⁸ one healthy they²⁶⁸⁹ appoint him partners²⁶⁹⁰ in what he gave them.²⁶⁹¹

فِيمَا ءَاتَاهُمَا

2681. 7:189 [2]. The personal pronoun objects here are all feminine singular agreeing with the feminine noun *nafs* – soul. The word commonly translated as *wife* (*zawj*) can refer to either a male or female and signifies something which makes up one half of a whole, a whole which itself is incomplete without the second half (such as a shoe, for example).

2682. 7:189 [2]. Arabic: *sakana + ilā* – to be reassured by, trust in. Cf. 30:21.

2683. 7:189 [3]. I.e. lies with her.

2684. 7:189 [3]. Lit.: covered.

2685. 7:189 [4]. I.e. does not notice it.

2686. 7:189 [5]. Grammar: dual.

2687. 7:189 [6]. Arabic: *ṣ-l-h*. This root is rendered by me as *righteous* or *right* throughout. However, it is unlikely (given how quickly they turn from God alone) that these parents would primarily be concerned with spiritual qualities. Clearly, the meaning is *whole, healthy, right, properly formed, without defect, sound*. This usage grants us some insight into the broader meaning of *righteous* as used in the Qur'an.

2688. 7:190 [1]. Grammar: dual.

2689. 7:190 [1]. Grammar: dual.

2690. 7:190 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2691. 7:190 [1]. Grammar: dual. I.e. causes other than God.

فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

But exalted is God above that to which they ascribe a partnership!²⁶⁹²

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا

191. Ascribe they²⁶⁹³ a partnership²⁶⁹⁴ to what creates not anything?

وَهُمْ يُخْلَقُونَ

But they²⁶⁹⁵ are created

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا

192. And they²⁶⁹⁶ are not able to help them

وَلَا أَنْفُسُهُمْ يَنْصُرُونَ

Nor do they²⁶⁹⁷ help themselves

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ

193. And²⁶⁹⁸ if you²⁶⁹⁹ invite them²⁷⁰⁰ to the guidance they follow you not.

سَوَاءٌ عَلَيْكُمْ

It is the same to you

أَدْعَوْتُهُمْ أَمْ أَنْتُمْ صَامِتُونَ

Whether you call to them or are silent.

2692. 7:190 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2693. 7:191 [1]. I.e. people in general (this is now in the plural rather than the dual).

2694. 7:191 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2695. 7:191 [2]. I.e. people in general (such as those who ascribe a partnership as just evinced at 7:189-190).

2696. 7:192 [1]. I.e. those to whom they ascribe a partnership.

2697. 7:192 [2]. I.e. people in general (such as those who ascribe a partnership as just evinced at 7:189-190).

2698. 7:193 [1]. To the Traditionalist the passage following treats of calling to false deities and the futility thereof. I disagree; rather, it comprises a taut argument and template for calling people to guidance. His confusion on this point arises due to a characteristic of Arabic usage. The verb *to call* in Arabic means both *to summon* and *to supplicate*. (In addition, where the verb is found with *ilā* the sense is *to invite*, and I render thus throughout.) This in some part explains the Traditionalist's reading of 7:194 which he takes to be a challenge to the idolaters to supplicate to their false gods. It is, rather, an exhortation to the believers to invite others to guidance. The stages in the formula are: 1. invite them; 2. let them respond; 3. challenge them to do their worst while stating one's own faith in God and his law as one's only defence (i.e. lay down the gauntlet). The emphasis is on putting one's faith in God alone, in cutting ties with – and realising the futility of trusting in – anything other than God. I provide comments throughout to guide the reader through the passage and to draw his attention to salient points.

2699. 7:193 [1]. This is in the plural and does not address the messenger as in individual. The object of the Qur'an is not for you to join an organised religion, outsource responsibility for using your brain to people who can point to scant intellectual or cultural success in the last thousand years and thereby become a 'Muslim'; rather, is to lead a life which is righteous and to call others to guidance.

2700. 7:193 [1]. I.e. those people who ascribe a partnership (as just evinced at 7:189-190).

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ
أَمْثَلُكُمْ

194. Those to whom you²⁷⁰¹ call other than²⁷⁰² God are servants like you.²⁷⁰³

فَادْعُوهُمْ

So call them²⁷⁰⁴

فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

And let them respond²⁷⁰⁵ to you if you²⁷⁰⁶ be truthful.

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا

195. Have they²⁷⁰⁷ legs wherewith they walk?²⁷⁰⁸

أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا

Or have they hands wherewith they hold?²⁷⁰⁹

أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا

Or have they eyes wherewith they see?²⁷¹⁰

أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا

Or have they ears wherewith they hear?²⁷¹¹

2701. 7:194 [1]. I.e. the believers. See note to 7:193.

2702. 7:194 [1]. Arabic: *min dūni*. See 2:23.

2703. 7:194 [1]. I.e. you are not responsible for the results; they are humans just like you and possess the same general functional abilities.

2704. 7:194 [2]. I.e. so you (believers) call them (those who ascribe a partnership). Stage 1 in the formula (see note to 7:193).

2705. 7:194 [3]. Stage 2 in the formula (see note to 7:193).

2706. 7:194 [3]. I.e. the believers.

2707. 7:195 [1]. I.e. those to whom you call. Each of the things in the list which follows is created by God in the womb, which fact refers the reader back to the segment beginning 7:189; cf. also 7:179.

2708. 7:195 [1]. Implication: yes, they do because they are created like you, but if they choose not to use them they will not respond (7:193).

2709. 7:195 [2]. Implication: yes, they do because they are created like you, but if they choose not to use them they will not help themselves (7:192, 7:197).

2710. 7:195 [3]. Implication: yes, they do because they are created like you, but if they choose not to use them they will not see (7:198).

2711. 7:195 [4]. Implication: yes, they do because they are created like you, but if they choose not to use them they will not hear when called to guidance (7:198).

قُلْ أَدْعُوا شُرَكَاءَكُمْ

Say thou: Call your partners²⁷¹²

ثُمَّ كِيدُونِ فَلَا تُنْظِرُونِ

Then scheme against me and grant me no respite.

إِنَّ وَلِيَّيَّ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ

196. My ally is God²⁷¹³ who sent down the law²⁷¹⁴

وَهُوَ يَتَوَلَّى الصَّالِحِينَ

And he is an ally to the righteous.²⁷¹⁵

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ

197. And those to whom you²⁷¹⁶ call other than²⁷¹⁷ him are unable to help you²⁷¹⁸

نَصْرَكُمْ

وَلَا أَنْفُسُهُمْ يَنْصُرُونَ

Nor do they²⁷¹⁹ help themselves.

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا

198. And if you invite them²⁷²⁰ to guidance they hear not.²⁷²¹

2712. 7:195 [5]. Arabic: *sh-r-k*. See 6:78 and Article VIII. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.

2713. 7:196 [1]. Lit.: *the God*. The point lost in English is that the Arabic noun for the eternal deity is *the God (allāh)* – as a point of interest, Arabic-speaking Christians use *allāh*. Arabic uses no capital letters. In the Arabic, this phrase looks something like: *my ally is the god who sent down the law*.

2714. 7:196 [1]. Arabic: *al kitāb*. See Article XI.ii.

2715. 7:196 [2]. The last two clauses of 7:195 and the whole of 7:196 comprise Stage 3 in the formula (see note to 7:193).

2716. 7:197 [1]. I.e. the believers. See note to 7:193.

2717. 7:197 [1]. Arabic: *min dūni*. See 2:23.

2718. 7:197 [1]. The point here is not – as the Traditionalist has it – the futility of calling to false gods as opposed to calling to God; it is that all those to whom we believers call besides God (i.e. those whom we call to guidance) cannot help us, nor can they help themselves. See note to 7:193.

2719. 7:197 [2]. I.e. those who ascribe a partnership (who are now also the object in the next clause). Cf. 7:192.

2720. 7:198 [1]. I.e. those people who ascribe a partnership. Cf. 7:193.

2721. 7:198 [1]. Cf. 7:195.

وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ

And thou seest them looking at thee but they see not.²⁷²²

خُذِ الْعَفْوَ

199. Take thou what is freely given

وَأْمُرْ بِالْعُرْفِ

And enjoin thou what is customary.²⁷²³

وَأَعْرِضْ عَنِ الْجَاهِلِينَ

And turn thou away from the ignorant.²⁷²⁴

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ

200. And if there provoke thee a provocation to evil from the *shayṭān*:²⁷²⁵

فَاسْتَعِذْ بِاللَّهِ

Seek thou protection in God.

إِنَّهُ سَمِيعٌ عَلِيمٌ

He is hearing, knowing.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ

201. Those who are in prudent fear,²⁷²⁶ when a visitation²⁷²⁷ from the *shayṭān* touches them they take heed²⁷²⁸

الشَّيْطَانِ تَذَكَّرُوا

فَإِذَا هُمْ مُبْصِرُونَ

And then do they see.

2722. 7:198 [2]. Cf. 7:195.

2723. 7:199 [2]. Arabic: *urf* – kindness, beneficence; what is customary, known to be good and right; what is approved. We can take the sense to be *what is known to be right* or *what is customary* in relation to that revelation received by the prophet. The only other instance of this word is found at 77:1.

2724. 7:199 [3]. I.e. do not rise to vain or empty provocations.

2725. 7:200 [1]. I.e. fear or anger in dealing with those who choose ignorance.

2726. 7:201 [1]. See note to 2:2.

2727. 7:201 [1]. Arabic: *tawafa*. Lit.: *one who moves about*. See 2:125.

2728. 7:201 [1]. I.e. they seek protection in God (cf. 7:200).

وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ

202. When their brethren²⁷²⁹ assist them in error

ثُمَّ لَا يَقْصِرُونَ

Then do they not cease.²⁷³⁰

وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا

203. And when thou bringest them not a proof²⁷³¹ they say:لَوْلَا أَجْتَبَيْتَهَا^جOh that thou hadst but²⁷³² chosen one!²⁷³³قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي^جSay thou: I but follow what I am instructed²⁷³⁴ of my lord.²⁷³⁵

هَذَا بَصَائِرُ مِنْ رَبِّكُمْ

This²⁷³⁶ is a means of insight²⁷³⁷ from your lord

وَهُدًى

And guidance

وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

And mercy for people who believe.

وَإِذَا قُرِئَ الْقُرْآنُ

204. And when the Qur'an²⁷³⁸ is read out:

2729. 7:202 [1]. I.e. those whom the believers have called to guidance as per 7:193-199.

2730. 7:202 [2]. I take this to mean that when the ignorant among whom those in prudent fear live act as additional agents for the *shayṭān* (by inciting those in prudent fear towards wrong action towards the ignorant themselves), then those in prudent fear cease not seeking protection in God (cf. 7:200).2731. 7:203 [1]. Arabic: *āya*. See Article X.2732. 7:203 [2]. Arabic: *lawlā*. See Article XVI.2733. 7:203 [2]. Lit.: *chosen it*.2734. 7:203 [3]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *that which is instructed to me*.

2735. 7:203 [3]. This is not acceptable to the Traditionalist whose religion is predicated on rejection of this and many similar Qur'anic statements.

2736. 7:203 [4]. I take this to refer to the instruction found between 7:200 and this point.

2737. 7:203 [4]. Arabic: *baṣā'ir* – *that which gives insight, perception, enlightenment*.2738. 7:204 [1]. Arabic: *qur'ān* – *reading, recital, recitation, something which is read out*.

فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا

Heed it and listen attentively

لَعَلَّكُمْ تُرْحَمُونَ

That you might obtain mercy.

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ

205. And remember thou thy lord within thy soul

تَضَرُّعًا وَخِيفَةً

In humility and fear

وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ

And without publicity of speech²⁷³⁹

بِالْعُدُوِّ وَالْإِصْصَالِ

Morning and evening.²⁷⁴⁰

وَلَا تَكُن مِّنَ الْغَافِلِينَ

And be thou not among the heedless.

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ

206. Those who are in the presence of thy lord are not too proud for his service.

عِبَادَتِهِ

وَيُسَبِّحُونَهُ

And they glorify²⁷⁴¹ him

وَلَهُ يَسْجُدُونَ ۖ

And to him they submit.²⁷⁴²

2739. 7:205 [3]. I.e. privately. This jars somewhat with the Traditionalist's predilection for huge communal prayer rituals which entail disturbing the entire neighbourhood.

2740. 7:205 [4]. Lit.: *In the mornings and the evenings*.

2741. 7:206 [2]. Arabic: *s-b-h*. See 2:32.

2742. 7:206 [3]. Arabic: *s-j-d*. See Article VI.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,²⁷⁴³ the Merciful.

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ

1. They ask thee about the spoils of war.

قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ

Say thou: The spoils of war are for God and the messenger

فَاتَّقُوا اللَّهَ

So be in prudent fear²⁷⁴⁴ of God

وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ

And do right in what is between you

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ

And obey God and his messenger²⁷⁴⁵

إِنْ كُنْتُمْ مُؤْمِنِينَ

If you be believers.²⁷⁴⁶

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ

2. The believers²⁷⁴⁷ are but those who when God is remembered their hearts are afraid

قُلُوبُهُمْ

2743. 8:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

2744. 8:1 [3]. See note to 2:2.

2745. 8:1 [5]. I.e. what God sent through his messenger.

2746. 8:1 [6]. Arabic: *(al) mu'minūn*. See note to 8:2. See grammar note at 2:91.

2747. 8:2 [1]. **Qur'anic definition:** *(al) mu'minūn* (sg.: *mu'min*) (*ḥaqqan*) – *the believers (in truth)*. The term *al mu'minūn* is generally translated (which convention I follow) as *the believers*. The problem with the idea of *belief* in English is that it can be associated either with gullibility or with opinion based upon nothing concrete, or it invites the assumption that one who has it has something which defies any analysis. Happily, we have the Qur'an's definition of the term by which a believer – more specifically 'a believer in truth' – can identify himself as such to himself on the basis of set criteria as straightforwardly as can a mechanic or a nurse. Such people, then, have certain qualities: 1. Their hearts fear when God is remembered (i.e. mention of his punishments and the Day of Judgment) 2. The reading of God's proofs (i.e. scripture) increases them in faith 3. They place their trust in God 4. They uphold the duty (to serve him alone, seek help from him alone, and obey his laws) 5.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا

And when his proofs²⁷⁴⁸ are recited to them they increase in faith

وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

And in their lord place their trust.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ

3. Those who uphold the duty²⁷⁴⁹

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

And spend of what we have provided them

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا

4. These are the believers²⁷⁵⁰ in truth.²⁷⁵¹

لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ

They have degrees in the sight of their lord

وَمَغْفِرَةٌ

And pardon

وَرِزْقٌ كَرِيمٌ

And noble provision

They spend out of what God gives them. The second half of this definition is found at 8:74 and it comprises: 6. Those who heed warning 7. Those who emigrate 8. Those who strive for the cause of God 9. Those who give shelter 10. Those who help. Thus the equation is quite simple. If a man has qualities 1 through 10 he is a believer in truth. This indicates that there are believers other than those who are believers in truth (as the segment 8:1-14 indicates, since – despite the fact that this insight has eluded the Traditionalist – *al kāfirūn* is a group which pertains to the believers, and found more generally inside the gate than outside it). However, if a man has none of these qualities (or is deficient in one or more of them) and has no desire to acquire them, he may be many things but *a believer in truth* is not one of them. It will be noted that the qualities which define *a believer* are not dependent upon (and in fact require no mention of) a religion of any stripe. All instances of the participle form of this verb which do not take a direct object are footnoted and reference this verse.

2748. 8:2 [2]. Arabic: *āyāt*. See Article X.

2749. 8:3 [1]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

2750. 8:4 [1]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

2751. 8:4 [1]. Arabic: *ḥaqqan*. See Article XIX (*ḥaqq*- ii.).

- كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ ۖ
وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَرِهُونَ
يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ
كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ
وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا
لَكُمْ
وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ
وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ ۖ
5. Like as²⁷⁵² thy lord brought thee forth from thy house aright²⁷⁵³
And some of the believers²⁷⁵⁴ were averse
6. Arguing with thee about the truth²⁷⁵⁵ after it had become clear
As if they were being driven to death when they were looking on.
7. And when²⁷⁵⁶ God promised you one of the two groups,²⁷⁵⁷ that it would be yours
And you loved that the unarmed²⁷⁵⁸ one might be yours
(And God willed to establish the truth²⁷⁵⁹ by his words

2752. 8:5 [1]. Here *kamā* (like, like as, as) serves to connect this part of the chapter with what follows. What follows treats of and expands upon each of the subjects mentioned in 8:1-4 (namely: what constitutes a true believer; those whose faith comes from hearing God's word; those who fear him and uphold their duty; and among whom are degrees of honour or achievement). This instance of *kamā* (like, like as, as) is retrospectively referenced by *idh* (when) in that series of points which follows (8:6, 8:9, 8:11, 8:12, 8:30, 8:32, 8:42, 8:43, 8:44) the argument of which is brought to a set of conclusions and directives at 8:45-47, and followed by two more points (8:48, 8:49). The Traditionalist has some extraneous stories which he insinuates into the narrative by which means he hampers any serious study of the Qur'an and supplants its lessons with things other than that which God sent down.

2753. 8:5 [1]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi ii.).

2754. 8:5 [2]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

2755. 8:6 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

2756. 8:7 [1]. I.e. *Like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

2757. 8:7 [1]. Elsewhere rendered *numbers*, I have had to use a synonym under the influence of *two*.

2758. 8:7 [2]. Lit.: *without might*.

2759. 8:7 [3]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

وَيَقْطَعُ دَابِرَ الْكَافِرِينَ

And to cut off the root²⁷⁶⁰ of those who spurn guidance while claiming virtue²⁷⁶¹

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَطْلَ

8. That he might establish the truth²⁷⁶² and bring vanity to nothing

وَلَوْ كَرِهَ الْمُجْرِمُونَ

Though the evildoers be averse.)

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ

9. When²⁷⁶³ you sought succour of your lord and he responded to you:

أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ

I will assist you with a thousand angels following one after another.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِـ

10. (And God made it only as glad tidings and that your hearts might find rest thereby.

قُلُوبُكُمْ

وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ

And there is no help save from God.

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

God is mighty, wise.)

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ

11. When²⁷⁶⁴ he made slumber overcome you as security from him

وَيُنْزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً

And sent down water from the sky upon you

2760. 8:7 [4]. An expression meaning *utterly cut off* or *destroyed*. Occurs at 6:45, 7:72, 8:7, 15:66.

2761. 8:7 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii. See note to 8:14.

2762. 8:8 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

2763. 8:9 [1]. I.e. *Like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

2764. 8:11 [1]. I.e. *Like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رَجْزَ
الشَّيْطَانِ

That he might purify you thereby and remove
from you the scourge of the *shayṭān*

وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ

And that he might fortify your hearts

وَيُثَبِّتَ بِهِ الْأَقْدَامَ

And make firm thereby your feet.²⁷⁶⁵

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ

12. When²⁷⁶⁶ thy lord gave instruction²⁷⁶⁷ to the
angels:

أَنِّي مَعَكُمْ

I am with you

فَثَبَّتُوا الَّذِينَ ءَامَنُوا

So make firm those who heed warning.²⁷⁶⁸

سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

I will cast terror into the hearts of those who
are indifferent to warning:²⁷⁶⁹

فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ

Strike above the necks

وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ

And strike from them every fingertip!²⁷⁷⁰

2765. 8:11 [5]. Lit.: *the feet*.

2766. 8:12 [1]. I.e. *Like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

2767. 8:12 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

2768. 8:12 [3]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

2769. 8:12 [4]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

2770. 8:12 [6]. The expression *strike above their necks* and *strike from them every fingertip* may indeed have a purely literal sense (as is the view of most translators); nevertheless, my impression is that it may be an expression indicating the complete confounding of the human effort, a condition in which the minds is foggy and slow and the hands fumbling and weak.

- ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ^ج 13. Because²⁷⁷¹ they were hostile towards God and his messenger
- وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ (And whoso is hostile towards God and his messenger:
- فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ God is severe in retribution.
- ذَلِكُمْ فَذُوقُوهُ 14. That: taste it!)²⁷⁷²
- وَأَنَّ لِلْكَافِرِينَ And because²⁷⁷³ for those who spurn guidance while claiming virtue²⁷⁷⁴
- عَذَابَ النَّارِ Is the punishment of fire.
- يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا 15. O you who heed warning:²⁷⁷⁵ when you meet those who are indifferent to warning²⁷⁷⁶ advancing:
- زَحْفًا
- فَلَا تُؤَلُّوهُمْ الْآدْبَارَ Turn not your backs²⁷⁷⁷ to them.
- وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرُهُ 16. And whoso that day turns his back to them

2771. 8:13 [1]. Arabic: *dhālika bianna*. See Article XVI. I take this to refer to the opening clause of 8:12 (*thy lord gave instruction to the angels*:). The punishments entrusted to the angels have their source in the actions of men.

2772. 8:14 [1]. I.e. that is the reality, so deal with it.

2773. 8:14 [2]. I take this to refer to the opening clause of 8:12 (i.e. *thy lord gave instruction to the angels*:).

2774. 8:14 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii. The point the Traditionalist does not – or perhaps will not – grasp is that *al kāfirūn* are not an external enemy. They are an internal one; a subset of those who claim to believe.

2775. 8:15 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

2776. 8:15 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

2777. 8:15 [2]. Lit.: *the backs*.

إِلَّا مُتَحَرِّفًا لِّقِتَالٍ

Save as a manoeuvre²⁷⁷⁸ for battle

أَوْ مُتَحِيزًا إِلَىٰ فِئَةٍ

Or joining a company:

فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ

He has incurred wrath from God.

وَمَا أُولَٰئِهِ جَهَنَّمُ

And his habitation is Hell.

وَبِئْسَ الْمَصِيرُ

And evil is the journey's end.

فَلَمْ تَقْتُلُوهُمْ

17. And you killed them not

وَلَكِنَّ اللَّهَ قَتَلَهُمْ

But God killed them.

وَمَا رَمَيْتَ إِذْ رَمَيْتَ

And thou threwest not when thou didst throw

وَلَكِنَّ اللَّهَ رَمَىٰ

But God threw.

وَلِيَبْلِي الْمُؤْمِنِينَ مِنْهُ بَلََاءٌ حَسَنًا

And that he might test the believers²⁷⁷⁹ by a fair test from him[...] ²⁷⁸⁰

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

(God is hearing, knowing)

2778. 8:16 [2]. Lit.: *swerving*. I.e. as part of a stratagem focused on victory.2779. 8:17 [5]. Arabic: *(al) mu'minūn*. See note to 8:2.2780. 8:17 [5]. Sc. *he required you to fight*.

- ذَلِكُمْ 18. That:[...] ²⁷⁸¹
- وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ And because God makes weak the plan of those who spurn guidance while claiming virtue ²⁷⁸²
- إِنْ تَسْتَفْتِحُوا 19. (If you ²⁷⁸³ seek decision:
- فَقَدْ جَاءَكُمْ الْفَتْحُ ^ط The decision has come to you. ²⁷⁸⁴
- وَإِنْ تَنْتَهُوا And if you cease:
- فَهُوَ خَيْرٌ لَّكُمْ ^ط It is better for you.
- وَإِنْ تَعُودُوا نَعُدْ But if you return we will return
- وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ And your company will avail you nothing though it be numerous.)
- وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ And because God is with the believers. ²⁷⁸⁵
- يَا أَيُّهَا الَّذِينَ ءَامَنُوا 20. O you who heed warning: ²⁷⁸⁶

2781. 8:18 [1]. Sc. *taste it!* Cf. 8:14.

2782. 8:18 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

2783. 8:19 [1]. I.e. those who are indifferent to warning (see 8:15).

2784. 8:19 [2]. I.e. the believers will fight you.

2785. 8:19 [7]. Arabic: *(al) mu'minūn*. See note to 8:2.

2786. 8:20 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ
تَسْمَعُونَ

Obey God and his messenger²⁷⁸⁷ and turn not away from him when you hear.

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا

21. And be not as those who say: We hear

وَهُمْ لَا يَسْمَعُونَ

And they hear not.

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ

22. The worst of beasts in the sight of God are the deaf

الْبُكْمُ

The dumb

الَّذِينَ لَا يَعْقِلُونَ

Those who do not reason.

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ^ط

23. And had God known any good in them he would have made them hear.

وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا

And had he made them hear they would have turned away

وَهُمْ مُّعْرِضُونَ

And they are disinclined.

2787. 8:20 [2]. I.e. what God sent through his messenger.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ
إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ^{٢٧٨٨}

24. O you who heed warning:²⁷⁸⁸ respond to God and the messenger when he²⁷⁸⁹ calls you to what gives you life.

وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ^{٢٧٩٠}

And know that God stands²⁷⁹⁰ between a man and his heart

وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

And that to him you will be gathered.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ
خَاصَّةً^{٢٧٩١}

25. And be in prudent fear²⁷⁹¹ of a means of denial²⁷⁹² not to befall those who do wrong among you exclusively.

وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ^{٢٧٩٣}

And know that God is severe in retribution.²⁷⁹³

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي
الْأَرْضِ^{٢٧٩٤}

26. And remember when you were few and despised in the land

تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ

Fearing lest men should sweep you away:

فَأَوَّكَكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ^{٢٧٩٥}

He gave you refuge and strengthened you with his help

2788. 8:24 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

2789. 8:24 [1]. Grammar: the personal pronoun is in the singular. Lit.: *he* or *it*.

2790. 8:24 [2]. Arabic: *ḥāla*. This verb has a connotation of *interfere*, or *come between*.

2791. 8:25 [1]. See note to 2:2.

2792. 8:25 [1]. Arabic: *fitnah*. See note to 2:102. In this case: death and what follows (we are all to die).

2793. 8:25 [2]. Cf. 8:13.

وَرَزَقَكُمْ مِّنَ الطَّيِّبَاتِ

And provided you some good things

لَعَلَّكُمْ تَشْكُرُونَ

That you might be grateful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ

27. O you who heed warning:²⁷⁹⁴ betray not God and his messenger

وَتَخُونُوا أَمْنَكُمْ

Or²⁷⁹⁵ betray your trusts.

وَأَنْتُمْ تَعْلَمُونَ

And you know.²⁷⁹⁶

وَأَعْلَمُوا أَنَّ مَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

28. And know that your wealth and your children are but a means of denial²⁷⁹⁷

وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

And that with God is a tremendous reward.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

29. O you who heed warning:²⁷⁹⁸

إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا

If you be in prudent fear²⁷⁹⁹ of God he will make for you a division²⁸⁰⁰

وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ

And remove from you your evil²⁸⁰¹2794. 8:27 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.2795. 8:27 [2]. Lit.: *And*.

2796. 8:27 [3]. I.e. you know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:70, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

2797. 8:28 [1]. Arabic: *fitnah*. See note to 2:102.2798. 8:29 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

2799. 8:29 [2]. See note to 2:2. See grammar note at 2:91.

2800. 8:29 [2]. Arabic: *furqān*. In the Qur'an, *furqān* denotes the division between the people of God and the world at large; those who heed warning and those who reject it. See 2:53.2801. 8:29 [3]. Arabic: *sayyiāt*. See Article XIII.x.

وَيَغْفِرْ لَكُمْ^ف

And forgive you.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And God is one possessing tremendous bounty.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ
يَقْتُلُوكَ أَوْ يُخْرِجُوكَ^ج30. And when²⁸⁰² those who are indifferent to
warning²⁸⁰³ scheme against thee to restrain
thee or to kill thee or to drive thee out.

وَيَمْكُرُونَ

And they scheme

وَيَمْكُرُ اللَّهُ^ح

And God schemes

وَاللَّهُ خَيْرُ الْمَكْرِينَ

And God is the best of schemers.

وَإِذَا تُلَىٰ عَلَيْهِمْ آيَاتُنَا

31. And when our proofs²⁸⁰⁴ are recited to them

قَالُوا قَدْ سَمِعْنَا

They say: We have heard

لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا^ل

If we wished we could speak the like of this

إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ

This is only the legends of former peoples.

2802. 8:30 [1]. I.e. *And like when*. This instance of *idh* refers back to 8:5 (see also note thereto).2803. 8:30 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.2804. 8:31 [1]. Arabic: *āyāt*. See Article X.

وَإِذْ قَالُوا

32. And when²⁸⁰⁵ they say:

اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ

O God: if this be the truth²⁸⁰⁶ from thee:

فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا

Rain thou down upon us stones from the sky or
bring thou us a painful punishment.

بِعَذَابٍ أَلِيمٍ

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

33. But God will not punish them when thou art
among them.

وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

And God will not punish them when they will
seek forgiveness.

وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ

34. But how can they not be punished by God²⁸⁰⁷
when they forsake²⁸⁰⁸ the inviolable place of
worship²⁸⁰⁹ and are not its allies

عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ

إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا

(Its allies are only those of prudent fear²⁸¹⁰ but
most of them know not)

يَعْلَمُونَ

2805. 8:32 [1]. I.e. *And like when*. This instance of *idh* refers back to 8:5 (see also note thereto).2806. 8:32 [2]. Arabic: *al haqq*. See Article XIX (al haqq i.).2807. 8:34 [1]. This clause is in the active voice in Arabic, a fact which is impossible to marry satisfactorily in English with the opening convention (*how can they not[...]?*).2808. 8:34 [1]. Arabic: *ṣadda*. See note to 8:47.2809. 8:34 [1]. Arabic: *al masjid al ḥarām*. See Article IX.ii. This was the forum in which debate concerning the creator of the universe took place under the nomadic system of Arabia.

2810. 8:34 [2]. See note to 2:2.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً
وَتَصْدِيَةً

35. When their duty²⁸¹¹ at the house²⁸¹² is only whistling and clapping?

فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

So taste the punishment for what you denied!

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا
عَنْ سَبِيلِ اللَّهِ

36. Those who are indifferent to warning²⁸¹³ spend their wealth on forsaking²⁸¹⁴ the path of God.

فَسَيُنْفِقُونَهَا

So will they spend it.

ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً

Then will it become a sorrow for them.

ثُمَّ يُغْلَبُونَ

Then will they be defeated.

وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ

And those who are indifferent to warning²⁸¹⁵ will be gathered into Hell

2811. 8:35 [1]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. Here it refers to those who are indifferent to warning (8:30). They are reproached since their duty consisted in nothing more than whistling and clapping (i.e. in forming an audience to hear out arguments concerning God) at that place at which by convention such questions were debated. (The site at Petra features a large Roman outdoor theatre capable of seating many hundreds of spectators.) However, the site at Petra is now closed to the believers (see 9:28 and Article XVIII). Refusing to listen does not make one free of culpability.

2812. 8:35 [1]. Arabic: *bayt*. The Traditionalist claims that this instance of the common noun *bayt* (house or household) indicates a special house of religious significance. That is not what the Qur'an says; but I cannot prove the Traditionalist wrong, so I give him the benefit of the doubt. I can provide hard evidence, however, that Makkah fails as the location for *al masjid al ḥarām* (see Article XVIII), and on that basis I reject the box in that city so venerated by the Traditionalist as the possible subject of this verse. The verse treats of a former people, people for whom *al masjid al ḥarām* was of religious significance. That time has now passed (see 9:28 and Article XVIII). In such a case all that remains to us is the principle moral lesson.

2813. 8:36 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

2814. 8:36 [1]. Arabic: *ṣadda*. See note to 8:47.

2815. 8:36 [5]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

- لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ 37. (That God might separate the bad from the good)
- وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَى بَعْضٍ
فَيَرْكُمُهُ جَمِيعًا
فَيَجْعَلُهُ فِي جَهَنَّمَ
And the bad will he place one upon another and heap it all together
And place it in Hell.
- أُولَئِكَ هُمُ الْخَاسِرُونَ
قُلْ لِلَّذِينَ كَفَرُوا 38. Say thou to those who are indifferent to warning.²⁸¹⁶
- إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ
وإن يَعودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ
But if they return, the practice²⁸¹⁷ of the former peoples has gone before.²⁸¹⁸
- وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
الدِّينُ كُلُّهُ لِلَّهِ 39. And fight them until there is no means of denial²⁸¹⁹ and the doctrine²⁸²⁰ is entirely for God.
- فَإِنْ أَنتَهُوا
And if they cease:

2816. 8:38 [1]. Arabic: *alladhina kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.
 2817. 8:38 [3]. Arabic: *sunnah*. See 3:137 for notes on *sunnah*. See also 17:77, 33:62, 35:43, 48:23.
 2818. 8:38 [3]. And should be a warning to them. See 33:62, 35:43, 48:23.
 2819. 8:39 [1]. Arabic: *fitnah*. See note to 2:102.
 2820. 8:39 [1]. Arabic: *din*. See Article VII.

فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

God sees what they do.

وَإِنْ تَوَلَّوْا

40. And if they turn away:

فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ

Know that God is your benefactor.

نِعْمَ الْمَوْلَى

Excellent is the Benefactor.

وَنِعْمَ النَّصِيرُ

And excellent is the Helper.

❖ وَأَعْلَمُوا أَنَّ مَا غَنِمْتُمْ مِنْ شَيْءٍ

41. And know that anything you take as spoils of war:

فَإِنَّ لِلَّهِ خُمُسَهُ

To God belongs its fifth

وَلِلرَّسُولِ

And to the messenger

وَلِذِي الْقُرْبَىٰ

And to the relatives

وَالْيَتَامَىٰ

And the fatherless²⁸²¹

وَالْمَسْكِينِ

And the poor

2821. 8:41 [5]. Arabic: *yatāmā*. See 4:2.

وَأَبْنِ السَّبِيلِ

And the wayfarer²⁸²²

إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنْزِلَنَا عَلَىٰ

If you believe in²⁸²³ God and what we sent down
upon our servant on the day of division²⁸²⁴

عَبْدِنَا يَوْمَ الْفُرْقَانِ

يَوْمَ اتَّقَىٰ الْجَمْعَانِ^ق

The day the two hosts met.

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And God is powerful over all things.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا

42. When²⁸²⁵ you were on the near bank

وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ

And they were on the far bank

وَالرَّكْبُ أَسْفَلَ مِنْكُمْ^ج

And the caravan was below you.

وَلَوْ تَوَاعَدْتُمْ لَاخْتَلَفْتُمْ فِي الْمِيعَادِ^{لَا}And had you agreed to meet you would have
differed in the appointment.

وَلَكِنَّ لِّلْقَاضِيِ اللّٰهُ أَمْرًا كَانَ مَفْعُولًا

But that God might conclude a matter done

لِّيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ^سThat there might perish he who perished with
clear evidence2822. 8:41 [7]. Lit.: *the son of the road*.2823. 8:41 [8]. I.e. *Like when*. This instance of *idh* refers back to 8:5 (see also note thereto).2824. 8:41 [8]. Arabic: *furqān*. In the Qur'an, *furqān* denotes the division between the people of God and the world at large; those who heed warning and those who reject it. See 2:53.2825. 8:42 [1]. I.e. *Like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيْنِهِ^ط

And that there might live he who lived with clear evidence[...]²⁸²⁶

وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

And God is hearing, knowing.

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا^ط

43. When²⁸²⁷ God showed them in thy dream as few

وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنزَعْتُمْ فِي الْأَمْرِ

(And had he shown them as many you would have lost heart and quarrelled together over the matter

وَلَكِنَّ اللَّهَ سَلَّمَ^ط

But God preserved.

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

He knows what is in the breasts.)

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا

44. And when²⁸²⁸ he showed them when you met in your eyes as few

وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ

And lessened you in their eyes

لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا^ط

That God might conclude a matter done.

2826. 8:42 [7]. Sc. *he caused you to meet*.

2827. 8:43 [1]. I.e. *Like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

2828. 8:44 [1]. I.e. *And like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

And unto God are matters²⁸²⁹ referred.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً

45. O you who heed warning:²⁸³⁰ when you meet a company:

فَانْبِئُوا وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

Stand firm and remember God much that you might be successful.

وَاطِيعُوا اللَّهَ وَرَسُولَهُ

46. And obey God and his messenger²⁸³¹

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ

And quarrel not together lest you lose heart and your spirit²⁸³² leave you.

وَأَصْبِرُوا

And be patient.

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

God is with the patient.²⁸³³

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ

47. And be not like those who come forth from their dwellings boastfully and to be seen of men

بَطْرًا وَرِئَاءَ النَّاسِ

وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ

And forsake²⁸³⁴ the path of God.

2829. 8:44 [4]. Lit.: *the matters*.

2830. 8:45 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

2831. 8:46 [1]. I.e. what God sent through his messenger.

2832. 8:46 [2]. Arabic: *riḥ* - *spirit, wind*. I understand it here in the sense is of *esprit de corps*.

2833. 8:46 [4]. Arabic: *al ṣābirūn*. See 2:155.

2834. 8:47 [2]. Arabic: *ṣadda* - *forsake, turn away from; to hinder, prevent, divert*. A difficulty in correctly understanding this verb arises due to the fact that it has two applications, that is, it can mean both something one does oneself (*to forsake* - as in *a person himself turns away from sin*) or it can mean *to divert* (as in *a person turns away another person from sin*). Rather than rely upon the Traditionalist's erratic predilections, I follow a system based in common sense: where there exists a human object I treat the verb as transitive (*he diverts his friend from the road*); where there is no human object I treat the verb as per its other application (*he forsakes the road*). This common-sense approach fits all contexts and requires no interpolation

وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

And God encompasses what they do.

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ

48. And when²⁸³⁵ the *shayṭān* makes their deeds fair to them and says:

لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ

None among men can defeat you this day when I am at your side²⁸³⁶

فَلَمَّا تَرَآءَتِ الْفِتْنَتَانِ نَكَصَ عَلَى عَقْبَيْهِ
وَقَالَ

Then when the companies come within sight of one another he turns on his heels and says:

إِنِّي بَرِيءٌ مِّنْكُمْ

I am innocent of you

إِنِّي أَرَى مَا لَا تَرَوْنَ

I see what you see not

إِنِّي أَخَافُ اللَّهَ

I fear God.

وَاللَّهُ شَدِيدُ الْعِقَابِ

And God is severe in retribution.²⁸³⁷

which is why I believe it to be correct. The complete set is found at 3:99, 4:55, 4:61, 4:167, 5:2, 5:91, 7:45, 7:86, 8:34, 8:36, 8:47, 9:9, 9:34, 11:19, 14:3, 14:10, 16:88, 16:94, 20:16, 22:25, 27:24, 27:43, 28:87, 29:38, 34:32, 34:43, 40:37, 43:37, 43:57, 43:62, 47:1, 47:32, 47:34, 48:25, 58:16, 63:2, 63:5. All instances are footnoted and reference this verse.

2835. 8:48 [1]. I.e. *Like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

2836. 8:48 [2]. Lit.: *your neighbour* – the obvious implication being that he is duty-bound to aid and protect.

2837. 8:48 [7]. Cf. 8:13 and 8:25.

إِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ ۖ

49. When²⁸³⁸ the waverers²⁸³⁹ and those in whose hearts is disease say: Their doctrine²⁸⁴⁰ has deceived these.

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ

But whoso places his trust in God[...] ²⁸⁴¹

فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And God is mighty, wise.

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ

50. And if thou couldst see when the angels²⁸⁴² take those who are indifferent to warning²⁸⁴³

يَضْرِبُونَ وُجُوهَهُمْ

Striking their faces and their backs:

وَأَذْبُرُهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ

And taste the punishment of the consuming fire

ذَلِكَ بِمَا قَدَّمْتِ أَيْدِيكُمْ

51. Because of²⁸⁴⁴ what your hands sent before you

وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِّلْعَبِيدِ

And because God is not unjust²⁸⁴⁵ to the servants!²⁸⁴⁶

كَذَابِ عَالِ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ

52. Like the case²⁸⁴⁷ of the house of Fir'awn²⁸⁴⁸ and those who were before them:

2838. 8:49 [1]. I.e. *Like when*. This instance of *idh* refers back to 8:5 (see also note thereto).

2839. 8:49 [1]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

2840. 8:49 [1]. Arabic: *dīn*. See Article VII.

2841. 8:49 [2]. Sc. *he is not deceived*.

2842. 8:50 [1]. Cf. 8:12 and note to 8:13.

2843. 8:50 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

2844. 8:51 [1]. Arabic: *dhālika bimā*. See Article XVI.

2845. 8:51 [2]. Those who do wrong in this life do not simply pass away into oblivion or bliss; God is just.

2846. 8:51 [2]. See note to 2:207.

2847. 8:52 [1]. Arabic: *da'b* – *custom, wont, habit; case, affair; persistence, eagerness, perseverance*.

2848. 8:52 [1]. Arabic: *fir'awn*. See note to 2:49.

كَفَرُوا بِآيَاتِ اللَّهِ

They denied the proofs²⁸⁴⁹ of God

فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ

So God seized them for their transgressions²⁸⁵⁰

إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ

(God is strong, severe in retribution)

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا

53. Because²⁸⁵¹ God does not change the grace he bestows upon a people until they change what is in their souls

عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

And because God is hearing, knowing.

كَذَابِ عَالِ فِرْعَوْنَ^ج وَالَّذِينَ مِنْ قَبْلِهِمْ54. Like the case²⁸⁵² of the house of Fir'awn²⁸⁵³ and those who were before them:

كَذَّبُوا بِآيَاتِ رَبِّهِمْ

They repudiated the proofs²⁸⁵⁴ of their lord

فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ

So we destroyed them for their transgressions²⁸⁵⁵وَأَغْرَقْنَا عَالِ فِرْعَوْنَ^جAnd drowned the house of Fir'awn.²⁸⁵⁶2849. 8:52 [2]. Arabic: *āyāt*. See Article X.2850. 8:52 [3]. Arabic: *dhunūb*. See Article XIII.iv.2851. 8:53 [1]. Arabic: *dhālika bianna*. See Article XVI.2852. 8:54 [1]. Arabic: *da'b* – custom, wont, habit; case, affair; persistence, eagerness, perseverance.2853. 8:54 [1]. Arabic: *fir'awn*. See note to 2:49.2854. 8:54 [2]. Arabic: *āyāt*. See Article X.2855. 8:54 [3]. Arabic: *dhunūb*. See Article XIII.iv.2856. 8:54 [4]. Arabic: *fir'awn*. See note to 2:49. This and similar statements make clear that *the house* – that is, *the tribal family* – of Fir'awn was drowned along with Fir'awn himself. This scenario defies reasonable identification with the dominant Egypt-Palestine thesis. A ruler personally pursuing an enemy accompanied by his kin better fits a small tribal scenario. See Article XVIII.

- وَكُلٌّ كَانُوا ظَالِمِينَ
- And all were wrongdoers.²⁸⁵⁷
- إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا
55. The worst of beasts in the sight of God are those who are indifferent to warning:²⁸⁵⁸
- فَهُمْ لَا يُؤْمِنُونَ
- They do not believe²⁸⁵⁹
- الَّذِينَ عَاهَدْتَ مِنْهُمْ
56. Those from whom thou takest a pledge
- ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ
- Then they declare null their pledge every time.
- وَهُمْ لَا يَتَّقُونَ
- And they are not in prudent fear.²⁸⁶⁰
- فَإِمَّا تَثَقَفَنَّاهُمْ فِي الْحَرْبِ
57. And if thou gain ascendancy²⁸⁶¹ over them²⁸⁶² in war:
- فَشَرِّدْ بِهِمْ مَن خَلْفَهُمْ
- Put thou fear by them into those behind them
- لَعَلَّهُمْ يَذْكُرُونَ
- That they might take heed.
- وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً
58. And if thou fear²⁸⁶³ treachery from a people

2857. 8:54 [5]. Arabic: *zālimūn*. See 2:229.

2858. 8:55 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

2859. 8:55 [2]. Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See 2:6 and Article II.ii.

2860. 8:56 [3]. See note to 2:2.

2861. 8:57 [1]. Arabic: *thaqafa*. See 60:2.

2862. 8:57 [1]. I.e. over those who renege on their agreement.

2863. 8:58 [1]. I.e. have reason to fear. See note to 2:182.

فَأَنْزِلْ إِلَيْهِمْ عَلَى سَوَاءٍ ۚ

Then reject thou them likewise.

إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

God loves not the treacherous.

وَلَا يَخْسِبَنَّ الَّذِينَ كَفَرُوا سَبْقُونا ۚ

59. And let not those who are indifferent to warning²⁸⁶⁴ think they have won.²⁸⁶⁵

إِنَّهُمْ لَا يُعْجِزُونَ

They cannot escape.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ

60. And prepare for them what you are able of forces and of cavalry

رِبَاطِ الْخَيْلِ

تُزْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ

To terrify thereby the enemy of God and your enemy

وَعَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمْ

And others besides²⁸⁶⁶ them whom you know not.

اللَّهُ يَعْلَمُهُمْ ۚ

God knows them.

وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ

And whatever you spend for the cause of God will be repaid to you in full

إِلَيْكُمْ

2864. 8:59 [1]. Arabic: *alladhina kafaru*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

2865. 8:59 [1]. Lit.: *outstripped, anticipated, come out ahead*.

2866. 8:60 [3]. Arabic: *min dūni*. See 2:23.

وَأَنْتُمْ لَا تُظْلَمُونَ

And you will not be wronged.

❁ وَإِنْ جَنَحُوا لِلسَّلَامِ

61. And if they incline to peace

فَأَجْنَحْ لَهَا

Then incline thou to it.

وَتَوَكَّلْ عَلَى اللَّهِ

And place thou thy trust in God.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

He is the Hearing, the Knowing.

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ

62. And if they intend to deceive thee

فَإِنَّ حَسْبَكَ اللَّهُ

Then sufficient for thee is God.

هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ

He it is who strengthens thee and the believers²⁸⁶⁷ with his help.

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ

63. And he united their hearts.

لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفَتْ

If thou hadst spent what is in the earth altogether thou couldst not have united their hearts.

بَيْنَ قُلُوبِهِمْ

وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ

But God united them.

2867. 8:62 [3]. Arabic: (al) mu'minūn. See note to 8:2.

إِنَّهُ عَزِيزٌ حَكِيمٌ

He is mighty, wise.

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ
الْمُؤْمِنِينَ

64. O prophet: God is sufficient for thee and those who follow thee among the believers.²⁸⁶⁸

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ

65. O prophet: rouse thou the believers²⁸⁶⁹ to fight:

إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا
مِائَتِينَ

If there be of you twenty patient they will defeat two hundred!

وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ
الَّذِينَ كَفَرُوا

And if there be of you a hundred they will defeat a thousand of those who are indifferent to warning!²⁸⁷⁰

بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

Because they are a people who understand not

الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ

66. Now has God relieved you

وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا

(And he knows there is weakness in you)

2868. 8:64 [1]. Arabic: (al) *mu'minūn*. See note to 8:2. The usage here indicates that there exist believers (*mu'minūn*) other than those who follow the prophet and, conversely, that the prophet was accompanied also by those who were not *mu'minūn* (for example *al kāfirūn* and *munāfiqūn*).

2869. 8:65 [1]. Arabic: (al) *mu'minūn*. See note to 8:2.

2870. 8:65 [3]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ۚ

So if there be of you a hundred patient they shall defeat two hundred!

وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ ۚ

And if there be of you a thousand they shall defeat two thousand by God's leave!

وَاللَّهُ مَعَ الصَّابِرِينَ

And God is with the patient.²⁸⁷¹

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ ۚ

67. It is not for a prophet to have captives until he has mastery²⁸⁷² in the land.²⁸⁷³

تُرِيدُونَ عَرَضَ الدُّنْيَا

You desire the goods of this world

وَاللَّهُ يُرِيدُ الْآخِرَةَ ۚ

And God desires the hereafter.

وَاللَّهُ عَزِيزٌ حَكِيمٌ

And God is mighty, wise.

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ

68. Had it not been for a decree²⁸⁷⁴ from God which had gone before, a tremendous punishment would have touched you for what you took.

2871. 8:66 [5]. Arabic: *al ṣābirūn*. See 2:155.

2872. 8:67 [1]. Arabic: *athkuna* – to wear out, exhaust; defeat, thrash.

2873. 8:67 [1]. I concur on this point with Abdullah Yusuf Ali's rendition and subsequent note which I repeat here with some light editing: *An ordinary war may be for territory or trade, revenge or military glory – all "temporal goods of this world." Such a war is condemned. But a Jihad is fought under strict conditions and solely for the cause of God. All baser motives, therefore are strictly excluded. The greed of gain in the shape of ransom from captives has no place in such warfare.*

2874. 8:68 [1]. Arabic: *kitāb*. See Article XI.iii.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ

69. So eat of what you took in spoil as lawful and good and be in prudent fear²⁸⁷⁵ of God.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

God is forgiving, merciful.

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِّنَ

70. O prophet: say thou to those captives who are in your hands:

الْأَسْرَى

إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ

If God knows any good in your hearts he will give you better than what has been taken from you

خَيْرًا مِّمَّا أَخَذَ مِنْكُمْ

وَيَغْفِرَ لَكُمْ

And he will forgive you.

وَاللَّهُ غَفُورٌ رَحِيمٌ

And God is forgiving, merciful.

وَإِنْ يُرِيدُوا خِيَانَتَكَ

71. And if they wish to betray thee:

فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ

They had betrayed God before and he placed them in subjection²⁸⁷⁶

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And God is knowing, wise.

2875. 8:69 [1]. See note to 2:2.

2876. 8:71 [2]. Lit.: enabled them (i.e. to be defeated).

إِنَّ الَّذِينَ ءَامَنُوا	72. Those who heed warning ²⁸⁷⁷
وَهَاجَرُوا	And emigrate
وَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ	And strive with their property and their lives for the cause of God
وَالَّذِينَ ءَاوُوا	And those who give shelter
وَنَصَرُوا	And help
أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ	These are allies one of another.
وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا	And those who heed warning ²⁸⁷⁸ but have not emigrated
مَا لَكُمْ مِّنْ وَلِيَّتِهِم مِّن شَيْءٍ حَتَّىٰ	You are not required to protect them from anything until they emigrate.
يُهَاجِرُوا	
وَإِنْ أَسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ	And if they seek help from you within the doctrine ²⁸⁷⁹ you are required to help
النَّصْرُ	

2877. 8:72 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

2878. 8:72 [7]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

2879. 8:72 [9]. Arabic: *dīn*. See Article VII. See 4:75-4:104 and notes; that segment treats of rescuing people of faith who seek liberty.

إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ

(Save against a people between whom and you is an agreement.

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And God sees what you do.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

73. And those who are indifferent to warning²⁸⁸⁰ are allies of one another.)

إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ
كَبِيرٌ

Save you do it, there will be means of denial²⁸⁸¹ in the land and great corruption.

وَالَّذِينَ ءَامَنُوا

74. And those who heed warning²⁸⁸²

وَهَاجَرُوا

And emigrate

وَجَاهِدُوا فِي سَبِيلِ اللَّهِ

And strive for the cause of God

وَالَّذِينَ ءَاوَأَ

And those who give shelter

وَنَصَرُوا

And help

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا

These are the believers²⁸⁸³ in truth.²⁸⁸⁴

2880. 8:73 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

2881. 8:73 [2]. Arabic: *fitnah*. See note to 2:102.

2882. 8:74 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

2883. 8:74 [6]. Arabic: *(al) mu'minūn*. See note to 8:2.

2884. 8:74 [6]. Arabic: *haqqan*. See Article XIX (haqq- ii.).

لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

They have pardon and a noble provision.

وَالَّذِينَ ءَامَنُوا مِنْ بَعْدُ

75. And those who heed warning²⁸⁸⁵ thereafter

وَهَاجَرُوا

And emigrate

وَجَاهِدُوا مَعَكُمْ

And strive beside²⁸⁸⁶ you

فَأُولَٰئِكَ مِنْكُمْ

They are of you.

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي

But those possessed of kinship are closer²⁸⁸⁷ to one to another in the law²⁸⁸⁸ of God.²⁸⁸⁹

كِتَابِ اللَّهِ

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

God knows all things.

2885. 8:75 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

2886. 8:75 [3]. Lit.: *with*. A literal rendition cannot be used due to the wrong connotation in English.

2887. 8:75 [5]. This clarifies respective claims and merits in society: blood relatives have preferential claims, and such relationships are not superseded by those of faith.

2888. 8:75 [5]. Arabic: *al kitāb*. See Article XI.ii.

2889. 8:75 [5]. Arabic: *kitāb allah*. See Article XI.vi.

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التوبة

1. An acquittal²⁸⁹⁰ from God and his messenger to those with whom you made a pledge among the idolaters:²⁸⁹¹
2. Travel in the land four moons²⁸⁹²
- And know that you cannot escape God
- And that God will humiliate those who spurn guidance while claiming virtue.²⁸⁹³
3. And a proclamation from God and his messenger to mankind on the day of the great pilgrimage:²⁸⁹⁴
- God is free of the idolaters²⁸⁹⁵
- As is²⁸⁹⁶ his messenger.

2890. 9:1 [1]. This is the only chapter which does not begin with *In the name of God*, etc. It can legitimately be considered a continuation of the previous chapter.

2891. 9:1 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2892. 9:2 [1]. Arabic: *shahr* – moon, month.

2893. 9:2 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii. In this case: those who break the treaty.

2894. 9:3 [1]. Arabic: *hajj* – pilgrimage, debate. See 2:158.

2895. 9:3 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2896. 9:3 [3]. Lit: *And*.

فَإِنْ تَابْتُمْ

And if you repent:

فَهُوَ خَيْرٌ لَّكُمْ

It is better for you.

وَإِنْ تَوَلَّيْتُمْ

And if you turn away:

فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ

Know that you cannot escape God.

وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ

And bear thou tidings²⁸⁹⁷ to those who are indifferent to warning²⁸⁹⁸ of a painful punishment

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ

4. Save the idolaters²⁸⁹⁹ with whom you made a pledge

ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا

Then are not deficient towards you in anything

وَلَمْ يُظْهِرُوا عَلَيْكُمْ أَحَدًا

And help not anyone against you.

فَاتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ

Fulfil to them your²⁹⁰⁰ pledge to its²⁹⁰¹ term.

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

God loves those of prudent fear.²⁹⁰²2897. 9:3 [8]. Lit.: *glad tidings*.2898. 9:3 [8]. Arabic: *alladhina kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.2899. 9:4 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.2900. 9:4 [4]. Lit.: *their*.2901. 9:4 [4]. Lit.: *their*.

2902. 9:4 [5]. See note to 2:2.

- فَإِذَا أَنْسَلَخَ الْأَشْهُرُ الْحُرُمُ 5. And when the inviolable moons²⁹⁰³ have passed:
- فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ Kill the idolaters²⁹⁰⁴ wherever you find them
- وَخُذُوهُمْ And seize them
- وَأَحْصُرُوهُمْ And restrain²⁹⁰⁵ them
- وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ And lie in wait for them at every place of ambush.
- فَإِنْ تَابُوا And if they repent²⁹⁰⁶
- وَأَقَامُوا الصَّلَاةَ And uphold the duty²⁹⁰⁷
- وَأَتَوْا الزَّكَاةَ And give the purity.²⁹⁰⁸

2903. 9:5 [1]. Arabic: *al shahr al harām* (here plural). See 2:194. The Traditionalist makes much of this expression and claims to know when such months occur. However, the Qur'anic context indicates that these were simply months in which fighting was prohibited by treaty in this historical case.

2904. 9:5 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2905. 9:5 [4]. Arabic: *ḥaṣara*. The Traditionalist claims this instance to mean *lay siege to* and synonyms. This form I verb occurs only twice, here and at 4:90. At 4:90 it unquestionably means *constrain* (and synonyms). I apply this known value here also as per my given methodology.

2906. 9:5 [6]. I.e. of their idolatry.

2907. 9:5 [7]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

2908. 9:5 [8]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to)* – *or to pay (the price of)* – *(sexual) purity* (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

فَخَلُّوا سَبِيلَهُمْ ج

Let them go their way.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

God is forgiving, merciful.

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ

6. And if one of the idolaters²⁹⁰⁹ seeks thy protection:

فَاجِرُهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ

Grant thou him protection until he hears the word of God

ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ج

Then convey thou him to his place of security

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

Because²⁹¹⁰ they are a people who know not.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ اللَّهِ

7. How can there be for the idolaters²⁹¹¹ a pledge with God and with his messenger

وَعِندَ رَسُولِهِ

إِلَّا الَّذِينَ عَاهَدْتُمْ عِندَ الْمَسْجِدِ الْحَرَامِ ط

Save those with whom you made a pledge at the inviolable place of worship?²⁹¹²

فَمَا اسْتَقِيمُوا لَكُمْ

(So long as they are upright with you:

فَاسْتَقِيمُوا لَهُمْ ج

Be upright with them.

2909. 9:6 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2910. 9:6 [4]. Arabic: *dhālika bianna*. See Article XVI.

2911. 9:7 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2912. 9:7 [2]. Arabic: *al masjid al ḥarām*. See Article IX.ii.

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

God loves those of prudent fear.)²⁹¹³

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ
إِلَّا وَلَا ذِمَّةً

8. How,²⁹¹⁴ when if they get the better of you they regard neither pact nor obligation to protect?

يُرْضُونَكَ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ

They please you with their mouths but their hearts refuse.

وَأَكْثَرُهُمْ فَسِيقُونَ

And most of them are wantonly perfidious.²⁹¹⁵

أَشْتَرُوا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ
سَبِيلِهِ

9. They sell the proofs²⁹¹⁶ of God for a cheap price and forsake²⁹¹⁷ his way.

إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

Evil is what they do.²⁹¹⁸

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً
وَأُولَئِكَ هُمُ الْمُعْتَدُونَ

10. And they regard towards a believer²⁹¹⁹ neither pact nor obligation to protect.

And these are the transgressors.

2913. 9:7 [5]. See note to 2:2.

2914. 9:8 [1]. This recalls the first clause of 9:7.

2915. 9:8 [3]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

2916. 9:9 [1]. Arabic: *āyāt*. See Article X.

2917. 9:9 [1]. Arabic: *ṣadda*. See note to 8:47.

2918. 9:9 [2]. With N. J. Dawood I render this verse in the present tense.

2919. 9:10 [1]. Arabic: (*al*) *mu'min*. See note to 8:2.

- فَإِنْ تَابُوا 11. But if they repent²⁹²⁰
- وَأَقَامُوا الصَّلَاةَ And uphold the duty²⁹²¹
- وَأَتَوْا الزَّكَاةَ And give the purity.²⁹²²
- فَإِخْوَانُكُمْ فِي الدِّينِ^{٢٩٢٣} They are your brethren in doctrine.²⁹²³
- وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ And we set out and detail²⁹²⁴ the proofs²⁹²⁵ for people who know.
- وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ 12. And if they renege on their oaths after their pledge and revile your doctrine:²⁹²⁶
- وَطَعَنُوا فِي دِينِكُمْ
- فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ^{٢٩٢٤} Fight the leaders of denial.
- إِنَّهُمْ لَا أَيْمَانَ لَهُمْ They have no oaths

2920. 9:11 [1]. I.e. of their idolatry.

2921. 9:11 [2]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

2922. 9:11 [3]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to) – or to pay (the price of) – (sexual) purity* (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

2923. 9:11 [4]. Arabic: *dīn*. See Article VII.

2924. 9:11 [5]. Arabic: *faṣṣala – to set out* (that is, *present in a logical order, categorise*) and *to make plain or detail*.

2925. 9:11 [5]. Arabic: *āyāt*. See Article X.

2926. 9:12 [1]. Arabic: *dīn*. See Article VII.

لَعَلَّهُمْ يَنْتَهُونَ

That they might desist.²⁹²⁷

أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ

13. Will you not fight a people who broke their oaths

وَهُمُّوا بِإِخْرَاجِ الرَّسُولِ

And purposed to expel the messenger

وَهُمْ بَدَأُوا بِكُمْ أَوَّلَ مَرَّةٍ

And began against you first?²⁹²⁸

أَتَخْشَوْنَهُمْ

Do you fear them?

فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

Then God has more right²⁹²⁹ that you should fear him if you be believers.²⁹³⁰

قَاتِلُوهُمْ

14. Fight them.

يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ

God will punish them at your hands

وَيُخْزِيهِمْ

And humiliate them

وَيَنْصُرْكُمْ عَلَيْهِمْ

And help you against them

وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ

And heal the breasts of a people who believe

2927. 9:12 [4]. I.e. at this point it makes no difference what they claim or pretend, they have no more chances – as is made clear in the following verse.

2928. 9:13 [3]. Lit.: *And began the first time against you?*

2929. 9:13 [5]. Arabic: *aḥaqq-*. See Article XIX.

2930. 9:13 [5]. Arabic: *(al) mu'minūn*. See note to 8:2. See grammar note at 2:91.

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ^{٢٩٣١}

15. And remove the wrath of their hearts.

وَيَتُوبُ اللَّهُ عَلَى مَن يَشَاءُ^{٢٩٣٢}

And God relents towards whom he wills.

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And God is knowing, wise.

أَمْ حَسِبْتُمْ أَن تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ

16. If²⁹³¹ you think that you will be left when God knows not those who strive among you

الَّذِينَ جَاهَدُوا مِنْكُمْ

وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا

And have taken besides²⁹³² God and his messenger and the believers²⁹³³ no confidant[...]²⁹³⁴

الْمُؤْمِنِينَ وَلِيَجَةً^{٢٩٣٥}

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

And God is aware of what you do.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ

17. It is not for the idolaters²⁹³⁵ to inhabit²⁹³⁶ the places of worship²⁹³⁷ of God

اللَّهِ

2931. 9:16 [1]. Arabic: *am*. See note to 21:21.

2932. 9:16 [2]. Arabic: *min dūni*. See 2:23.

2933. 9:16 [2]. Arabic: *(al) mu'minūn*. See note to 8:2.

2934. 9:16 [2]. If this is the claim. Sc. *then you are mistaken*.

2935. 9:17 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2936. 9:17 [1]. Arabic: *amara*. This form I verb occurs four times (9:17, 9:18, 30:9, 30:9); as a transitive verb it has two core senses: *to maintain* or *to build*, and *to inhabit*, *fill with life* or *populate*. Given a comparison of the instances, I believe the latter of these two basic range senses to be the correct one. I think the point in this context extends beyond that of the mere physical occupation of places of worship; rather, it is that such people are incapable of truly giving life to that place of worship of God found in the heart. All instances are footnoted and reference this verse.

2937. 9:17 [1]. Arabic: *masjid*, *masājid*. See Article IX.i.

شُهَدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ^ج

Bearing witness against themselves to denial.

أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ

These: their works are vain

وَفِي النَّارِ هُمْ خَالِدُونَ

And in the fire do they abide eternally.

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ

18. He but inhabits²⁹³⁸ the places of worship²⁹³⁹ of God who believes in²⁹⁴⁰ God and the Last Day

وَالْيَوْمِ الْآخِرِ

وَأَقَامَ الصَّلَاةَ

And upholds the duty²⁹⁴¹

وَعَاتَى الزَّكَاةَ

And gives the purity²⁹⁴²

وَلَمْ يَخْشَ إِلَّا اللَّهَ^ط

And fears not save God.

فَعَسَىٰ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

And it may be that these are among the rightly guided.

2938. 9:18 [1]. See 9:17.

2939. 9:18 [1]. Arabic: *masjid, masājid*. See Article IX.i.

2940. 9:18 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

2941. 9:18 [2]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its 2 sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

2942. 9:18 [3]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to) – or to pay (the price of) – (sexual) purity* (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

﴿أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ

الْمَسْجِدِ الْحَرَامِ

19. Have you made the giving of water to the pilgrim and the visit²⁹⁴³ to the inviolable place of worship²⁹⁴⁴

كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ

فِي سَبِيلِ اللَّهِ

Like him who believes in²⁹⁴⁵ God and the Last Day and strives for the cause of God?²⁹⁴⁶

لَا يَسْتَوُونَ عِنْدَ اللَّهِ

They are not equal with God.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And God guides not the wrongdoing²⁹⁴⁷ people.

الَّذِينَ ءَامَنُوا

20. Those who heed warning²⁹⁴⁸

وَهَاجَرُوا

And emigrate

وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

And strive for the cause of God with their wealth and their lives

أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ

Are of more tremendous degree before God.

2943. 9:19 [1]. Arabic: *‘imāra* – building, edifice, structure; real estate, tract, lot; habitation and cultivation. These are the non-sectarian dictionary definitions of this word; on the basis of the Qur’anic evidence *al masjid al ḥarām* is closed to the believers in any case (see 9:28 and Article XVIII), and all parts of the Qur’an which reference this subject are of interest only in terms of historical or analogous applications.

2944. 9:19 [1]. Arabic: *al masjid al ḥarām*. See Article IX.ii.

2945. 9:19 [2]. See note to 58:4 for Qur’anic usage of *to believe in*.

2946. 9:19 [2]. Comments at 9:7 apply here as well.

2947. 9:19 [4]. Arabic: *ẓālimūn*. See 2:229.

2948. 9:20 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَأُولَٰئِكَ هُمُ الْفَائِزُونَ

And these are the triumphant.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ

21. Their lord gives them glad tidings of mercy and acceptance from him.

وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ

And they have gardens therein of enduring bliss

خَالِدِينَ فِيهَا أَبَدًا

22. They abiding eternally therein forever.

إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

With God is a tremendous reward.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

23. O you who heed warning.²⁹⁴⁹

لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ

Take not your fathers and your brethren as allies if they prefer denial to faith.

أَسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ

And whoso among you takes them as allies:

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

These are the wrongdoers.²⁹⁵⁰

قُلْ

24. Say thou:

2949. 9:23 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

2950. 9:23 [4]. Arabic: *ẓālimūn*. See 2:229.

إِنْ كَانَ ءَابَاؤُكُمْ

If your fathers

وَأَبْنَاؤُكُمْ

And your sons

وَإِخْوَانُكُمْ

And your brethren

وَأَزْوَاجُكُمْ

And your wives

وَعَشِيرَتُكُمْ

And your kindred

وَأَمْوَالٌ اقْتَرَفْتُمُوهَا

And the wealth you have acquired

وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا

And trade wherein you fear a decline

وَمَسْكِنٌ تَرْضَوْنَهَا

And dwellings with which you are pleased

أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ

Be dearer to you than God and his messenger
and striving in his way

فِي سَبِيلِهِ

فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ

Then wait until God brings his command.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

And God guides not the wantonly perfidious²⁹⁵¹
people.

2951. 9:24 [12]. Arabic: f-s-q. See 2:26 and Article XIII.vii.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۝

25. God has helped you in many places.

وَيَوْمَ حُنَيْنٍ ۝

And on the day of *ḥunayn*²⁹⁵²

إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ ۝

When you were impressed at your multitude:

فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا ۝

It availed you nothing

وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ ۝

And the earth became straitened for you

بِمَا رَحَبَتْ ۝

Vast as it was.

ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ۝

Then you turned and fled.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى

26. Then sent God his tranquillity upon his messenger and upon the believers²⁹⁵³

الْمُؤْمِنِينَ ۝

وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا ۝

And sent down forces you did not see

2952. 9:25 [2]. The only other instance of this root occurs at 19:13 (*ḥanān* – sympathy, tenderness). The Traditionalist assigns the instance here at 9:25 the value of a proper noun (that of a name he claims for a specific valley near Makkah which he asserts as the name of the precise location of the battle described here). The attentive reader will already have noted the Traditionalist's habit of claiming implausible levels of specificity – ones which defy any sort of verification on the basis of the Qur'anic data – all of which tend towards a single end: to make him and his usurping literature the arbiter in the reading of God's revelation. Makkah as the locus for any portion of the Qur'anic narrative has been comprehensively dismissed (see Article XVIII and note to 9:28), so claims for a location of any kind in that vicinity may be safely ignored. The *ḥ-n-n* root covers senses of *longing, yearning, nostalgia, craving, desire*. A plausible sense is – given a marking of *ḥanayn* rather than *ḥunayn* – is, perhaps, (*two*) *desires*; meanwhile, Lane (p. 657) notes that the Arabs called a particular month *ḥunayn* (cf. *ramadān* at 2:185). Since I cannot prove either case definitively, I have elected to leave the word untranslated.

2953. 9:26 [1]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

وَعَذَّبَ الَّذِينَ كَفَرُوا²⁹⁵⁴And punished those who are indifferent to warning.²⁹⁵⁴وَذَلِكَ جَزَاءُ الْكَافِرِينَ²⁹⁵⁵But that²⁹⁵⁵ is the reward of those who spurn guidance while claiming virtue.²⁹⁵⁶

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ

27. Then does God relent after that towards whom he wills.

يَشَاءُ²⁹⁵⁷

وَاللَّهُ غَفُورٌ رَحِيمٌ

And God is forgiving, merciful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ

28. O you who heed warning:²⁹⁵⁷ those who ascribe a partnership²⁹⁵⁸ are unclean

فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ

So approach not²⁹⁵⁹ the inviolable place of worship²⁹⁶⁰ after this their²⁹⁶¹ year.هَذَا²⁹⁶²وَإِنْ خِفْتُمْ عَيْلَةً²⁹⁶³And if you fear²⁹⁶² poverty:²⁹⁶³2954. 9:26 [3]. Arabic: *alladhina kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.2955. 9:26 [4]. It is my understanding that this refers to the undesirable turn of events outlined at 9:25, a view which is supported at 9:27 also. It bears repeating that the term *al kāfirūn* does not apply exclusively to an external force of 'unbelievers'; it is how the Qur'an identifies those who claim virtue but fail to meet its requirements.2956. 9:26 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.2957. 9:28 [1]. Arabic: *alladhina āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.2958. 9:28 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.2959. 9:28 [2]. For the textual justification for reading *lā taqarabū* rather than *lā yaqarabū* see Article IX.ii.2960. 9:28 [2]. Arabic: *al masjid al ḥarām*. See Article IX.ii.2961. 9:28 [2]. The context is clear. It was *their year* because the idolaters had won the battle and taken *al masjid al ḥarām* whereas the believers were shut out. The conclusion based on the reading here is inescapable: *al masjid al ḥarām* is now closed to the believers. Its purpose was as a platform from which the messenger and the believers were to deliver the message of repentance to the One God; it was not to form a centre of 'religion'. The centre of *hajj* which stands up to the light of objective, non-sectarian historical investigation was located at Petra, and that was destroyed by the earliest Muslims. The religion known as Islam was created later. See Article IX.ii.

2962. 9:28 [3]. I.e. have reason to fear. See note to 2:182.

2963. 9:28 [3]. The pilgrimage was also a key opportunity for trade.

فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ

God will enrich you out of his bounty if he should will.

إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

God is knowing, wise.

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ

29. Fight²⁹⁶⁴ those who believe not in²⁹⁶⁵ God or the Last Day

آلِ آخِرِ

وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ

And make not unlawful what God and his messenger have made unlawful²⁹⁶⁶

وَلَا يَدِينُونَ دِينَ الْحَقِّ

And adhere not to the doctrine²⁹⁶⁷ of truth²⁹⁶⁸

مِنَ الَّذِينَ أُوتُوا الْكِتَابَ

Among those in possession²⁹⁶⁹ of the law²⁹⁷⁰

حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

Until they make²⁹⁷¹ reparation²⁹⁷² under supervision²⁹⁷³ when they are brought low.

2964. 9:29 [1]. I.e. in the event that they fight you. Muhammad Asad comments here: *Lit., [...]In accordance with the fundamental principle - observed throughout my interpretation of the Qur'an - that all of its statements and ordinances are mutually complementary and cannot, therefore, be correctly understood unless they are considered as parts of one integral whole, this verse, too must be read in the context of the clear-cut Quranic rule that war is permitted only in self-defence (see 2:190-194, and the corresponding notes). In other words, the above injunction to fight is relevant only in the event of aggression committed against the Muslim community or state, or in the presence of an unmistakable threat to its security: a view which has been shared by that great Islamic thinker, Muhammad 'Abduh. Commenting on this verse, he declared: "Fighting has been made obligatory in Islam only for the sake of defending the truth and its followers... All the campaigns of the Prophet were defensive in character; and so were the wars undertaken by the Companions in the earliest period [of Islam]" (Manar X, 332).*

2965. 9:29 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

2966. 9:29 [2]. An attentive reading suggests that this clause is an allusion to 9:36-37. See Article XXIII.

2967. 9:29 [3]. Arabic: *dīn*. See Article VII.

2968. 9:29 [3]. Arabic: *al haqq*. See Article XIX (al haqq i.).

2969. 9:29 [4]. Arabic: *allaḥina ūtū al kitāb*. See Article XI.xi.

2970. 9:29 [4]. Arabic: *al kitāb*. See Article XI.ii.

2971. 9:29 [5]. Lit.: *give*.

2972. 9:29 [5]. Arabic: *jizyah* – *compensation, reparation, recompense*. Other meanings were attached to this word as the Arab Muslims abandoned the Qur'anic injunctions against proportional taxation. Since this noun occurs once only it was an obvious candidate for later manipulations. See Article XXIII.

2973. 9:29 [5]. This is a moot point generally among the lexicons. The Traditionalist translators latch on to meanings which have evolved for political and historical reasons such as *with a ready hand* (meanings one fails to find on the page). Since it is the only instance in the text we can gain no further clues by means of comparison. The only clear guidance on this point comes

- وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ 30. And the Rabbinic Jews²⁹⁷⁴ say: ‘Uzayr²⁹⁷⁵ is the son of God.²⁹⁷⁶
- وَقَالَتِ النَّصْرَى الْمَسِيحُ ابْنُ اللَّهِ 30. And the Nazarenes²⁹⁷⁷ say: The anointed one²⁹⁷⁸ is the son of God.
- ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ 30. That is the speech of their mouths.
- يُضَاهُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ 30. They imitate the speech of those who were indifferent to warning²⁹⁷⁹ before.
- قَتَلَهُمُ اللَّهُ 30. God damns them!²⁹⁸⁰
- أَنَّى يُؤْفَكُونَ 30. How are they deluded?²⁹⁸¹
- أَتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ 31. They take their rabbis and their religious scholars as lords rather than²⁹⁸² God

from Wehr who notes that ‘*an yad + object pronoun* means *by or through someone, by the effort of someone; with the help of someone*. It is my sense given what clues are available and the continuing context (especially the opening clause at 9:33 – a point which is supported at 9:36) that the underlying directive here is that the believers are to assist such people back to right doctrine, not to take war reparations from them. For more see Article XXIII.

2974. 9:30 [1]. Arabic: *al yahūd*. See Article XV.i.

2975. 9:30 [1]. Typically identified with Old Testament Ezra.

2976. 9:30 [1]. Cf. 5:18 in which both the Christians and Rabbinic Jews (neither of which groups would claim *biologically* to be sons of God) claim to be sons of God in the sense of *preferred people* or *special ones* of God. The word in the Arabic both here and at 5:18 is the same: the plural of ‘*ibn*’ (and not of *walad* which in Qur’anic usage always denotes physical relationship). What is being referenced at 9:30 is the same quality as that claimed at 5:18, namely *specialness*, something which Christians claim for Christ and the Rabbinic Jews claim for ‘Uzayr (Ezra), a man whom they revere for ‘restoring’ the Torah.

2977. 9:30 [2]. Arabic: *naṣārā*. See Article XV.ii.

2978. 9:30 [2]. Arabic: *masīḥ* – from verb root *m-s-ḥ*; *messiah*.

2979. 9:30 [4]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

2980. 9:30 [5]. I.e. for what they say. Lit.: *May God fight them*. The verb here echoes that at the opening of 9:29.

2981. 9:30 [6]. The answer follows.

2982. 9:31 [1]. Arabic: *min dūni*. See 2:23.

وَالْمَسِيحَ ابْنَ مَرْيَمَ

And the anointed one,²⁹⁸³ son of Maryam²⁹⁸⁴

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا

(And they are not commanded save to serve One God.

لَا إِلَهَ إِلَّا هُوَ

There is no god save he.

سُبْحَنَهُ عَمَّا يُشْرِكُونَ

Glory²⁹⁸⁵ be unto him above that to which they ascribe a partnership!]²⁹⁸⁶

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ

32. Wishing to extinguish the light of God with their mouths.

وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ

And God refuses save that he perfect his light

وَلَوْ كَرِهَ الْكَافِرُونَ

Though those who spurn guidance while claiming virtue²⁹⁸⁷ be averse.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ

33. He it is who sent his messenger with the guidance and the doctrine²⁹⁸⁸ of truth²⁹⁸⁹

الْحَقِّ

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

That he might make it manifest over every doctrine²⁹⁹⁰2983. 9:31 [2]. Arabic: *masīḥ* – from verb root *m-s-ḥ*; *messiah*.

2984. 9:31 [2]. See Articles XVIII and XXI.

2985. 9:31 [5]. Arabic: *s-b-ḥ*. See 2:32.2986. 9:31 [5]. Arabic: *sh-r-k*. See 6:78 and Article VIII.2987. 9:32 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.2988. 9:33 [1]. Arabic: *dīn*. See Article VII.2989. 9:33 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).2990. 9:33 [2]. Arabic: *dīn*. See Article VII. Cf. 61:8-9.

وَلَوْ كَرِهَ الْمُشْرِكُونَ

Though the idolaters²⁹⁹¹ be averse.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

34. O you who heed warning.²⁹⁹²

إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ

Many among the rabbis and the religious scholars consume the wealth of men in vanity

أَمْوَالَ النَّاسِ بِالْبُطْلِ

وَيُضِلُّونَ عَن سَبِيلِ اللَّهِ

And forsake²⁹⁹³ the path of God.

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا

And those who amass gold and silver and spend it not for the cause of God:

يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

Give thou them tidings²⁹⁹⁴ of a painful punishment.

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ

35. The day it²⁹⁹⁵ will be heated in the fire of Hell

فَتَكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ

Then therewith will be branded their foreheads and their sides and their backs:

هَذَا مَا كَنْزْتُمْ لِأَنفُسِكُمْ

This is what you amassed for your souls:

2991. 9:33 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

2992. 9:34 [1]. Arabic: *allaḥḥina āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

2993. 9:34 [3]. Arabic: *ṣadda*. See note to 8:47.

2994. 9:34 [5]. Lit.: *glad tidings*.

2995. 9:35 [1]. I.e. what they have amassed.

فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

Taste what you amassed!

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ

36. The count of the moons²⁹⁹⁶ is with God.²⁹⁹⁷

أَثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ

Twelve moons²⁹⁹⁸ were in the law²⁹⁹⁹ of God³⁰⁰⁰

يَوْمَ خَلَقَ السَّمُوتِ وَالْأَرْضَ

The day³⁰⁰¹ he created the heavens and the earth.³⁰⁰²

مِنْهَا أَرْبَعَةٌ حُرُمٌ

From it³⁰⁰³ are four³⁰⁰⁴ inviolable³⁰⁰⁵

ذَلِكَ الدِّينُ الْقَيِّمُ

That is the right doctrine³⁰⁰⁶

فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

So wrong not your souls concerning them.³⁰⁰⁷

2996. 9:36 [1]. Arabic: *shahr* – moon, month.

2997. 9:36 [1]. Apart from the explicit sense which is that God has set the number of moons (i.e. in a year), this also, perhaps, implies that we should be aware that God knows how many have passed and how many are yet to come. And given my reading of the Qur'an, it is significant from another point of view also: since fasting is a monthly requirement (and should be some number of days more than none), it would make sense for that which a believer gives from what God has given him (which also must be something more than nothing) to be given monthly. A month is a convenient unit by which man can plan to develop and grow; once we become attuned to the phases of the moon we gain a deeper relationship with time, becoming aware at the end of each moon that this block of time is now forever gone: the good and the evil thereof are, as it were, stored away (or *amassed*, to echo the preceding verse). However, this statement has another – and verifiable – significance, for which see Article XXIII.

2998. 9:36 [2]. Arabic: *shahr* – moon, month. For the count of *moon* (Arabic: *shahr*) see Article XXIII.

2999. 9:36 [2]. Arabic: *al kitāb*. See Article XI.ii.

3000. 9:36 [2]. Arabic: *kitāb allah*. See Article XI.vi. For the count of *in the law of God* (Arabic: *fi kitāb allah*) see Article XXIII.

3001. 9:36 [3]. For the count of *day* (Arabic: *yawm*) see Article XXIII.

3002. 9:36 [3]. For the count of *created the heaven and the earth* (Arabic: *khalaqa al samawāt wa al arḍ*) see Article XXIII.

3003. 9:36 [4]. My view is that the feminine object pronoun agrees with *count* ('*idda*); however, this is claimed by the Traditionalist to reference *four moons*. Even given the Traditionalist's reading, mention of *idolaters* later in the verse suggests a statement referencing 9:2; this would imply a particular pledge covering four months with particular idolaters in a particular year; certainly, there is no sense at 9:2 that the pledge mentioned there should hold up for all time – not even the Traditionalist claims that. The Traditionalist, however, somewhat predictably, claims a value here of four particular months with import extending beyond the local context, the details of which he claims to know. However, detailed analysis of this segment reveals a sense entirely different to that which the Traditionalist claims; see Article XXIII.

3004. 9:36 [4]. I.e. *four things*. See Article XXIII.

3005. 9:36 [4]. Or *protected, set apart*.

3006. 9:36 [5]. Arabic: *dīn*. See Article VII. This phrase occurs at 9:36, 12:40, 30:30.

3007. 9:36 [6]. See Article XXIII for analysis of this phrase.

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً

(And fight the idolaters³⁰⁰⁸ altogether³⁰⁰⁹

كَأَنَّهُمْ يُفْتَلُونَ كَافَّةً

As they fight you altogether

وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And know that God is with those of prudent
fear.)³⁰¹⁰

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ

37. Postponement³⁰¹¹ is but an increase in denial

يُضِلُّ بِهِ الَّذِينَ كَفَرُوا

Whereby those who are indifferent to
warning³⁰¹² are led astray.

يُحِلُّونَهُ عَامًا

They make it³⁰¹³ lawful one year

وَيُحَرِّمُونَهُ عَامًا

And make it unlawful another year³⁰¹⁴

لِيُؤَاظِمُوا عِدَّةَ مَا حَرَّمَ اللَّهُ

That the count might agree with what God
made unlawful.³⁰¹⁵3008. 9:36 [7]. Arabic: *sh-r-k*. See 6:78 and Article VIII.3009. 9:36 [7]. Arabic: *kāffatan* – *altogether, in the aggregate, collectively; all; the masses*. If I were not aiming at as literal a rendering as possible I would have omitted the second instance of *altogether* since the emphasis here is on equivalence of action. The believers are to meet aggression with a force proportionate to that ranged against them.

3010. 9:36 [9]. See note to 2:2.

3011. 9:37 [1]. Traditionalist claims regarding *postponement* include the notion that months were added or subtracted by *idolaters* (by which he understands Pagan Arabs) in order to make the lunar year closer to the solar year, and that it refers to the postponement of 'inviolable months' (which he takes to be specific months of ongoing import the details of which he claims to know, though he can point nowhere in the Qur'an for support) in order to facilitate further fighting. My view (which happened to agree in part with the assertions of some Traditionalists, though for reasons other than those which they provide) was that this statement indicates the postponement of moons (i.e. months) in order to make the lunar calendar concur with the solar calendar. However, detailed analysis of 9:36-37 has led me to review my position; see Article XXIII.3012. 9:37 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

3013. 9:37 [3]. I.e. postponement. See Article XXIII.

3014. 9:37 [4]. Lit.: *They make it lawful a year and make it unlawful a year*.

3015. 9:37 [5]. See Article XXIII.

فَيُحِلُّوا مَا حَرَّمَ اللَّهُ^ج

So they make lawful what God made unlawful.

زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ^ظ

Made fair to them is the evil of their deeds.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

And God guides not the people who spurn guidance while claiming virtue.³⁰¹⁶

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ

38. O you who heed warning:³⁰¹⁷ what ails you that when is said to you: Go forth for the cause of God

أَنْفِرُوا فِي سَبِيلِ اللَّهِ

أَتَأْقَلْتُمْ إِلَى الْأَرْضِ^ج

You cling to the earth?

أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ^ج

Are you content with the life of this world over the hereafter?

فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا

But the enjoyment of the life of this world in the hereafter is only small.

قَلِيلٌ

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا

39. Save you go forth he will punish you with a painful punishment.

وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ

And he will replace you with a people other than you

وَلَا تَضُرُّهُ شَيْئًا^ظ

(And you cannot harm him at all

3016. 9:37 [8]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

3017. 9:38 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And God is powerful over all things.)

إِلَّا تَنْصُرُوهُ

40. Save you help him.³⁰¹⁸

فَقَدْ نَصَرَهُ اللَّهُ

And God helped him

إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ

When those who are indifferent to warning³⁰¹⁹ expelled him, he the second of two

إِذْ هُمَا فِي الْغَارِ

When they³⁰²⁰ were in the cave

إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

When he said to his companion: Grieve thou not – God is with us.³⁰²¹

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ

Then God sent down his tranquillity upon him

وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا

And strengthened him with forces you did not see

وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى

And made the word of those who are indifferent to warning³⁰²² the lowest.

وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا

And the word of God, it is the uppermost.

3018. 9:40 [1]. I.e. the messenger, as made clear in the following verse.

3019. 9:40 [3]. Arabic: *alladhina kafaru*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

3020. 9:40 [4]. Grammar: dual.

3021. 9:40 [5]. True strength is not in numbers; it consists in having God with you – which happens when one does what God requires.

3022. 9:40 [8]. Arabic: *alladhina kafaru*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

وَاللَّهُ عَزِيزٌ حَكِيمٌ

And God is mighty, wise.

أَنْفِرُوا

41. Go forth

خِفَافًا وَثِقَالًا

Light or³⁰²³ heavy

وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ

And strive with your wealth and your lives for
the cause of God.

اللَّهِ

ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

That is best for you if you would know.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا

42. Had it been goods nearby and a short journey
they would have followed thee.

لَا تَتَّبِعُوا

وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ

But far for them was the destination.

وَسَيَخْلِفُونَ بِاللَّهِ لَوْ اسْتَطَعْنَا لَخَرَجْنَا

And they will swear by God: Had we been able
we would have set out with you.

مَعَكُمْ

يُهْلِكُونَ أَنْفُسَهُمْ

They destroy their souls.³⁰²⁴3023. 9:41 [2]. Lit.: *and*.

3024. 9:42 [4]. The result of falsely swearing by God.

وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ

And God knows that they are liars.

عَفَا اللَّهُ عَنْكَ

43. God pardon thee!

لِمَ أَذِنْتَ لَهُمْ

Why grantedst thou them leave³⁰²⁵

حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ

Until it be made clear to thee who speaks the truth and thou knowest the liars?

الْكَاذِبِينَ

لَا يَسْتَنْدُوكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ

44. No leave do those who believe in³⁰²⁶ God and the Last Day ask of thee

الْآخِرِ

أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

From striving with their wealth and their lives.³⁰²⁷

وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

And God knows those of prudent fear.³⁰²⁸

3025. 9:43 [2]. I understand this verse (and by implication those following) at an oblique angle to the Traditionalist. For him, the messenger is chided here for granting leave *not* to join the campaign. Saheeh International, for example, has it: [...]why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars. The chiding tone which the Traditionalist correctly detects is actuated by a concern opposite to the one he assumes; it is that the messenger had granted leave *to join* the campaign to unworthy men. The focus of the passage is not to prevent those who wish to opt out from doing so. It is to get rid of such people as quickly as possible and prevent them from joining, but to do so on the basis of proper criteria – which is itself a practice with Qur’anic precedent (see 2:249-250). The attentive reader will find this analysis fully supported by the verses which follow, and confirmed at 9:83.

3026. 9:44 [1]. See note to 58:4 for Qur’anic usage of *to believe in*.

3027. 9:44 [2]. The statement which begins in the previous clause outlines how one is to discern those who should be allowed to join the battle.

3028. 9:44 [3]. See note to 2:2.

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ

45. They but ask leave of thee those who believe not in³⁰²⁹ God and the Last Day

وَالْيَوْمِ الْآخِرِ

وَأَزْتَابَتْ قُلُوبُهُمْ

And whose hearts doubt

فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ

So they in their doubt are wavering.

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً

46. And had they wished to go forth they would have fully prepared for it.³⁰³⁰

وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ

But God was averse to their being sent forth and held them back

وَقِيلَ أَفْعُدُوا مَعَ الْقَاعِدِينَ

And it was said: Sit with those that sit.³⁰³¹

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا

47. Had they gone forth among you they would have increased you only in confusion and been active in your midst seeking means of denial³⁰³² for you.

وَلَا وَضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ

وَفِيكُمْ سَمْعُونَ لَهُمْ

And among you are eager listeners to them.

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

And God knows the wrongdoers.³⁰³³

3029. 9:45 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

3030. 9:46 [1]. Lit.: *prepared for it with preparation*.

3031. 9:46 [3]. I.e. stay behind with the women and children.

3032. 9:47 [1]. Arabic: *fitnah*. See note to 2:102.

3033. 9:47 [3]. Arabic: *ẓālimūn*. See 2:229.

لَقَدْ ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ
الْأُمُورَ

48. They sought the means of denial³⁰³⁴ before and overturned matters³⁰³⁵ for thee

حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ
كَرْهُونَ

Until the truth³⁰³⁶ came and the command of God was made manifest when they were averse.³⁰³⁷

وَمِنْهُمْ مَن يَقُولُ أَعِزَّنِي لِي
وَلَا تَفْتِنِّي ج

49. And among them is he who says: Grant thou me leave³⁰³⁸

And subject thou me not to means of denial.³⁰³⁹

أَلَا فِي الْفِتْنَةِ سَقَطُوا

Save into the means of denial³⁰⁴⁰ have they fallen

وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

And Hell encompasses those who spurn guidance while claiming virtue.³⁰⁴¹

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ ط

50. If good befalls you it vexes them

3034. 9:48 [1]. Arabic: *fitnah*. See note to 2:102.

3035. 9:48 [1]. Lit.: *the matters*.

3036. 9:48 [2]. Arabic: *al haqq*. See Article XIX (al haqq i.).

3037. 9:48 [2]. I.e. exposing such men for what they are.

3038. 9:49 [1]. I.e. to join the campaign. See 9:43 and note thereto.

3039. 9:49 [2]. I.e. cause him to break his duty to God through non-participation in battle. See note on *fitnah* to 2:102.

3040. 9:49 [3]. Arabic: *fitnah*. See note to 2:102.

3041. 9:49 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا
مِنْ قَبْلُ

But if misfortune befalls you they say: We took
our command³⁰⁴² before³⁰⁴³

وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ

And they turn away exulting.

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا
هُوَ مَوْلَانَا

51. Say thou: Nothing befalls us save what God
decrees for us.

He is our benefactor.

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And in God let the believers³⁰⁴⁴ place their trust.

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيْنِ^ط

52. Say thou: Do you await for us save one of two
good things?³⁰⁴⁵

وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ
بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بَأْيَدِنَا^ط

And we await for you that God will afflict you
with a punishment from him or at our hands.

فَتَرَبَّصُوا

So wait.

إِنَّا مَعَكُمْ مُّتَرَبِّصُونَ

We are with you waiting.

3042. 9:50 [2]. I.e. answer.

3043. 9:50 [2]. I.e. we were told not to participate, and thus we had no part in it.

3044. 9:51 [3]. Arabic: (al) mu'minūn. See note to 8:2.

3045. 9:52 [1]. I.e. victory or death in battle.

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ

53. Say thou: Spend willingly or unwillingly, it will not be accepted from you.

إِنَّكُمْ كُنْتُمْ قَوْمًا فَسِيقِينَ

You are wantonly perfidious³⁰⁴⁶ people.

وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ

54. And there prevents their expenditures being accepted from them

إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ

Only that they deny God and his messenger

وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى

And come not to the duty³⁰⁴⁷ save as idlers

وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرْهُونَ

And spend not save unwillingly.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ

55. So let not their wealth or their children impress thee.

إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ

God but intends to punish them thereby³⁰⁴⁸ in the life of this world

الدُّنْيَا

وَتَرْهَقَ أَنْفُسُهُمْ

And that their souls should depart

3046. 9:53 [2]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

3047. 9:54 [3]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

3048. 9:55 [2]. I.e. by means of their wealth and children.

وَهُمْ كَفَرُونَ

While they are spurners of guidance while claiming virtue.³⁰⁴⁹

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ

56. And they swear by God that they are of you.

وَمَا هُمْ مِنْكُمْ

And they are not of you.

وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ

But they are a people who cause division.³⁰⁵⁰لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبًا أَوْ مُدْخَلًا
لَوَلَّوْا إِلَيْهِ

57. Had they found a refuge or caves or a place to enter they would turn towards it.

وَهُمْ يَجْمَحُونَ

And they are capricious.³⁰⁵¹

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ

58. And among them is he who speaks ill of thee concerning charity:

فَإِنْ أُعْطُوا مِنْهَا رَضُوا

If they be given thereof they are satisfied

وَإِنْ لَّمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ

But if they be not given thereof then are they angry.

3049. 9:55 [4]. Arabic: *kāfirūn*. Typically rendered *unbelievers*. See 2:19 and Article II.iii.3050. 9:56 [3]. Arabic: *faraqa* – to separate, part, divide, sever, sunder; *fariqa* – to be terrified; to be afraid. The commonest translations render the Arabic here *afraid* (and synonyms). There are reasonable grounds for so doing given what follows at 9:57. However, to render likewise would mean that I should have to ignore the fact that the sense of this form I verb in all the other instances is to divide, to separate (2:50, 5:25, 17:106, 44:4). It goes against my methodology to admit occasional values for words for which there exist confirmed values, and I have stayed true to that principle here.3051. 9:57 [2]. Arabic: *jamaḥa* – to bolt (horse); to be refractory, unruly, recalcitrant; to be defiant; to be capricious, whimsical. Often (and usually) translated as *run away*, such a rendering misses the unifying value of the verb which is that of caprice and contrary wilfulness. The reading I have chosen fits better with the continuing context. This is the only instance of this root.

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ

59. And had they been satisfied with what God and his messenger gave them and said:

وَقَالُوا

حَسْبُنَا اللَّهُ

God suffices us

سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ

God will give us of his bounty, as will³⁰⁵² his messenger

إِنَّا إِلَى اللَّهِ رُغْبُونَ

To God do we turn in hope[...] ³⁰⁵³

❖ إِنَّمَا الصَّدَقَتُ

60. Charity is but for:

لِلْفُقَرَاءِ وَالْمَسْكِينِ

The poor and the needy

وَالْعَمِلِينَ عَلَيْهَا

And the workers with³⁰⁵⁴ it³⁰⁵⁵

وَالْمُؤَلَّفَةِ قُلُوبُهُمْ

And those whose hearts are to be reconciled

وَفِي الرِّقَابِ وَالْغَرَمِينَ

And for slaves and debtors

وَفِي سَبِيلِ اللَّهِ

And for the cause of God

3052. 9:59 [3]. Lit.: and.

3053. 9:59 [4]. Sc. it would have been the better for them.

3054. 9:60 [3]. Lit.: over.

3055. 9:60 [3]. I.e. those who work with charity, in the management, collection or application of it.

وَأَبْنِ السَّبِيلَ^طAnd the wayfarer³⁰⁵⁶فَرِيضَةً مِّنَ اللَّهِ^ف

As an obligation from God.

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And God is knowing, wise.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ

61. And among them are those who hinder³⁰⁵⁷ the prophet.وَيَقُولُونَ هُوَ أذُنٌ^جAnd they say: He is an ear.³⁰⁵⁸

قُلْ أَدُنُّ خَيْرٌ لَّكُمْ

Say thou: An ear of good for you

يُؤْمِنُ بِاللَّهِ

(He believes in³⁰⁵⁹ God

وَيُؤْمِنُ لِّلْمُؤْمِنِينَ

And he believes the believers.)³⁰⁶⁰

وَرَحْمَةً لِّلَّذِينَ ءَامَنُوا مِنكُمْ

And a mercy for those among you who heed warning.³⁰⁶¹3056. 9:60 [7]. Lit.: *the son of the road*.3057. 9:61 [1]. Arabic: *'-dh-y*. See Article XII.

3058. 9:61 [2]. I.e. one who listens much and believes what he hears.

3059. 9:61 [4]. See note to 58:4 for Qur'anic usage of *to believe in*.3060. 9:61 [5]. Arabic: *(al) mu'minūn*. See note to 8:2.3061. 9:61 [6]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ

And those who hinder³⁰⁶² the messenger of God, for them is a painful punishment.

أَلِيمٌ

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ

62. They swear by God to you to please you

وَاللَّهُ وَرَسُولُهُ

When God and his messenger:

أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ

More right³⁰⁶³ is it that they should please him³⁰⁶⁴ if they be believers!³⁰⁶⁵

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ

63. Know they not that whoso works against God and his messenger

فَأَنَّ

لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا

For him is the fire of Hell wherein he abides eternally?

ذَلِكَ الْخِزْيُ الْعَظِيمُ

That is the tremendous abasement.

يَحْذَرُ الْمُُنْفِقُونَ أَنْ تُنْزَلَ عَلَيْهِمْ سُورَةٌ

64. The waverers³⁰⁶⁶ fear lest a *sūrah*³⁰⁶⁷ come down against them

تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ

Proclaiming what is in their hearts.

3062. 9:61 [7]. Arabic: *'dh-y*. See Article XII.

3063. 9:62 [3]. Arabic: *aḥaqq-*. See Article XIX.

3064. 9:62 [3]. The Qur'an consistently treats *God and his messenger* in the singular. This fact indicates to me that the messenger's sole function as messenger was to convey the messages of God; outside of that function, he was a private person.

3065. 9:62 [3]. Arabic: *(al) mu'minūn*. See note to 8:2. See grammar note at 2:91.

3066. 9:64 [1]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

3067. 9:64 [1]. Arabic: *sūrah*. See 2:23.

قُلْ أَسْتَهْزِئُوكُمْ

Say thou: You may mock³⁰⁶⁸

إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ

God will bring forth what you fear.

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ

65. And if thou ask them they will say: We did but
jest³⁰⁶⁹ and make fun.

وَنَلْعَبُ

قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ

Say thou: Was it at God and his proofs³⁰⁷⁰ and
his messenger that you did mock?

تَسْتَهْزِئُونَ

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

66. Make no excuses – you have denied after your
faith.³⁰⁷¹

إِنْ نَعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً

If we pardon a number of you, a number of you
will we punish

بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

Because they were evildoers.

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُم مِّنْ بَعْضٍ

67. The wavering men³⁰⁷² and the wavering
women³⁰⁷³ are alike³⁰⁷⁴

3068. 9:64 [3]. Lit.: *Mock (you)*.

3069. 9:65 [1]. Lit.: *plunge in*. This verb is treated thusly by most translators.

3070. 9:65 [2]. Arabic: *āyāt*. See Article X.

3071. 9:66 [1]. This treats of *al munāfiqūn* – typically rendered *the hypocrites*. The context here supports the value used both here and throughout (i.e. *the waverers*). See 4:138.

3072. 9:67 [1]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

3073. 9:67 [1]. Arabic: *munāfiqāt*. Typically rendered *hypocrites*. See 4:138.

3074. 9:67 [1]. Lit.: *of one another*. A. J. Arberry, Muhammad Asad and N. J. Dawood render as have I here; I render likewise where this collocation occurs elsewhere in the text (3:34, 3:195 4:25). All instances reference this note.

يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ

They enjoin perversity³⁰⁷⁵ and they forbid what is fitting³⁰⁷⁶

وَيَقْبِضُونَ أَيْدِيَهُمْ^ج

And they close their hands.

نَسُوا اللَّهَ

They have forgotten God

فَنَسِيَهم^ظ

So he has forgotten them.

إِنَّ الْمُنْفِقِينَ هُمُ الْفَاسِقُونَ

The waverers,³⁰⁷⁷ they are the wantonly perfidious.³⁰⁷⁸

وَعَدَ اللَّهُ الْمُنْفِقِينَ

68. And God has promised the wavering men³⁰⁷⁹

وَالْمُنْفِقَاتِ

And the wavering women³⁰⁸⁰

وَالْكَفَّارِ

And the atheists³⁰⁸¹

نَارَ جَهَنَّمَ

The fire of Hell

خَالِدِينَ فِيهَا^ج

They abiding eternally therein.

3075. 9:67 [2]. Arabic: *munkar*. See 3:104.

3076. 9:67 [2]. Arabic: *ma'rūf*. See 2:178.

3077. 9:67 [6]. Arabic: *munāfiqūn*. See 4:138.

3078. 9:67 [6]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

3079. 9:68 [1]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

3080. 9:68 [2]. Arabic: *munāfiqāt*. Typically rendered *hypocrites*. See 4:138.

3081. 9:68 [3]. Arabic: *kuffār*. See 2:109.

هِيَ حَسْبُهُمْ ج

It is their reckoning.

وَلَعَنَهُمُ اللَّهُ ط

And God has cursed them.

وَلَهُمْ عَذَابٌ مُّقِيمٌ

And they have a lasting punishment.

كَالَّذِينَ مِنْ قَبْلِكُمْ

69. Like those before you

كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً

Stronger than you in might

وَأَكْثَرُ أَمْوَالًا وَأَوْلَدًا

And greater in wealth and children:

فَاسْتَمْتَعُوا بِخَلْقِهِمْ

They enjoyed their lot.

فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ

And you enjoy your lot as they enjoyed their lot
who were before you.

مِنْ قَبْلِكُمْ بِخَلْقِهِمْ

وَحُضْتُمْ كَالَّذِي خَاضُوا ج

And you jest³⁰⁸² like those who jested.

أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا

These: their works are vain in this world and
the hereafter.

وَالْآخِرَةِ ط

3082. 9:69 [6]. Lit.: *plunge in*. See 4:140.

وَأُولَٰئِكَ هُمُ الْخٰسِرُونَ

And these are the losers.

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ

70. Has not the report of those before them reached them:

قَوْمِ نُوحٍ

The people of Nūḥ

وَعَادٍ

And ‘Ād

وَتٰمُودَ

And Thamūd

وَقَوْمِ إِبْرٰهِيْمَ

And the people of Ibrāhīm

وَأَصْحٰبِ مَدْيَنَ

And the people³⁰⁸³ of Madyan³⁰⁸⁴

وَالْمُؤْتَفِكَةِ ۚ

And the cities thrown down?

أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنٰتِ ۖ

Their messengers came to them with clear evidence.

فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ

And God wronged them not

وَلٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

But they wronged their souls.

3083. 9:70 [6]. Lit.: *companions*.

3084. 9:70 [6]. See note to 7:85.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ

71. And the believing men³⁰⁸⁵ and believing women³⁰⁸⁶ are allies of one another³⁰⁸⁷

بَعْضٍ

يَأْمُرُونَ بِالْمَعْرُوفِ

They enjoin what is fitting³⁰⁸⁸

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

And forbid perversity³⁰⁸⁹

وَيُقِيمُونَ الصَّلَاةَ

And uphold the duty³⁰⁹⁰

وَيُؤْتُونَ الزَّكَاةَ

And give the purity³⁰⁹¹

وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ

And obey God and his messenger.³⁰⁹²

أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ

These: God will have mercy on them.

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

God is mighty, wise.

3085. 9:71 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.3086. 9:71 [1]. Arabic: *(al) mu'mināt*. See note to 8:2.

3087. 9:71 [1]. The implication is clearly that this is the case across all ages.

3088. 9:71 [2]. Arabic: *ma'rūf*. See 2:178.3089. 9:71 [3]. Arabic: *munkar*. See 3:104.3090. 9:71 [4]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).3091. 9:71 [5]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to) – or to pay (the price of) – (sexual) purity* (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

3092. 9:71 [6]. I.e. what God sent through his messenger.

- وَعَدَ اللَّهُ الْمُؤْمِنِينَ 72. And God has promised the believing men³⁰⁹³
- وَالْمُؤْمِنَاتِ 3094 And the believing women³⁰⁹⁴
- جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ Gardens beneath which rivers flow
- خَالِدِينَ فِيهَا (They abiding eternally therein)
- وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّةٍ عَدْنٍ 3095 And goodly dwellings in gardens of perpetual abode.
- وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرُ 3096 And acceptance from God is greater.
- ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ That is the tremendous achievement.
- يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ 73. O prophet: strive thou against the atheists³⁰⁹⁵ and the waverers³⁰⁹⁶
- وَاغْلُظْ عَلَيْهِمْ 3097 And be thou harsh with them.
- وَمَا لَهُمْ جَهَنَّمَ 3098 And their habitation is Hell.
- وَبئسَ الْمَصِيرُ 3099 And evil is the journey's end.

3093. 9:72 [1]. Arabic: (al) mu'minūn. See note to 8:2.

3094. 9:72 [2]. Arabic: (al) mu'mināt. See note to 8:2.

3095. 9:73 [1]. Arabic: kuffār. See 2:109.

3096. 9:73 [1]. Arabic: munāfiqūn. Typically rendered hypocrites. See 4:138.

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا

74. They swear by God they did not say

وَلَقَدْ قَالُوا

(When they have said)

كَلِمَةَ الْكُفْرِ

The word of denial

وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ

And denied after their submission.³⁰⁹⁷

وَهُمُّوا بِمَا لَمْ يَنَالُوا

And they purposed what they have not reached.

وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ

And they resented only that God and his messenger enriched them of his³⁰⁹⁸ bounty.

فَضْلِهِ ۚ

فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۖ

Then if they repent it will be better for them.

وَإِنْ يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي

And if they turn away God will punish them with a painful punishment in this world and the hereafter

الدُّنْيَا وَالْآخِرَةِ ۚ

وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

And they will not have in the earth any ally or helper.

3097. 9:74 [4]. Arabic: *islām*. This is an abstract noun and means *yielding* or *submission* (to God). See 3:18-19 and notes.

3098. 9:74 [6]. This is yet another instance where *God* and *his messenger* are treated as functionally singular. Yet, as the following verses make fully clear, all bounty comes from God.

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ

75. And among them is he who made a pledge to God:

لَّئِنْ ءَاتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ
مِّنَ الصّٰلِحِيْنَ

If he gives us of his bounty we will give charity and be of the righteous.

فَلَمَّآ ءَاتٰهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَلَّوْا
وَهُمْ مُّعْرِضُوْنَ

76. Then when he gave them of his bounty they withheld it and turned away

And they were disinclined.

فَاَعْقَبَهُمْ نِفَاقًا فِىْ قُلُوْبِهِمْ اِلَى يَوْمٍ
يَلْقَوْنَهٗ

77. And he requited them with wavering³⁰⁹⁹ in their hearts to the day they meet him

بِمَا اَخْلَفُوْا اللّٰهَ مَا وَعَدُوْهُ

Because they broke to God what they promised him

وَبِمَا كَانُوْا يَكْذِبُوْنَ

And because they lied.

اَلَمْ يَعْلَمُوْا اَنَّ اللّٰهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ

78. Know they not that God knows their secrets³¹⁰⁰ and their confidential conversation

وَاَنَّ اللّٰهَ عَلَّمُ الْغُيُوْبِ

And that God is the knower of the unseen realms?

3099. 9:77 [1]. Cf. Arabic: *munāfiqūn*. Typically rendered *hypocrisy*. See 4:138. I treat the noun accordingly as *wavering*.

3100. 9:78 [1]. Lit.: *secret*.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ
فِي الصَّدَقَاتِ

79. Those who speak ill of those who willingly give in charity among the believers³¹⁰¹

وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ

And of those who find not to give save their endeavours

فَيَسْخَرُونَ مِنْهُمْ^{لا}

And deride them:

سَخِرَ اللَّهُ مِنْهُمْ

God derides them

وَلَهُمْ عَذَابٌ أَلِيمٌ

And they have a painful punishment.

أَسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ

80. Ask thou forgiveness for them or ask thou not forgiveness for them[...]³¹⁰²

إِنْ تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ

If thou ask forgiveness for them seventy times God will not forgive them

اللَّهُ لَهُمْ^ج

ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ^ط

Because³¹⁰³ they denied God and his messenger.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

And God guides not the wantonly perfidious³¹⁰⁴ people.

3101. 9:79 [1]. Arabic: (al) mu'minūn. See note to 8:2.

3102. 9:80 [1]. Sc. it will make no difference.

3103. 9:80 [3]. Arabic: *dhālika bianna*. See Article XVI.

3104. 9:80 [4]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلْفَ رَسُولِ
اللَّهِ

81. Those who were left behind exulted at their remaining behind the messenger of God

وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
فِي سَبِيلِ اللَّهِ

And disliked to strive with their wealth and their lives for the cause of God.

وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ

And they said: Go not forth in the heat.

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا

Say thou: The fire of Hell is more intense in heat.

لَوْ كَانُوا يَفْقَهُونَ

Would that they understood.

فَلْيَضْحَكُوا قَلِيلًا

82. Then let them laugh a little

وَلْيَبْكُوا كَثِيرًا

And weep much

جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ

As reward for what they earned.

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِّنْهُمْ

83. And if God brings thee back to a number of them and they ask of thee leave to go forth

فَاسْتَنْذِنُوكَ لِلْخُرُوجِ

فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا
مَعِيَ عَدُوًّا^ط

Say thou: You shall not go forth with me ever,
nor fight with me an enemy.

إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ

You were pleased to sit the first time

فَاقْعُدُوا مَعَ الْخُلَفَاءِ

So sit with those who remain.

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا

84. And perform thou not the duty³¹⁰⁵ for any
among them that dies ever

وَلَا تَقُمْ عَلَى قَبْرِهِ^ط

Nor stand thou over his grave.

إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ

They denied God and his messenger

وَمَاتُوا وَهُمْ فُسِقُونَ

And died while they were wantonly
perfidious.³¹⁰⁶

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ^ج

85. And let not their wealth or their children
impress thee.

إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا

God but intends to punish them thereby in this
world

وَتَرْهَقَ أَنْفُسُهُمْ

And that their souls should depart

3105. 9:84 [1]. Arabic: *ṣ-l-w*. I.e. to do such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣallā* means to perform (the or one's) duty. The context here suggests the duty to officiate at a burial (cf. 5:31).

3106. 9:84 [4]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

وَهُمْ كَفِرُونَ

While they are spurners of guidance while claiming virtue.³¹⁰⁷

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ ءَامِنُوا بِاللَّهِ وَجَاهِدُوا
مَعَ رَسُولِهِ

86. And when a *sūrah*³¹⁰⁸ is sent down to believe in³¹⁰⁹ God and strive alongside³¹¹⁰ his messenger

أَسْتَذِنَكَ أَتُؤَلُّوا الطُّولَ مِنْهُمْ وَقَالُوا

The opulent among them ask leave of thee and say:

ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ

Leave thou us to be with those who sit.

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ

87. They are content to be with those who remain

وَطُبِعَ عَلَى قُلُوبِهِمْ

And their hearts are sealed

فَهُمْ لَا يَفْقَهُونَ

So they understand not.

لَكِنَّ الرُّسُولَ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهِدُوا
بَأَمْوَالِهِمْ وَأَنْفُسِهِمْ

88. But the messenger and those who believe with him strive with their wealth and their lives.³¹¹¹

وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ

And these have the good things

3107. 9:85 [4]. Arabic: *kāfirūn*. Typically rendered *unbelievers*. See 2:19 and Article II.iii.

3108. 9:86 [1]. Arabic: *sūrah*. See 2:23.

3109. 9:86 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

3110. 9:86 [1]. Lit.: *with*. English requires *alongside* for obvious reasons.

3111. 9:88 [1]. Lit.: *selves, souls*.

وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And these are the successful.³¹¹²

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ

89. God has prepared for them gardens beneath
which rivers flow

خَالِدِينَ فِيهَا

They abiding eternally therein.

ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

That is the tremendous achievement.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ

90. And there came those with excuses among the
Arabs,³¹¹³ that leave be given them.

وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ

And there sat³¹¹⁴ those who lied to God and his
messenger.

سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

A painful punishment will befall those of them
who are indifferent to warning.³¹¹⁵

لَيْسَ عَلَى الضُّعَفَاءِ

91. Not upon the weak

وَلَا عَلَى الْمَرْضَى

Nor the sick

3112. 9:88 [3]. See 2:5, 3:104, 7:8, 7:158, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

3113. 9:90 [1]. Arabic: *al a'rāb*. Certainly, today this means *(the) Arabs*. Some claim – and there is some strong support for the claim at 9:101, 9:120, 33:20 – that the Qur'an means *desert Arabs* of the Bedouin type. I render simply as *the Arabs*. All instances are footnoted and reference this verse.

3114. 9:90 [2]. I.e. did not fight.

3115. 9:90 [3]. Arabic: *alladhina kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ
حَرْجٌ

Nor those who find not what to spend is there
blame³¹¹⁶

إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ

When they are true to God and his messenger.

مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ

Against the doers of good there is no path

وَاللَّهُ غَفُورٌ رَحِيمٌ

(And God is forgiving, merciful)

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ

92. Nor against those to whom when they came to
thee that thou provide them mounts

قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ

Thou saidst: I cannot find whereon to mount
you

تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا

They turned back, their eyes overflowing with
tears of grief that they found not what to spend.

يَجِدُوا مَا يُنْفِقُونَ

﴿ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ

93. The path is but against those who ask leave of
thee when they are sufficient

وَهُمْ أَغْنِيََاءُ

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ

Content to be with those who remain.

3116. 9:91 [3]. Arabic: *haraj* – rendered elsewhere *distress*.

وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ

And their hearts are sealed

فَهُمْ لَا يَعْلَمُونَ

So they understand not.

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ

94. They make excuses to you when you return to them.

قُلْ لَا تَعْتَذِرُوا

Say thou: Make not excuses.

لَنْ نُؤْمِنَ لَكُمْ

We do not believe you.

قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ

God has informed us of your assertions.³¹¹⁷

وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ

And God and his messenger will see your deeds.

ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ

Then will you be brought back to him who knows the unseen and the seen

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

And he will tell you what you did.

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ

95. They will swear by God to you when you return to them, that you might let them be.

لِتُعْرِضُوا عَنْهُمْ

3117. 9:94 [4]. Arabic: *akhbār* – news; information; reports, communications; stories. Rendered as *assertions* since there is doubt involved as to the veracity of the claims. Occurs at 9:94, 47:31, 99:4.

فَاعْرِضُوا عَنْهُمْ^ط

So let them be.

إِنَّهُمْ رِجْسٌ^ط

They are abomination

وَمَا لَهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ

And their habitation is Hell as reward for what they earned.

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ^ط

96. They swear to you so that you might be pleased with them.

فَإِنْ تَرْضَوْا عَنْهُمْ

And though³¹¹⁸ you be pleased with them

فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ

God is not pleased with the wantonly perfidious³¹¹⁹ people.

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا

97. The Arabs³¹²⁰ are stronger in denial and wavering³¹²¹

وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ

And more likely not to know the limits of what God has sent down upon his messenger.

عَلَىٰ رَسُولِهِ^{فل}

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And God is knowing, wise.

3118. 9:96 [2]. Lit.: *if*.3119. 9:96 [3]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.3120. 9:97 [1]. Arabic: *(al) a'rāb*. See note to 9:90.3121. 9:97 [1]. Cf. Arabic: *munāfiqūn*. Typically rendered *hypocrisy*. See 4:138. I treat the noun accordingly as *wavering*.

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا
وَيَتَرَبَّصُ بِكُمْ الدَّوَّارِجَ

98. And among the Arabs³¹²² is he who takes what he spends as a liability and awaits reversals³¹²³ for you.

عَلَيْهِمْ دَائِرَةُ السَّوْءِ

For them is an evil reversal.³¹²⁴

وَاللَّهُ سَمِيعٌ عَلِيمٌ

And God is hearing, knowing.

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ

99. And among the Arabs³¹²⁵ is he who believes in³¹²⁶ God and the Last Day

وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَاتِ
الرَّسُولِ

And takes what he spends as a means of nearness to God and the duties³¹²⁷ of the messenger.

أَلَّا إِنَّهَا قُرْبَةٌ لَهُمْ

In truth:³¹²⁸ it is a means of nearness for them.

سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ

God will make them enter into his mercy.

3122. 9:98 [1]. Arabic: (al) a'rāb. See note to 9:90.

3123. 9:98 [1]. Arabic: dāira (sg.), dawāir (pl.). See 5:52.

3124. 9:98 [2]. Arabic: dāira. See 5:52.

3125. 9:99 [1]. Arabic: (al) a'rāb. See note to 9:90.

3126. 9:99 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

3127. 9:99 [2]. Arabic: ṣalawāt. I.e. such duties as are incumbent. See note to 2:3, and Article III. Generically, ṣalāt denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172). The Traditionalist's values for ṣalawāt as a plurality of prescribed prayers (and by 'prayer' he means a series of standing, bowing, kneeling combined with the repetition of particular words) is clearly unsustainable here. That value which is discerned by comparison of all instances of ṣalāt makes perfect sense; the duties which were particular to the messenger were, evidently, known to him, and the reference here may reasonably be assumed, given the context, to indicate military matters.

3128. 9:99 [3]. Arabic: alā. See note to 2:12.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

God is forgiving, merciful.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ

100. And the first vanguard among the émigrés

وَالْأَنْصَارِ

And the helpers

وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَنٍ

And those who followed them in good conduct:

رَضِيَ اللَّهُ عَنْهُمْ

God is pleased with them

وَرَضُوا عَنْهُ

And they pleased with him

وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ

And he has prepared for them gardens beneath which rivers flow

خَالِدِينَ فِيهَا أَبَدًا

They abiding eternally therein forever.

ذَلِكَ الْفَوْزُ الْعَظِيمُ

That is the tremendous achievement.

وَمِمَّنْ حَوْلَكُمْ مِّنَ الْأَعْرَابِ مُنْفِقُونَ³¹²⁹

101. And among those around you among the Arabs³¹²⁹ are waverers³¹³⁰

وَمِنْ أَهْلِ الْمَدِينَةِ³¹³⁰

And among the people of the town.

3129. 9:101 [1]. Arabic: (al) a'rāb. See note to 9:90.

3130. 9:101 [1]. Arabic: munāfiqūn. Typically rendered hypocrites. See 4:138.

مَرُدُّوْا عَلَى النِّفَاقِ

They persist in wavering.³¹³¹

لَا تَعْلَمُهُمْ^ط

Thou knowest them not.

نَحْنُ نَعْلَمُهُمْ^ج

We know them.

سَنُعَذِّبُهُمْ مَرَّتَيْنِ

We will punish them twice.

ثُمَّ يُرَدُّوْنَ إِلَىٰ عَذَابٍ عَظِيمٍ

Then will they be sent back to a tremendous punishment.

وَأَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ

102. And others admitted their transgressions.³¹³²

خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا

They mixed a righteous deed and another of evil.³¹³³

عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ^ج

It may be that God will relent towards them.

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

God is forgiving, merciful.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ

103. Take thou charity of their wealth to cleanse them

وَتُزَكِّيهِمْ بِهَا

And to increase them in purity³¹³⁴ thereby

3131. 9:101 [3]. Cf. Arabic: *munāfiqūn*. Typically rendered *hypocrisy*. See 4:138. I treat the noun accordingly as *wavering*.

3132. 9:102 [1]. Arabic: *dhunūb*. See Article XIII.iv.

3133. 9:102 [2]. Arabic: *sayyi'ah*. See Article XIII.ix.

3134. 9:103 [2]. Arabic: *zakkā*. See 2:129.

وَصَلِّ عَلَيْهِمْ

And perform thou the duty³¹³⁵ befitting them.

إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

Thy duty³¹³⁶ is an assuagement for them.

وَاللَّهُ سَمِيعٌ عَلِيمٌ

And God is hearing, knowing.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ

104. Know they not that God, he it is who accepts the repentance from his servants and takes the charity

عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ

وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

And that God: he is the Receptive, the Merciful?

وَقُلْ أَعْمَلُوا

105. And say thou: Act!

فَسِيرَى اللَّهِ عَمَلَكُمْ

God will see your actions

3135. 9:103 [3]. Arabic: *ṣ-l-w*. I.e. to do such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣallā* means to perform (the or one's) duty. Here the context indicates specifically the duty to treat appropriately those whose loyalty and commitment was previously in question but who then repented and contributed to the cause. The Traditionalist claims a value here of *prayer* (i.e. that the messenger prayed for such people). What the Traditionalist means by *prayer* wanders depending on what he wants to achieve. Here what he means by *prayer* is *personal supplication* or *intercessory appeal to God*. In other positions what he means is a highly ritualised process of liturgy and physical movements held to be beneficial to the practitioner and required by God (a process in which personal supplication or intercessory appeal to God may or may not feature). The speaker of English does not generally notice that a single English word is being applied by the Traditionalist so as to conflate two entirely different concepts. However, what is always the case – and what can be demonstrated on the basis of the Qur'anic text and the consistent usage therein – is that *ṣalāt* denotes *duty*, a fact which remains true no matter what specific value the Traditionalist claims for it in this or any other case. Clearly, the duty in this case is to take receipt of the charity (in a fitting manner) and acknowledge the repentance of those who give it – as confirmed both here and in the verse which follows.

3136. 9:103 [4]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

وَرَسُولُهُ وَالْمُؤْمِنُونَ

As will³¹³⁷ his messenger and the believers.³¹³⁸

وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ

And you will be sent back to the knower of the unseen and the seen

فَيَنْبِئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

And he will tell you what you did.³¹³⁹

وَأَآخِرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ

106. And others are deferred unto the command of God

إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ

Whether he will punish them or will forgive them

وَاللَّهُ عَلِيمٌ حَكِيمٌ

(And God is knowing, wise)

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا

107. As are³¹⁴⁰ those who took a place of worship³¹⁴¹ as harm and denial and division among the believers³¹⁴²

وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ

وَارْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ

And as lookouts for those who warred against God and his messenger before.

قَبْلَ

3137. 9:105 [3]. Lit: *and*.

3138. 9:105 [3]. Arabic: *(al) mu'minūn*. See note to 8:2.

3139. 9:105 [5]. This provides an indication – sufficient for one who regards the Qur'an as complete for the purposes of right doctrine – of what the *ṣalāt* (*duty*) in this case comprised: 1. accept charity along with repentance; 2. exhort those who have repented to act upon their convictions.

3140. 9:107 [1]. Lit.: *And*.

3141. 9:107 [1]. Arabic: *masjid, masājid*. See Article IX.i.

3142. 9:107 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

وَلْيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ ط

And they will swear: We purposed only good.

وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

But God bears witness that they are liars.

لَا تَقُمْ فِيهِ أَبَدًا ٢

108. Stand thou not within it ever.

لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ

A place of worship³¹⁴³ founded upon prudent fear³¹⁴⁴ from the first day has more right³¹⁴⁵ that thou stand within it

أَحَقُّ أَنْ تَقُومَ فِيهِ ٣

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ٤

Wherein are men who love to purify themselves.

وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

And God loves those who purify themselves.

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ

109. Is then he who³¹⁴⁶ founded his building on prudent fear³¹⁴⁷ of God and his good pleasure better

وَرِضْوَانٍ خَيْرٌ

أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ

Or he who founded his building on the edge of a collapsing cliff

فَأَنهَارَ بِهِ فِي نَارِ جَهَنَّمَ ط

So it collapsed with him into the fire of Hell?

3143. 9:108 [2]. Arabic: *masjid, masājid*. See Article IX.i.

3144. 9:108 [2]. See note to 2:2.

3145. 9:108 [2]. Arabic: *aḥaqq*-. See Article XIX.

3146. 9:109 [1]. See note to 3:162.

3147. 9:109 [1]. See note to 2:2.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And God guides not the wrongdoing³¹⁴⁸ people.

لَا يَزَالُ بُنِيتُهُمُ الَّذِي بَنَوْا رِيبَةً فِي
قُلُوبِهِمْ

110. Their building which they built will never cease
to be a doubt in their hearts

إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ³¹⁴⁹

Save that their hearts be cut off.³¹⁴⁹

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And God is knowing, wise.

❖ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ
وَأَمْوَالَهُمْ

111. God has bought from the believers³¹⁵⁰ their
lives and their wealth

بِأَنَّ لَهُمُ الْجَنَّةَ

For that the garden is theirs

يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

(They fight for the cause of God:

فَيَقْتُلُونَ وَيُقْتَلُونَ³¹⁵⁰)

Killing and being killed)

3148. 9:109 [4]. Arabic: *ẓālimūn*. See 2:229.

3149. 9:110 [2]. I.e. until they die.

3150. 9:111 [1]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ
وَالْقُرْآنِ

A promise binding upon³¹⁵¹ him in the Torah
and the Gospel³¹⁵² and the Qur'an.³¹⁵³

وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ

And who better fulfils his pledge than God?

فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ

Rejoice then in your bargain that you have
contracted with him.

وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

And that is the tremendous achievement.

الْمُتَّوْبُونَ

112. The repentant

الْعَبِيدُونَ

The serving

الْحَامِدُونَ

Those praising

السَّائِحُونَ

Those journeying

الرَّكَعُونَ

The lowly³¹⁵⁴

السَّاجِدُونَ

Those submitting³¹⁵⁵

3151. 9:111 [5]. Arabic: *haqqan 'alā*. See Article XIX (ḥaqq- i.).

3152. 9:111 [5]. Arabic: *injīl*. See 5:46.

3153. 9:111 [5]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

3154. 9:112 [5]. Arabic: *r-k-* – lowly (i.e. before God). See Article V.

3155. 9:112 [6]. Arabic: *s-j-d*. See Article VI.

أَلْءَامِرُونَ بِالْمَعْرُوفِ

Those enjoining what is fitting³¹⁵⁶

وَالنَّاهُونَ عَنِ الْمُنْكَرِ

And those forbidding perversity³¹⁵⁷

وَالْحَافِظُونَ لِحُدُودِ اللَّهِ

And the keepers of the limits of God[...] ³¹⁵⁸

وَبَشِّرِ الْمُؤْمِنِينَ

And bear thou glad tidings to the believers.³¹⁵⁹

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا

113. It is not for the prophet and those who heed warning³¹⁶⁰ to pray for forgiveness for the idolaters³¹⁶¹ though they be relatives

لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ

مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ

After it has become clear to them that they are the companions of Hell.

الْجَحِيمِ

وَمَا كَانَ أَسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ

114. And the request for forgiveness of Ibrāhīm for his father was only because of a promise he had promised him.

مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ

فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ

But when it had become clear to him that he was an enemy to God

3156. 9:112 [7]. Arabic: *ma'rūf*. See 2:178.

3157. 9:112 [8]. Arabic: *munkar*. See 3:104.

3158. 9:112 [9]. See 4:13. Sc. *these are the believers*.

3159. 9:112 [10]. Arabic: *(al) mu'minūn*. See note to 8:2.

3160. 9:113 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

3161. 9:113 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

تَبَرَّأَ مِنْهُ ج

He acquitted himself of him.

إِنَّ إِبْرَاهِيمَ لَأَوَّهٌ حَلِيمٌ

Ibrāhīm was compassionate, forbearing.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ

115. And God sends not a people astray after he has guided them until he makes plain³¹⁶² to them of what they should be in prudent fear.³¹⁶³

حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ج

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

God knows all things.

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ط

116. God: to him belongs the dominion of the heavens and the earth.

يُحْيِي ۖ وَيُمِيتُ ج

He gives life and gives death.

وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

And you have besides³¹⁶⁴ God neither ally nor helper.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ

117. God turned towards the prophet

وَالْمُهَاجِرِينَ

And the émigrés

وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ

And the helpers who followed him in the hour of hardship

3162. 9:115 [1]. Arabic: *bayyana*. See 2:69.

3163. 9:115 [1]. I.e. until after they have received warning. See note to 2:2.

3164. 9:116 [3]. Arabic: *min dūni*. See 2:23.

مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ

After the hearts of some of them had almost deviated.

ثُمَّ تَابَ عَلَيْهِمْ

Then turned he towards them

إِنَّهُ بِهِمْ رَعُوفٌ رَّحِيمٌ

(He is to them kind, merciful)

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلْفُوا

118. And towards the three who were left behind.

حَتَّىٰ إِذَا ضَاقَّتْ عَلَيْهِمُ الْأَرْضُ

When³¹⁶⁵ the earth had become straitened for them

بِمَا رَحِبَتْ

Vast as it was³¹⁶⁶

وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ

And their souls had become straitened for them

وَوَظَنُوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ

And they thought that there was no refuge from God save to him³¹⁶⁷

ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا

Then turned he towards them that they might turn.³¹⁶⁸

إِنَّ اللَّهَ

God:

هُوَ التَّوَّابُ الرَّحِيمُ

He is the Receptive, the Merciful.

3165. 9:118 [2]. Arabic: *hattā idhā*. See 3:152.

3166. 9:118 [3]. This turn of phrase directs the attention back perhaps to 9:25 where it is also found.

3167. 9:118 [5]. I.e. in death.

3168. 9:118 [6]. I.e. towards him.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ

119. O you who heed warning:³¹⁶⁹ be in prudent fear³¹⁷⁰ of God

وَكُونُوا مَعَ الصَّٰدِقِينَ

And be with the truthful.

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِّنَ
الْأَعْرَابِ أَن يَتَخَلَّفُوا عَن رَّسُولِ اللَّهِ120. It is not for the people of the town and those around them of the Arabs³¹⁷¹ to lag behind the messenger of God

وَلَا يَرْغَبُوا بِأَنفُسِهِمْ عَن نَّفْسِهِ ۚ

And prefer their lives to his life

ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ
وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِBecause³¹⁷² there befalls them neither thirst nor fatigue nor hunger for the cause of God

وَلَا يَطَّوِّنَ مَوْطِئًا يَغِيظُ الْكُفَّارَ

Nor take they any step that angers the atheists³¹⁷³

وَلَا يَنَالُونَ مِنَ عَدُوِّ نِيًّا

Nor achieve they against the enemy any attainment

إِلَّا كُتِبَ لَهُم بِهِ عَمَلٌ صَالِحٌ

Save that it is recorded for them as a righteous deed

إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

(God suffers not to be lost the reward of the doers of good)

3169. 9:119 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

3170. 9:119 [1]. See note to 2:2.

3171. 9:120 [1]. Arabic: *(al) a'rāb*. See note to 9:90.3172. 9:120 [3]. Arabic: *dhālika bianna*. See Article XVI.3173. 9:120 [4]. Arabic: *kuffār*. See 2:109.

- وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً 121. Nor spend they any sum, small or great
- وَلَا يَنْقُطُونَ وَادِيًا Nor cross they a valley
- إِلَّا كُتِبَ لَهُمْ Save that it is recorded for them
- لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ That God might reward them for the best of what they did.
- وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً 122. And it is not for the believers³¹⁷⁴ to go forth all at once.
- فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ And were it not that from every party among them there should go forth a number to gain knowledge in the doctrine³¹⁷⁵
- وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ And to warn their people when they return to them
- لَعَلَّهُمْ يَحْذَرُونَ That they might beware[...]³¹⁷⁶
- يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِّنَ الْكُفَّارِ 123. O you who heed warning:³¹⁷⁷ fight those of the atheists³¹⁷⁸ who are close to³¹⁷⁹ you

3174. 9:122 [1]. Arabic: (al) mu'minūn. See note to 8:2.

3175. 9:122 [2]. Arabic: dīn. See Article VII.

3176. 9:122 [4]. Sc. you might all die on the battlefield and the faith die with you.

3177. 9:123 [1]. Arabic: alladhīna āmanū. Typically rendered those who believe. See 2:257 and Article II.iv.

3178. 9:123 [1]. Arabic: kuffār. See 2:109.

3179. 9:123 [1]. Arabic: waliya. This form I verb means to be close to, to lie next to; to be a friend of; to manage, rule, have power over. This is the only instance of this form of the verb; this fact makes it vulnerable to spurious claims for the usual reasons. I

وَلِيَجِدُوا فِيكُمْ غِلْظَةًۭ

And let them find harshness³¹⁸⁰ in you.

وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And know that God is with those of prudent fear.³¹⁸¹

وَإِذَا مَا أُنزِلَتْ سُورَةٌ

124. And when a *sūrah*³¹⁸² is sent down

فَمِنْهُمْ مَّنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِۦٓ إِيمَٰنًا۟

Among them is he who says: Which of you has this increased in faith?

فَأَمَّا الَّذِينَ ءَامَنُوا۟

Then as for those who heed warning:³¹⁸³

فَزَادَتْهُمْ إِيمَٰنًا۟

It increases them in faith

وَهُمْ يَسْتَبْشِرُونَ

And they rejoice.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ

125. And as for those in whose hearts is disease:

فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ

It adds abomination to their abomination

have rendered after the first meaning (which is in accordance with all standard translations) because I cannot prove an alternate case on the basis of the Qur'anic text.

3180. 9:123 [2]. Muhammad Asad comments here: *I.e., uncompromising with regard to ethical principles. For the general circumstances in which war is permitted, see 2:190-194, 22:39, 60:8-9[...]. The reference to "those deniers of the truth who are near you" may arise from the fact that only "those who are near" can be dangerous in a physical sense or, alternatively, that - having come from afar - they have already approached the Muslim country with an aggressive intent.* Meanwhile, Abdullah Yusuf Ali says: *When conflict becomes inevitable, the first thing is to clear our surroundings of all evil, for it is only evil that we can rightly fight. To fight evil we must put up a stout and stiff resistance. Mealy-mouthed compromises are not right for soldiers of truth and righteousness. They are often a compound of cowardice, weariness, greed, and corruptibility.*

3181. 9:123 [3]. See note to 2:2.

3182. 9:124 [1]. Arabic: *sūrah*. See 2:23.

3183. 9:124 [3]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَمَاتُوا وَهُمْ كَافِرُونَ

And they die while they are spurners of guidance while claiming virtue.³¹⁸⁴

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً
أَوْ مَرَّتَيْنِ

126. See they not that they are subjected to means of denial³¹⁸⁵ once or twice every year?

ثُمَّ لَا يَتُوبُونَ

Then do they turn not in repentance

وَلَا هُمْ يَذَّكَّرُونَ

Nor do they take heed.

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى
بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ

127. And when a *sūrah*³¹⁸⁶ is sent down they look at each other: Does anybody see you?

ثُمَّ أَنْصَرَفُوا

Then they turn away.

صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

God turned away their hearts because they are a people who understand not.

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ

128. There has come to you a messenger from among yourselves

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ

Mighty upon him is what grieves you

3184. 9:125 [3]. Arabic: *kāfirūn*. Typically rendered *unbelievers*. See 2:19 and Article II.iii.

3185. 9:126 [1]. See note on *fitnah* to 2:102.

3186. 9:127 [1]. Arabic: *sūrah*. See 2:23.

حَرِيصٌ عَلَيْكُمْ

One concerned for you³¹⁸⁷

بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ

To the believers³¹⁸⁸ kind, merciful.

فَإِنْ تَوَلَّوْا

129. Then if they turn away:

فَقُلْ حَسْبِيَ اللَّهُ

Say thou: God suffices me.

لَا إِلَهَ إِلَّا هُوَ

There is no god save he.³¹⁸⁹

عَلَيْهِ تَوَكَّلْتُ

In him have I placed my trust.

وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

And he is Lord of the Tremendous Throne.

3187. 9:128 [3]. I.e. anxious for your guidance, desirous of good things for you.

3188. 9:128 [4]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

3189. 9:129 [3]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,³¹⁹⁰ the Merciful.

الرَّحْمَٰنِ

1. *alif lām rā*³¹⁹¹

تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ

Those³¹⁹² are the proofs³¹⁹³ of the wise law.³¹⁹⁴أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ
مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ2. Is it a wonder to men that we have instructed³¹⁹⁵ a man among them: Warn thou men?

وَبَشِّرِ الَّذِينَ ءَامَنُوا

And bear thou glad tidings to those who heed warning³¹⁹⁶3190. 10:0 [1]. Arabic: *rahīmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

3191. 10:1 [1]. See note to 2:1 and Article XX.

alif lām rā:**alif**: In the name of God: the Almighty, the Merciful.

Praise belongs to God

The Lord of All Mankind

The Almighty, the Merciful

Master of the Day of Judgment. (1:1-4)

lām: Thee alone will we serve

And from thee alone will we seek help. (1:5)

rā: Then turn to him.

He causes you to enjoy a fair provision to a named term

And he gives every bountiful one his bounty.

Unto God is your return.

And he is powerful over all things. (11:3-4)

God it is to whom belongs what is in the heavens and what is in the earth.

And woe to those who spurn guidance while claiming virtue from a severe punishment

Those who love the life of this world over the hereafter

And forsake the path of God

And would make it crooked.

These are in profound error. (14:2-3)

3192. 10:1 [2]. See note to 2:2 on *dhālika*.3193. 10:1 [2]. Arabic: *āyāt*. See Article X.3194. 10:1 [2]. Arabic: *al kitāb*. See Article XI.ii.3195. 10:2 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.3196. 10:2 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۖ

That they have a high standing in the sight of their lord?

قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُبِينٌ

Those who spurn guidance while claiming virtue³¹⁹⁷ say: This is an obvious sorcerer.³¹⁹⁸

إِنَّ رَبَّكُمْ اللَّهُ

3. Your lord is God

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ

Who created the heavens and the earth in six days³¹⁹⁹

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۖ

Then took his place upon the throne.

يُدِيرُ الْأَمْرَ ۖ

He directs the matter.

مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۚ

There is no intercessor save by his permission.

ذَٰلِكُمْ اللَّهُ

That is God

رَبُّكُمْ

Your lord.

فَاعْبُدُوهُ ۚ

So serve him.

3197. 10:2 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

3198. 10:2 [4]. Arabic: *sāḥir* – *sorcerer*. See 2:102.

3199. 10:3 [2]. Arabic: *‘ayyām* – *days; aeons, eras*.

أَفَلَا تَذَكَّرُونَ

Will you then not³²⁰⁰ take heed!إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا^ط

4. Unto him is your return all together.

وَعَدَ اللَّهُ حَقًّا^عThe promise of God is true.³²⁰¹

إِنَّهُ يَبْدَأُ الْخَلْقَ

He begins creation

ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا

Then he repeats it that he might reward those who heed warning³²⁰² and do deeds of righteousness with equity.³²⁰³الصَّالِحَاتِ بِالْقِسْطِ^ع

وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ

And those who are indifferent to warning³²⁰⁴ have a scalding liquid and a painful punishment because of what they denied.

وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً

5. He it is who made the sun an illumination

وَالْقَمَرَ نُورًا

And the moon a light³²⁰⁵3200. 10:3 [9]. Arabic: *afalā*. See Article XVI.3201. 10:4 [2]. Arabic: *ḥaqqan*. See Article XIX (*ḥaqq*- iii.).3202. 10:4 [4]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

3203. 10:4 [4]. See 3:18.

3204. 10:4 [5]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.3205. 10:5 [2]. Arabic: *nūr*. The meanings of this word encompass *light*; *ray of light*, *light beam*; *brightness*, *gleam*, *glow*; *illumination*; *light*, *lamp*. There is no sense either in the root or in the noun itself of something *reflected* despite what modern translators attempt. The Qur'an is clear: the moon itself produces light.

وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ
وَالْحِسَابَ ۚ

And decreed for it stations that you might know
the number of years and the reckoning.

مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۚ

God created that only aright.³²⁰⁶

يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

He sets out and details³²⁰⁷ the proofs³²⁰⁸ for
people who know.

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ

6. In the alternation of night and day

وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ

And what God created in the heavens and the
earth

لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ

Are proofs³²⁰⁹ for people who are in prudent
fear.³²¹⁰

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ
الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا

7. Those who look not to the meeting with us but
desire the life of this world and are at rest
therein

وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَفْلُونَ

And those who are heedless of our proofs³²¹¹

أُولَٰئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ

8. These: their habitation is Hell for what they
earned.

3206. 10:5 [4]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi* ii.).

3207. 10:5 [5]. Arabic: *faṣṣala* – to set out (that is, present in a logical order, categorise) and to make plain or detail.

3208. 10:5 [5]. Arabic: *āyāt*. See Article X.

3209. 10:6 [3]. Arabic: *āyāt*. See Article X.

3210. 10:6 [3]. See note to 2:2.

3211. 10:7 [2]. Arabic: *āyāt*. See Article X.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

9. Those who heed warning³²¹² and do deeds of righteousness:

يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ^ط

Their lord guides them by their faith.

تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ

There will flow beneath them rivers in the gardens of bliss.

النَّعِيمِ

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ

10. Their supplication therein will be: Glory³²¹³ be unto thee O God!

وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ^ج

And their greeting therein will be: Peace!

وَعَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ

And the end of their supplication will be: Praise belongs to God

رَبِّ الْعَالَمِينَ

The Lord of All Mankind!

﴿ وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ ﴾

11. And had God hastened for men the ill as they would hasten the good their term would have been concluded:

أَسْتَعْجَلَهُمْ بِالْخَيْرِ لَقَضِيَ إِلَيْهِمْ أَجْلُهُمْ^ط

فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ

Leave thou those who look not to the meeting with us wandering blindly in their inordinacy.

يَعْمَهُونَ

3212. 10:9 [1]. Arabic: *allaḏhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

3213. 10:10 [1]. Arabic: *s-b-ḥ*. See 2:32.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ
قَاعِدًا أَوْ قَائِمًا

12. And when affliction touches man he calls to us on his side or sitting or standing.³²¹⁴

فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا
إِلَى ضُرِّ مَسَّهُ^ج

Then when we remove his affliction from him he passes by as though he had not called to us about an affliction which touched him.

كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ
وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ

Thus is made fair to the committers of excess what they do.

13. And we destroyed the generations before you

لَمَّا ظَلَمُوا^ل

When they did wrong

وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ

And their messengers came to them with clear evidence

وَمَا كَانُوا لِيُؤْمِنُوا^آ

But they were not to believe.

كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ

Thus reward we the evildoing people.

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ
بَعْدِهِمْ

14. Then we appointed you successors in the earth after them

3214. 10:12 [1]. I.e. in whatever condition he may be in.

لِنَنْظُرَ كَيْفَ تَعْمَلُونَ

That we might see how you do.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ ۚ قَالَ
الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا15. And when our clear proofs³²¹⁵ are recited to them those who look not to the meeting with us say:

أَنْتَ بِقُرْءَانٍ غَيْرِ هَذَا

Bring thou a recitation³²¹⁶ other than this

أَوْ بَدِّلْهُ

Or change thou it.³²¹⁷قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَآئِ
نَفْسِيSay thou: It is not for me to change it of my own accord.³²¹⁸

إِنْ أَتَّبَعُ إِلَّا مَا يُوحَىٰ إِلَيَّ

I follow only what I am instructed.³²¹⁹إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ
عَظِيمٍ

I fear if I should disobey my lord the punishment of a tremendous day.

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ

16. Say thou: Had God willed I would not have recited it to you

3215. 10:15 [1]. Arabic: *āyāt*. See Article X.3216. 10:15 [2]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

3217. 10:15 [3]. This is fundamentally what those who reject the Qur'an are saying, along with those who claim to accept it but who, in fact, reject it in favour of other sources.

3218. 10:15 [4]. Lit.: *by my soul*.3219. 10:15 [5]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *that which is instructed to me*.

وَلَا أَدْرِيكُمْ بِهِ^ط

Nor would he have made it known to you.

فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ^ج

And I had tarried among you a lifetime before it

أَفَلَا تَعْقِلُونَ

Will you then not³²²⁰ use reason!³²²¹

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ

17. Then who is more unjust than he who invents a lie about God or repudiates his proofs?³²²²

كَذَّبَ بِآيَاتِهِ^ج

إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ

The evildoers are not successful.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا

18. And they serve besides³²²³ God what neither harms them nor benefits them.

يَنْفَعُهُمْ

وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ^ج

And they say: These are our intercessors with God.

قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ

Say thou: Would you inform God of what he knows not in the heavens or in the earth?

وَلَا فِي الْأَرْضِ^ج

3220. 10:16 [4]. Arabic: *afalā*. See Article XVI.

3221. 10:16 [4]. The import, clearly, is that the prophet had lived among the community to which he was sent for a long time prior to the revelation without making any claim to be inspired.

3222. 10:17 [1]. Arabic: *āyāt*. See Article X.

3223. 10:18 [1]. Arabic: *min dūni*. See 2:23.

سُبْحَنَهُ

Glory³²²⁴ be unto him!

وَتَعْلَىٰ عَمَّا يُشْرِكُونَ

And exalted is he above that to which they ascribe a partnership!³²²⁵

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً

19. And mankind was only one community

فَاخْتَلَفُوا

Then they differed.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ

And were it not that a word had gone before from thy lord it would have been concluded between them concerning that wherein they differ.

بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ط

20. (And they say: Oh that a proof³²²⁶ were but³²²⁷ sent down upon him from his lord!

فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ

Say thou: The unseen belongs but to God.

فَانْتَظِرُوا

So wait.

إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ

I am with you waiting.³²²⁸3224. 10:18 [4]. Arabic: *s-b-h*. See 2:32.3225. 10:18 [5]. Arabic: *sh-r-k*. See 6:78 and Article VIII.3226. 10:20 [1]. Arabic: *āya*. See Article X.3227. 10:20 [1]. Arabic: *lawlā*. See Article XVI.3228. 10:20 [4]. Lit.: *of those waiting*.

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِّنْ بَعْدِ ضَرَاءٍ

21. And when we cause men to taste mercy after affliction has touched them

مَسَّتْهُمْ

إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا

Then have they a scheme concerning our proofs.³²²⁹

قُلِ اللَّهُ أَسْرَعُ مَكْرًا

Say thou: God is swifter in scheme.

إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ

Our messengers³²³⁰ write down what you scheme.

هُوَ الَّذِي يُسِيرُكُم فِي الْبَرِّ وَالْبَحْرِ

22. He it is who lets you travel in the land and the sea.

حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بِهِم

When³²³¹ you have boarded³²³² ships³²³³ and sailed by them with a good breeze and exulted thereat--³²³⁴

بَرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا

جَاءَتْهَا رِيحٌ عَاصِفٌ

A tempest wind came upon them

3229. 10:21 [2]. Arabic: *āyāt*. See Article X. I.e. they conspire within themselves some means by which to disregard God's proofs and imperatives in favour of their own vain desires.

3230. 10:21 [4]. I understand here *angelic witnesses*.

3231. 10:22 [2]. Arabic: *hattā idhā*. See 3:152.

3232. 10:22 [2]. Lit.: *are in* or (under the influence of *hattā idhā*) *have been in*.

3233. 10:22 [2]. Muhammad Asad's understanding here is predicated on dominant but erroneous assumptions regarding *hattā idhā* – treating it merely as is standard today in Arabic rather than on the basis of a detailed study of the Qur'an's own employment of this collocation across the entirety of the Qur'anic text (see 3:152). This point notwithstanding, I reproduce his comment in full since the remainder of his point is of great merit: Lit., "until, when you are in the ships...", etc. As has been pointed out by Zamakhshari, the particle "until" (*hatta*) which precedes this clause refers to the sudden rise of the storm described in the sequence, and not to the "going to sea in ships". It is to be noted that at this point the discourse changes abruptly from the direct address "you" to the third person plural ("they"): a construction which is evidently meant to bring out the allegorical character of the subsequent narrative and to turn it into a lesson of general validity.

3234. 10:22 [2]. Instances where speech either trails off or is clipped through interruption are found at 2:138, 3:73, 6:143, 6:144, 10:22, 12:94, 22:17, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11.

وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ

And the waves came to them from every side

وَوَظَنُوا أَنَّهُمْ أُحِيطَ بِهِمْ ۖ

And they thought they were encompassed by them.

دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْتَنَا

They called to God sincere to him in doctrine:³²³⁵ If thou deliver us from this we will be among the grateful.

مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ

23. Then when he delivered them they rebelled in the earth without cause.)³²³⁶

بِغَيْرِ الْحَقِّ ۖ

يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ ۖ

O mankind: your sectarian zealotry³²³⁷ is but against yourselves.

مَتَاعَ الْحَيَاةِ الدُّنْيَا ۖ

An enjoyment of the life of this world

ثُمَّ إِلَيْنَا مَرْجِعُكُمْ

Then to us is your return.

فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

And we will inform you of what you did.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنْ

24. The example of the life of this world is but like the water we send down from the sky

السَّمَاءِ

3235. 10:22 [6]. Arabic: *dīn*. See Article VII.

3236. 10:23 [1]. Arabic: *bi ḡhayri (al) haqq*. See Article XIX.

3237. 10:23 [2]. Arabic: *baghy*. See 2:90 and Article XIV.

فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ
النَّاسُ وَالْأَنْعَامُ

And mingle with the plants of the earth of
which men and cattle eat.

حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازِيدَتْ

When³²³⁸ the earth has taken her decoration
and is made fair

وَطَنَ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا

And its people think they have mastery over it

أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا

There comes our command by night or by day

فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ

And we make it reaped as if it had not
flourished the day before.

كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

Thus do we set out and detail³²³⁹ the proofs³²⁴⁰
for people who reflect.

وَاللَّهُ يَدْعُوًا إِلَىٰ دَارِ السَّلَامِ

25. And God invites to the abode of peace

وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

And guides whom he wills to a straight path.

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

26. For those who do good is the best and increase

وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ

And there will overshadow their faces neither
parsimony³²⁴¹ nor disgrace.

3238. 10:24 [3]. Arabic: *hattā idhā*. See 3:152.

3239. 10:24 [7]. Arabic: *faṣṣala* – to set out (that is, present in a logical order, categorise) and to make plain or detail.

3240. 10:24 [7]. Arabic: *āyāt*. See Article X.

3241. 10:26 [2]. Arabic: *qatr* – parsimony, stinginess, niggardliness. While rendered along different lines (usually using values associated with *dust* or *gloom*) by some translators, the core meaning of this word is as rendered here. At 80:41, the female noun *qatara* means (and is rendered by me) *dirt*. However, the remaining 3 instances all reference *lack*, either through

أُولَئِكَ أَصْحَابُ الْجَنَّةِ ۖ

These are the companions of the garden

هُمْ فِيهَا خَالِدُونَ

Wherein they abide eternally.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ

27. And for those who earn evil³²⁴² is a reward for evil³²⁴³ by the like thereof

بِمِثْلِهَا

وَتَرَهَقُهُمْ ذِلَّةٌ ۖ

And disgrace covers them

مَا لَهُمْ مِّنَ اللَّهِ مِنَّ عَاصِمٍ ۖ

(They have not against God any defender)

كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ

As if their faces were covered with pieces of darkening night.³²⁴⁴

مُظْلِمًا ۖ

أُولَئِكَ أَصْحَابُ النَّارِ ۖ

These are the companions of the fire

هُمْ فِيهَا خَالِدُونَ

Wherein they abide eternally.

poverty of through miserliness: 2:236 (*straitened*), 17:100 (*miserly*), 25:67(*miserly*). At 10:26 the surrounding narrative treats of God's generosity, and the image conveyed in the present clause is that such people may rest assured that they need not fear stinginess or disgrace at the hand of God. This is an inverse statement; another way of saying the same thing is that God will be both generous and raise them in honour.

3242. 10:27 [1]. Arabic: *sayyiāt*. See Article XIII.x.

3243. 10:27 [1]. Arabic: *sayyi'ah*. See Article XIII.ix.

3244. 10:27 [4]. Read in conjunction with 10:26, this simile indicates the effect of the darkening aspect of God's own countenance against those who do earn evil.

- وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا 28. And the day we will gather them all together
- ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ 3245
وَشُرَكَاءُكُمْ 3246
فَزَيَّلْنَا بَيْنَهُمْ 3247
وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ 3248
فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا
عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ 3249
- هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ 3250
وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ 3251
وَضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ 3252

3245. 10:28 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

3246. 10:28 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personae) and all fiction-based belief systems, including most of what today passes for religion.

3247. 10:28 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

3248. 10:30 [1]. Lit.: *test, try*.

3249. 10:30 [2]. Arabic: *al haqq*. See Article XIX (al haqq i.).

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ

31. Say thou: Who provides for you from the sky and the earth?

أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ

If³²⁵⁰ he who owns the hearing and the sight

وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ

And he who brings forth the living from the dead and brings forth the dead from the living

الْمَيِّتَ مِنَ الْحَيِّ

وَمَنْ يُدَبِّرُ الْأَمْرَ

And he who directs the matter:³²⁵¹

فَسَيَقُولُونَ اللَّهُ

Then will they say: God³²⁵²

فَقُلْ أَفَلَا تَتَّقُونَ

Then say thou: Will you then not³²⁵³ be in prudent fear!

فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ

32. For that is God: your lord, the Truth.³²⁵⁴

فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ

Then what is there after the truth save error?

فَأَنَّى تُصْرَفُونَ

How then are you diverted?

3250. 10:31 [2]. Arabic: *am*. See note to 21:21.

3251. 10:31 [4]. I.e. if this is the claim or answer.

3252. 10:31 [5]. I.e. that is God.

3253. 10:31 [6]. Arabic: *afalā*. See Article XVI. See note to 2:2.

3254. 10:32 [1]. Arabic: *al ḥaqq*. See Article XIX (*al ḥaqq* i.).

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ

33. Thus³²⁵⁵ did the word of thy lord become binding³²⁵⁶

عَلَى الَّذِينَ فَسَقُوا

Upon those who are wantonly perfidious³²⁵⁷

أَنَّهُمْ لَا يُؤْمِنُونَ

That they do not believe.³²⁵⁸

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوَ الْخَلْقَ

34. Say thou: Is there among your partners³²⁵⁹ one that begins creation then repeats it?

ثُمَّ يُعِيدُهُ ج

قُلِ اللَّهُ يَبْدُوَ الْخَلْقَ ثُمَّ يُعِيدُهُ ط

Say thou: God begins creation then repeats it.

فَأَنَّى تُؤْفَكُونَ

How then are you deluded?

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى

35. Say thou: Is there among your partners³²⁶⁰ one that guides to the truth?³²⁶¹

الْحَقِّ ج

قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ط

Say thou: God guides to the truth.³²⁶²

3255. 10:33 [1]. I.e. after they had received such a warning and chosen to ignore it.

3256. 10:33 [1]. Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

3257. 10:33 [2]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

3258. 10:33 [3]. Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See 2:6 and Article II.ii.

3259. 10:34 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.

3260. 10:35 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

3261. 10:35 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

3262. 10:35 [2]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ

Does then he who³²⁶³ guides to the truth³²⁶⁴
have more right³²⁶⁵ to be followed

أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ^ط

Or he who guides not save he be guided?

فَمَا لَكُمْ

Then what ails you?

كَيْفَ تَحْكُمُونَ

How judge you?

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا^ج

36. And most of them follow only assumption.³²⁶⁶

إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا^ح

Assumption suffices not anything against the
truth.³²⁶⁷

إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ

God knows what they do.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ

37. And this Qur'an³²⁶⁸ is not such as could be
invented by one other than³²⁶⁹ God

اللَّهِ

وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ

But is a confirmation of what is within its
scope³²⁷⁰

3263. 10:35 [3]. See note to 3:162.

3264. 10:35 [3]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

3265. 10:35 [3]. Arabic: *aḥaqq*-. See Article XIX.

3266. 10:36 [1]. Such as vain imaginations, superstition, false 'science', and religion in place of God.

3267. 10:36 [2]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

3268. 10:37 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

3269. 10:37 [1]. Arabic: *min dūni*. See 2:23.

3270. 10:37 [2]. Lit: *between its hands*. I.e. that which it treats of or concerns itself with. See note to 2:66.

وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ

And an exposition of the covenant about which there is no doubt³²⁷¹

مِنْ رَبِّ الْعَالَمِينَ

From the Lord of All Mankind.

أَمْ يَقُولُونَ افْتَرَاهُ^ح

38. If³²⁷² they say: He invented it: ³²⁷³

قُلْ فَاتُوا بِسُورَةٍ مِثْلِهِ

Say thou: Bring a *sūrah*³²⁷⁴ the like thereof

وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ

And call to whom you can besides³²⁷⁵ God if you be truthful.³²⁷⁶

كُنْتُمْ صَادِقِينَ

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ

39. The truth is:³²⁷⁷ they repudiate what they have not compassed in knowledge

وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ^ج

And when interpretation thereof has not come to them.

كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ^ح

Thus rejected those before them.

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ

See thou how was the final outcome of the wrongdoers.³²⁷⁸

3271. 10:37 [3]. Arabic: *al kitābu lā rayba fī hi*. See 2:2 and Article XI.i.

3272. 10:38 [1]. Arabic: *am*. See note to 21:21.

3273. 10:38 [1]. I.e. if this is the claim.

3274. 10:38 [2]. Arabic: *sūrah*. See 2:23.

3275. 10:38 [3]. Arabic: *min dūni*. See 2:23.

3276. 10:38 [3]. See grammar note at 2:91.

3277. 10:39 [1]. Arabic: *bal*. See note to 2:88.

3278. 10:39 [4]. Arabic: *zālimūn*. See 2:229.

- وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ ۚ 40. And among them is he who believes in³²⁷⁹ it.
- وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ ۚ And among them is he who believes not in³²⁸⁰ it.
- وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ And thy lord knows best the workers of corruption.
- وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ 41. And if they reject thee say thou: To me be my work and to you be your work.
- عَمَلُكُمْ
- أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ You are innocent of what I do
- وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ And I am innocent of what you do.
- وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ ۚ 42. And among them is he who listens to thee.
- أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ (Canst thou make the deaf to hear when³²⁸¹ they do not reason?)
- وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ ۚ 43. And among them is he who looks towards thee.

3279. 10:40 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.3280. 10:40 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.3281. 10:42 [2]. Lit.: *though*.

أَفَأَنْتَ تَهْدِي الْأَعْمَى وَلَوْ كَانُوا لَا
يُصِرُّونَ

(Canst thou guide the blind when³²⁸² they do not see?)

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا

44. God wrongs not men in anything

وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ

But men wrong their souls.

وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً
مِّنَ النَّهَارِ

45. And the day he gathers them will be as though they had tarried only an hour of the day.

يَتَعَارَفُونَ بَيْنَهُمْ

They will recognise one another.

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ

Those will have lost who repudiated the meeting with God

وَمَا كَانُوا مُهْتَدِينَ

And they were not rightly guided.

وَأَمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ
نَتَوَفَّيَنَّكَ

46. And whether we let thee see something of what we promise them or take thee:

فَإِلَيْنَا مَرْجِعُهُمْ

To us is their return.

3282. 10:43 [2]. Lit.: *though*.

ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ

Then is God witness over what they do.

وَلِكُلِّ أُمَّةٍ رَّسُولٌ

47. And for every community is a messenger.

فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ

And when their messenger comes it will be concluded between them with equity³²⁸³

وَهُمْ لَا يُظْلَمُونَ

And they will not be wronged.

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ

48. And they say: When is this promise if you be truthful?³²⁸⁴

صَادِقِينَ

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا

49. Say thou: I have power to do myself neither harm nor benefit save that God should will.

شَاءَ اللَّهُ

لِكُلِّ أُمَّةٍ أَجَلٌ

For every community is a term.

إِذَا جَاءَ أَجْلُهُمْ

When their term arrives

فَلَا يَسْتَخِرُونَ سَاعَةً

Then they will not defer an hour

وَلَا يَسْتَقْدِمُونَ

Nor will they advance.

3283. 10:47 [2]. See 3:18.

3284. 10:48 [1]. See grammar note at 2:91.

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيِّنًا أَوْ نَهَارًا
مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ

50. Say thou: Have you considered: if his punishment come to you by night or by day what is there of it the evildoers will seek to hasten?

أَتَمَّ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ^ج

51. Then is it when it has befallen you that you will believe in³²⁸⁵ it?

ءَالَّنْ

Now?

وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ

When you had sought to hasten it?

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ

52. Then will it be said to those who do wrong: Taste the punishment of eternity.

هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ

Are you requited save for what you earned?

وَيَسْتَنْبِئُونَكَ

53. And they ask thee to inform them:

أَحَقُّ هُوَ^ط

Is it true?³²⁸⁶

قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ^{هصل}

Say thou: Yea, by my lord, it is true.³²⁸⁷

وَمَا أَنْتُمْ بِمُعْجِزِينَ

And you cannot escape.

3285. 10:51 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

3286. 10:53 [2]. Arabic: *haqqun*. See Article XIX (haqq- vi).

3287. 10:53 [3]. Arabic: *haqqun*. See Article XIX (haqq- vi).

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ
لَافْتَدَتْ بِهِ ۖ

54. And were there for each soul that did wrong all that is in the earth it would seek to ransom itself³²⁸⁸ thereby.

وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ ۖ

And they cannot express³²⁸⁹ the remorse when they see the punishment

وَقُضِيَ بَيْنَهُم بِالْقِسْطِ ۚ

And it is concluded between them with equity.³²⁹⁰

وَهُمْ لَا يُظْلَمُونَ

And they will not be wronged.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ ۚ

55. In truth:³²⁹¹ to God belongs what is in the heavens and what is in the earth.

أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ

In truth:³²⁹² the promise of God is true³²⁹³

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

But most of them know not.

هُوَ يُحْيِي ۖ وَيُمِيتُ

56. He gives life and he gives death

وَالِيهِ تُرْجَعُونَ

And to him will you be returned.

3288. 10:54 [1]. The naked verb *to ransom* in English tends to be a perfective idea assuming a successful outcome. The uncertain outcome of a verb is made explicit in English by the inclusion of such words as *to seek to*, which I have done here.

3289. 10:54 [2]. Lit.: *concealed is the remorse*.

3290. 10:54 [3]. See 3:18.

3291. 10:55 [1]. Arabic: *alā*. See note to 2:12.

3292. 10:55 [2]. Arabic: *alā*. See note to 2:12.

3293. 10:55 [2]. Arabic: *ḥaqqun*. See Article XIX (ḥaqq- vi).

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّنْ
رَّبِّكُمْ

57. O mankind: there has come to you an
exhortation from your lord

وَشِفَاءٌ لِّمَا فِي الصُّدُورِ

A healing for what is in the breasts

وَهُدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ

And guidance and mercy for the believers.³²⁹⁴

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ

58. Say thou: At the bounty of God and at his
mercy:

فَبِذَلِكَ فَلْيَفْرَحُوا

At that let them exult.

هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

It is better than what they amass.

قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ

59. Say thou: Have you considered what God has
sent down for you of provision

فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا

And you made thereof lawful and unlawful?

قُلْ ءَاللهُ أَذِنَ لَكُمْ

Say thou: Did God give you leave

أَمْ عَلَى اللَّهِ تَفْتَرُونَ

Or is it about God that you invent?

3294. 10:57 [3]. Arabic: (al) mu'minūn. See note to 8:2.

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
يَوْمَ الْقِيَمَةِ ۚ

60. And what will those who invent lies³²⁹⁵ about God think on the Day of Resurrection?

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ

God is bountiful towards men

وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ

But most of them are not grateful.

وَمَا تَكُونُ فِي شَأْنٍ

61. And thou art not engaged in a matter

وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ

And thou recitest not from it³²⁹⁶ any recitation³²⁹⁷

وَلَا تَعْمَلُونَ مِنْ عَمَلٍ

And you do no deed

إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ

Save that we are over you witnesses when you expound thereon.³²⁹⁸

وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي

And there does not escape from thy lord the weight of an atom in the earth or in the sky

الْأَرْضِ وَلَا فِي السَّمَاءِ

وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ

(Or less than that or greater)

3295. 10:60 [1]. Lit.: *the lie*.

3296. 10:61 [2]. I.e. from the Qur'an.

3297. 10:61 [2]. Arabic: *qur'ān* – *reading, recital, recitation, something which is read out*.

3298. 10:61 [4]. Arabic: *'afāḍa* – see note to 2:198.

- إِلَّا فِي كِتَابٍ مُبِينٍ
Save is in a clear decree.³²⁹⁹
- أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ
62. In truth:³³⁰⁰ the allies of God
- لَا خَوْفٌ عَلَيْهِمْ
They need not fear
- وَلَا هُمْ يَحْزَنُونَ
Nor will they regret.
- الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ
63. Those who heed warning³³⁰¹ and are in prudent fear³³⁰²
- لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي
64. For them are the glad tidings in the life of this world and in the hereafter.
- آلِ الْآخِرَةِ
لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ
There is no changing the words of God.
- ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ
That is the tremendous achievement.
- وَلَا يَحْزُنكَ قَوْلُهُمْ
65. And let not their speech grieve thee.
- إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا
Greatness³³⁰³ belongs to God altogether.

3299. 10:61 [7]. Arabic: *kitāb*. See Article XI.iii.3300. 10:62 [1]. Arabic: *alā*. See note to 2:12.3301. 10:63 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

3302. 10:63 [1]. See note to 2:2.

3303. 10:65 [2]. Arabic: *‘izzah* – power, prestige, honour, respect and fame.

هُوَ السَّمِيعُ الْعَلِيمُ

He is the Hearing, the Knowing.

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمُوتِ وَمَنْ فِي
الْأَرْضِ فَلَهُ

66. In truth:³³⁰⁴ to God belongs whoso is in the
heavens and whoso is in the earth

وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ
شُرَكَاءَ

And nothing do they follow, those who call to
partners³³⁰⁵ other than³³⁰⁶ God.

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ

They follow only assumption

وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

And they tell only lies.

هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ
وَالنَّهَارَ مُبْصِرًا

67. He it is who made for you the night wherein to
rest and the sight-giving day.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ

In that are proofs³³⁰⁷ for people who hear.

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا

68. They say: God has taken a son.

3304. 10:66 [1]. Arabic: *alā*. See note to 2:12.

3305. 10:66 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.

3306. 10:66 [2]. Arabic: *min dūni*. See 2:23.

3307. 10:67 [2]. Arabic: *āyāt*. See Article X.

سُبْحٰنَهُ
وَعِزَّةُGlory³³⁰⁸ be unto him!

هُوَ الْغَنِيُّ

He is the Free from Need

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

To him belongs what is in the heavens and what is in the earth!

اِنَّ عِنْدَكُمْ مِّنْ سُلٰطٰنٍ بِهٰذَا

You have no warrant for this.

اَتَقُوْلُوْنَ عَلٰى اِلٰهٍ مَا لَا تَعْلَمُوْنَ

Do you ascribe to God what you know not?

قُلْ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلٰى اِلٰهِ الْكَذِبُ

69. Say thou: Those who invent lies³³⁰⁹ about God will not succeed.

لَا يُفْلِحُوْنَ

مَتَّعَ فِي الدُّنْيَا

70. An enjoyment in this world

ثُمَّ اِلَيْنَا مَرْجِعُهُمْ

Then to us is their return.

ثُمَّ نَذِيْقُهُمُ الْعَذَابَ الشَّدِيْدَ بِمَا كَانُوْا

Then will we make them taste a severe punishment because of what they denied.

يَكْفُرُوْنَ

وَاَنْتَلِ عَلَيْهِمْ نَبَا نُوْحٍ

71. And recite thou to them the report of Nūḥ:

3308. 10:68 [2]. Arabic: *s-b-h*. See 2:32.3309. 10:69 [1]. Lit.: *the lie*.

إِذْ قَالَ لِقَوْمِهِ يٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ
مَقَامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ

When he said to his people: O my people: if my station³³¹⁰ and my reminding you of the proofs³³¹¹ of God be burdensome to you

فَعَلَى اللَّهِ تَوَكَّلْتُ

Then in God have I placed my trust.

فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ

So gather your plan³³¹² and your partners³³¹³

ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً

Then let not your plan³³¹⁴ be a distress for you.

ثُمَّ أَفْضُوا إِلَيَّ وَلَا تُنْظِرُونِ

Then move decisively against me and grant me no respite.

فَإِنْ تَوَلَّيْتُمْ

72. And if you turn away:

فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ

I have asked of you no reward.

إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ

My reward is only upon³³¹⁵ God

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

And I am commanded to be among the submitted.³³¹⁶

3310. 10:71 [2]. Arabic: *maqām*. See 2:125.

3311. 10:71 [2]. Arabic: *āyāt*. See Article X.

3312. 10:71 [4]. Lit.: *affair, matter; command*.

3313. 10:71 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictional persons) and all fiction-based belief systems, including most of what today passes for religion.

3314. 10:71 [5]. Lit.: *affair, matter; command*.

3315. 10:72 [3]. I.e. incumbent upon.

3316. 10:72 [4]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.

فَكَذَّبُوهُ

73. And they rejected him³³¹⁷

فَنَجَّيْنَاهُ وَمَنْ مَّعَهُ فِي الْفُلِكِ

Then we delivered him and those with him in the ship

وَجَعَلْنَاهُمْ خَلِيفَ

And made them successors

وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا

And we drowned those who repudiated our proofs.³³¹⁸

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ

So see thou how was the final outcome of those who had been warned.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ

74. Then after him raised we up messengers to their people:

فَجَاءَهُمْ بِالْبَيِّنَاتِ

They brought them clear evidence

فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ

But they were not to believe in³³¹⁹ what they had repudiated before.

كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ

Thus do we place a seal upon the hearts of the transgressors.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ وَهَارُونَ إِلَىٰ

75. Then raised we up after them Mūsā and Hārūn before Fir'awn³³²⁰ and his eminent ones with our proofs³³²¹

فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا

3317. 10:73 [1]. Cf. 7:64, 10:73, 16:113, 26:139, 26:189, 29:37, 37:127, 91:14.

3318. 10:73 [4]. Arabic: *āyāt*. See Article X.3319. 10:74 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.3320. 10:75 [1]. Arabic: *fir'awn*. See note to 2:49.3321. 10:75 [1]. Arabic: *āyāt*. See Article X.

فَاسْتَكْبَرُوا

But they were proud

وَكَانُوا قَوْمًا مُّجْرِمِينَ

And they were an evildoing people.

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا

76. And when the truth³³²² from our presence came to them

قَالُوا إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ

They said: This is obvious sorcery.³³²³

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ

77. Mūsā said: Do you say of the truth³³²⁴ when it has come to you: Is this sorcery?³³²⁵

أَسِحْرٌ هَذَا

وَلَا يُفْلِحُ السَّحَرُونَ

But the sorcerers³³²⁶ will not be successful.

قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَمَّا وَجَدْنَا عَلَيْهِ

78. They said: Hast thou come to us to turn us away from that upon which we found our fathers

ءِبَاءَنَا

وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ

And that there be for you³³²⁷ majesty in the land?3322. 10:76 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).3323. 10:76 [2]. Arabic: *siḥr* – *sorcery*. See 2:102.3324. 10:77 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).3325. 10:77 [1]. Arabic: *siḥr* – *sorcery*. See 2:102. One discerns that Fir'awn and his co-rulers judged Mūsā by their own yardstick, assuming he wanted power and could be bought off and his skills suborned to the interests of the ruling class.3326. 10:77 [2]. Arabic: *saḥara* – *sorcerers*. See 2:102.

3327. 10:78 [2]. Grammar: dual.

وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ

And we do not believe you.³³²⁸

وَقَالَ فِرْعَوْنُ أَتُتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ

79. And Fir‘awn³³²⁹ said: Bring to me every learned sorcerer.³³³⁰

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَىٰ أَلْقُوا

80. And when the sorcerers³³³¹ came Mūsā said to them: Cast what you will cast!

مَا أَنْتُمْ مُلْقُونَ

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السَّحَرُ

81. And when they had cast Mūsā said: What you bring thereby is sorcery.³³³²

إِنَّ اللَّهَ سَيَبْطِلُهُ

God will make it vain.

إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ

God makes not right the deeds of the workers of corruption.

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ

82. And God establishes the truth³³³³ by his words

وَلَوْ كَرِهَ الْمُجْرِمُونَ

Though the evildoers be averse.

فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّتُهُ مِّن قَوْمِهِ

83. And there believed not Mūsā save a progeny of his people

3328. 10:78 [3]. Grammar: dual.

3329. 10:79 [1]. Arabic: *fir‘awn*. See note to 2:49.

3330. 10:79 [1]. Arabic: *sāḥir* – sorcerer. See 2:102.

3331. 10:80 [1]. Arabic: *saḥara* – sorcerers. See 2:102.

3332. 10:81 [1]. Arabic: *siḥr* – sorcery. See 2:102.

3333. 10:82 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

عَلَى خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ

For fear of Fir‘awn³³³⁴ and their eminent ones

أَنْ يَفْتِنَهُمْ

That he would subject them to means of denial.³³³⁵

وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ

And Fir‘awn³³³⁶ was exalted in the land

وَأَنَّهُ لَمِنَ الْمُسْرِفِينَ

And he was of the committers of excess.

وَقَالَ مُوسَىٰ يَقَوْمِ إِن كُنتُمْ ءَامَنْتُمْ بِاللَّهِ

84. And Mūsā said: O my people: if you believe in³³³⁷ God:

فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُّسْلِمِينَ

Place your trust in him if you be submitted.³³³⁸

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا

85. And they said: In God do we place our trust.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ

Our lord: make thou not us a means of denial³³³⁹ for the wrongdoing³³⁴⁰ people

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ

86. And deliver thou us by thy mercy from the people who spurn guidance while claiming virtue.³³⁴¹

3334. 10:83 [2]. Arabic: *fir‘awn*. See note to 2:49.

3335. 10:83 [3]. See note on *fitnah* to 2:102.

3336. 10:83 [4]. Arabic: *fir‘awn*. See note to 2:49.

3337. 10:84 [1]. See note to 58:4 for Qur’anic usage of *to believe in*.

3338. 10:84 [2]. Arabic: *muslim* – *one who is yielded, submitted, submitting*. See Article XV.iii.

3339. 10:85 [2]. Arabic: *fitnah*. See note to 2:102. Clearly, those speaking would rather avoid pain and torment; however, the emphasis is placed otherwise. The point being made is that by putting those with faith to trial or death the wrongdoing people place themselves over the line into denial of God and eternal damnation. Cf. 60:5.

3340. 10:85 [2]. Arabic: *ẓālimūn*. See 2:229.

3341. 10:86 [1]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii. Fir‘awn and his people had pretensions to righteousness but rejected warning when it came. They derived their power, perhaps, from the dark arts of the ancient Mystery Schools, a low form of which is practiced today by those at the higher visible Masonic degrees and a higher form of which is practiced by those above them. A point which the uninitiated find hard to grasp is that such people typically regard themselves as *virtuous*.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا

87. And we instructed³³⁴² Mūsā and his brother:
Settle your³³⁴³ people in *miṣr*³³⁴⁴ in houses.³³⁴⁵

لِقَوْمِكُمَا بِمِصْرَ يُبُوتَا

وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً

And make your houses a destination.³³⁴⁶

وَأَقِمْوَا الصَّلَاةَ

And uphold the duty.³³⁴⁷

وَبَشِّرِ الْمُؤْمِنِينَ

And bear thou glad tidings to the believers.³³⁴⁸

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ

88. And Mūsā said: Our lord: thou hast given
Fir‘awn³³⁴⁹ and his eminent ones adornment
and wealth in the life of this world

وَمَلَآءَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا

رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ

Our lord: that they might lead astray from thy
way.

3342. 10:87 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

3343. 10:87 [1]. Grammar: dual.

3344. 10:87 [1]. Or (*a*) *miṣr*. See note to 2:61.

3345. 10:87 [1]. I.e. let the people keep to their houses.

3346. 10:87 [2]. Lit.: *make your homes a course or purpose*. Arabic: *qiblah*. See 2:142. The verse here at 10:87 is the only scenario in which *qiblah* occurs outside of 2:142 and the verses immediately following. It is impossible for *qiblah* to mean at 10:87 what the Traditionalist ascribes to it at 2:142 (namely, a place towards which one turns in prayer). However, the meaning here – which is a fully acceptable value – fits both scenarios perfectly. This narrative refers, I suggest, to the night of the Passover.

3347. 10:87 [3]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God’s authority (see 7:172). In this specific case one can reasonably argue that it denotes the duty binding upon the children of Isrā’īl to keep the Passover (cf. Exodus 12).

3348. 10:87 [4]. Arabic: (*al*) *mu’minūn*. See note to 8:2.

3349. 10:88 [1]. Arabic: *fir‘awn*. See note to 2:49.

رَبَّنَا أَطْمِسْ عَلَيَّ أَمْوَالَهُمْ وَاشْدُدْ عَلَيَّ
قُلُوبَهُمْ

Our lord: destroy thou their wealth and harden
thou their hearts

فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ

So that they believe not until they see the
painful punishment.

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا

89. He said: Your³³⁵⁰ supplication has been heard.

فَاسْتَقِيمَا

So keep³³⁵¹ to the straight path

وَلَا تَتَّبِعَانَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

And follow³³⁵² not the way of those who know
not.

﴿ وَجُوزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ ﴾

90. And we brought the children of Isrā'īl across
the sea.

فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا

Then Fir'awn³³⁵³ followed³³⁵⁴ them with his
forces in sectarian zealotry³³⁵⁵ and enmity.

حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ

When³³⁵⁶ the drowning had overtaken him³³⁵⁷

3350. 10:89 [1]. Grammar: dual.

3351. 10:89 [2]. Grammar: dual.

3352. 10:89 [3]. Grammar: dual.

3353. 10:90 [2]. Arabic: *fir'awn*. See note to 2:49.

3354. 10:90 [2]. Arabic: *'atba'a*. See 2:262.

3355. 10:90 [2]. Arabic: *baghy*. See 2:90 and Article XIV.

3356. 10:90 [3]. Arabic: *hattā idhā*. See 3:152.

3357. 10:90 [3]. This scenario defies reasonable identification with the dominant Egypt-Palestine thesis. A ruler personally pursuing an enemy accompanied by his kin better fits a small tribal scenario. See Article XVIII.

قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ

He said: I believe there is no god save he in
whom the children of Isrā'īl believe

بِهِ ۚ بَنُو إِسْرَءِيلَ

وَأَنَا مِنَ الْمُسْلِمِينَ

And I am of the submitted.³³⁵⁸

ءَالْتَنَ

91. Now?

وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

When thou hadst opposed before and wast of
the workers of corruption?

فَالْيَوْمَ نُنَجِّكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ

92. Then this day do we save thee in thy body that
thou be a proof³³⁵⁹ for those after thee³³⁶⁰

خَلَفَكَ ءَايَةً ۚ

وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنِ ءَايَتِنَا لَغٰفِلُونَ

But most among men are heedless of our
proofs.³³⁶¹

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبَوءًا صِدْقٍ

93. And we settled the children of Isrā'īl in a
settlement of dignity and provided them some
good things.

وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ

فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ

Then they differed not until knowledge came to
them.

3358. 10:90 [5]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.

3359. 10:92 [1]. Arabic: *āya*. See Article X.

3360. 10:92 [1]. Dr. Maurice Bucaille in his *The Bible, The Qur'an and Science* identifies this man as Rameses II – a view which is firmly entrenched in the Egypt-Palestine thesis. The Arabia Felix thesis is able also – at least potentially – to field a comparable solution since mummification was practiced in Yemen in ancient times. Here, as elsewhere, real archaeological and other historical spadework needs to be done.

3361. 10:92 [2]. Arabic: *āyāt*. See Article X.

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ

Thy lord will judge between them on the Day of Resurrection concerning that wherein they differed.

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ

94. And if thou be in doubt concerning what we reveal to thee

فَسْأَلِ الَّذِينَ يَاقُرْءُونَ الْكِتَابَ مِنْ قَبْلِكَ

Then ask thou those who read the law³³⁶² before thee.

لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ

The truth³³⁶³ from thy lord has come to thee

فَلَا تَكُونَنَّ مِنَ الْمُتَمَتِّينَ

So be thou not of those who doubt.

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ

95. And be thou not of those who repudiate the proofs³³⁶⁴ of God

فَتَكُونَ مِنَ الْخَاسِرِينَ

For thou wouldst be among the losers.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ

96. Those upon whom the word of thy lord became binding³³⁶⁵

لَا يُؤْمِنُونَ

They did not believe.³³⁶⁶

3362. 10:94 [2]. Arabic: *al kitāb*. See Article XI.ii.

3363. 10:94 [3]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

3364. 10:95 [1]. Arabic: *āyāt*. See Article X.

3365. 10:96 [1]. Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

3366. 10:96 [2]. Arabic: *lā yu'minūn*. Qur'anic usage implies: (are those) lost in darkness. See 2:6 and Article II.ii.

- وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ
97. And though every proof³³⁶⁷ came to them
حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ
Until they saw the painful punishment[...] ³³⁶⁸
- فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمُنُهَا
98. Oh that a city had but³³⁶⁹ believed and profited
إِلَّا قَوْمَ يُونُسَ
by its faith save the people of Yūnus!³³⁷⁰
- لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ
When they believed we removed from them the
فِي الْحَيَاةِ الدُّنْيَا
punishment of disgrace in the life of this world
- وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ
And gave them enjoyment for a time.
- وَلَوْ شَاءَ رَبُّكَ لَءَامَنَ مَنْ فِي الْأَرْضِ
99. And had thy lord willed whoso is in the earth
كُلُّهُمْ جَمِيعًا
would have believed all together.
- أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ
Wouldst thou compel mankind to believe?³³⁷¹
- وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ
100. And it is for a soul to believe only by God's
leave.

3367. 10:97 [1]. Arabic: *āya*. See Article X.3368. 10:97 [2]. Sc. *they remained heedless*.3369. 10:98 [1]. Arabic: *lawlā*. See Article XVI.

3370. 10:98 [1]. Typically identified with Old Testament Jonah.

3371. 10:99 [2]. Lit.: *until they believe*.

وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ

And he has appointed abomination for those who do not reason.

قُلْ أَنْظِرُوا مَاذَا فِي السَّمُوتِ وَالْأَرْضِ

101. Say thou: Look at what is in the heavens and the earth.

وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا

But the proofs³³⁷² and the warnings avail not a people who do not believe.³³⁷³

يُؤْمِنُونَ

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا

102. Do they await save the like of the days of those who came and went³³⁷⁴ before them?

مِنْ قَبْلِهِمْ

قُلْ فَانْتَظِرُوا

(Say thou: Wait.

إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

I am with you waiting.)³³⁷⁵

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا

103. Then do we save our messengers and those who heed warning.³³⁷⁶

كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ

Thus is it binding upon³³⁷⁷ us to save the believers.³³⁷⁸

3372. 10:101 [2]. Arabic: *āyāt*. See Article X.

3373. 10:101 [2]. Arabic: *lā yu'minūn*. Qur'anic usage implies: (are those) lost in darkness. See 2:6 and Article II.ii.

3374. 10:102 [1]. Lit.: *passed*.

3375. 10:102 [3]. Lit.: *of those waiting*.

3376. 10:103 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

3377. 10:103 [2]. Arabic: *ḥaqqan 'alā*. See Article XIX (ḥaqq- i.).

3378. 10:103 [2]. Arabic: (al) *mu'minūn*. See note to 8:2.

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّنْ

104. Say thou: O mankind: should you be in doubt
about³³⁷⁹ my doctrine:³³⁸⁰

دِينِي

فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ

I serve not those whom you serve besides³³⁸¹
God.

وَلَكِنِ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُم^{حط}

But I serve God who will take you.³³⁸²

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ

And I am commanded to be of the believers.³³⁸³

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ

105. And set thou thy purpose³³⁸⁴ towards the
doctrine³³⁸⁵

حَنِيفًا

Inclining to truth³³⁸⁶

وَلَا تَكُونَ مِنَ الْمُشْرِكِينَ

And be thou not of the idolaters³³⁸⁷

وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا

106. And call thou not rather than³³⁸⁸ to God to what
can neither profit thee nor harm thee.

يَضُرُّكَ^{حط}

3379. 10:104 [1]. Lit.: *from*.

3380. 10:104 [1]. Arabic: *dīn*. See Article VII.

3381. 10:104 [2]. Arabic: *min dūni*. See 2:23.

3382. 10:104 [3]. I.e. in death.

3383. 10:104 [4]. Arabic: *(al) mu'minūn*. See note to 8:2.

3384. 10:105 [1]. Lit.: *face, countenance*.

3385. 10:105 [1]. Arabic: *dīn*. See Article VII.

3386. 10:105 [2]. Arabic: *ḥanīf* – *inclining to a right state or tendency; spurning falsehood*. See note to 2:130.

3387. 10:105 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

3388. 10:106 [1]. Arabic: *min dūni*. See 2:23.

فَإِنْ فَعَلْتَ

For if thou dost:

فَإِنَّكَ إِذَا مِّنَ الظَّالِمِينَ

Thou art then of the wrongdoers.³³⁸⁹

وَإِنْ يَمَسُّنَكَ اللَّهُ بِضُرٍّ

107. And if God should touch thee with affliction:

فَلَا كَاشِفَ لَهُ إِلَّا هُوَ

There is none to remove it save he.

وَإِنْ يُرِدْكَ بِخَيْرٍ

And if he should desire good for thee:

فَلَا رَادَّ لِفَضْلِهِ

There is none to repel his bounty.

يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ

He causes it to fall upon whom he wills of his servants.

وَهُوَ الْغَفُورُ الرَّحِيمُ

And he is the Forgiving, the Merciful.

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ

108. Say thou: O mankind: the truth³³⁹⁰ has come to you from your lord.

رَبِّكُمْ

فَمَنْ أَهْتَدَى

And whoso is rightly guided:

3389. 10:106 [3]. Arabic: *ẓālimūn*. See 2:229.3390. 10:108 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ

He is but rightly guided for his soul.

وَمَنْ ضَلَّ

And whoso strays:

فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ

He but strays against it.

وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ

And I am not a guardian over you.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ

109. And follow thou what thou art instructed.³³⁹¹

وَأَصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ

And be thou patient until God judges.

وَهُوَ خَيْرُ الْحَكِمِينَ

And he is the best of judges.

3391. 10:109 [1]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *that which is instructed to thee*.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,³³⁹² the Merciful.

الرَّحْمَنِ

1. *alif lām rā*³³⁹³

كُتِبَ أُحْكِمَتْ ءَايَاتُهُ ثُمَّ فُصِّلَتْ

A decree³³⁹⁴ the proofs³³⁹⁵ whereof are fortified³³⁹⁶ then set out and detailed³³⁹⁷

مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

From one wise, aware

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ

2. That you serve not save God

إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ

(I am to you from him a warner and a bearer of glad tidings)

3392. 11:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

3393. 11:1 [1]. See note to 2:1 and Article XX.

alif lām rā:

alif: In the name of God: the Almighty, the Merciful.

Praise belongs to God

The Lord of All Mankind

The Almighty, the Merciful

Master of the Day of Judgment. (1:1-4)

lām: Thee alone will we serve

And from thee alone will we seek help. (1:5)

rā: Then turn to him.

He causes you to enjoy a fair provision to a named term

And he gives every bountiful one his bounty.

Unto God is your return.

And he is powerful over all things. (11:3-4)

God it is to whom belongs what is in the heavens and what is in the earth.

And woe to those who spurn guidance while claiming virtue from a severe punishment

Those who love the life of this world over the hereafter

And forsake the path of God

And would make it crooked.

These are in profound error. (14:2-3)

3394. 11:1 [2]. Arabic: *kitāb*. See Article XLiii.

3395. 11:1 [2]. Arabic: *āyāt*. See Article X.

3396. 11:1 [2]. Arabic: *aḥkama* – to make firm, sturdy, strong; to fortify; to strengthen, consolidate; to do well, do expertly; here in passive.

3397. 11:1 [2]. Arabic: *faṣṣala* – to set out (that is, present in a logical order, categorise) and to make plain or detail.

وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ

3. And that you seek forgiveness of your lord:

ثُمَّ تَوْبُوا إِلَيْهِ

Then turn to him.

يُمَتِّعُكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى

He causes you to enjoy a fair provision to a named term

وَيُؤْتِي كُلَّ ذِي فَضْلٍ فَضْلَهُ^ط

And he gives every bountiful one his bounty.

وَإِنْ تَوَلَّوْا

(But if you turn away:

فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ

I fear for you the punishment of a great day.)

إِلَىٰ اللَّهِ مَرْجِعُكُمْ^ط

4. Unto God is your return.

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And he is powerful over all things.

أَلَا إِنَّهُمْ يَتَّبِعُونَ صُدُورَهُمْ لَيَسْتَخْفُوا مِنْهُ^ج

5. In truth:³³⁹⁸ they fold over their breasts that they might hide from him.

أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا

Is it not that when they cover themselves with their garments he knows what they keep secret and what they make known?

يُسِرُّونَ وَمَا يُعْلِنُونَ^ج

3398. 11:5 [1]. Arabic: *alā*. See note to 2:12.

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

He knows what is in the breasts.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى
رِزْقِهَا

6. And among creatures in the earth, sustenance thereof is only upon³³⁹⁹ God.

وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا

And he knows their place and their repository.

كُلٌّ فِي كِتَابٍ مُبِينٍ

All is in a clear decree.³⁴⁰⁰

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي
سِتَّةِ أَيَّامٍ

7. And he it is who created the heavens and the earth in six days³⁴⁰¹

وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

(And his throne is upon the water)³⁴⁰²

لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

That he might try you, which of you is best in deed.

وَلَئِنْ قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ

And if thou say: You will be raised up after death

3399. 11:6 [1]. I.e. incumbent upon.

3400. 11:6 [3]. Arabic: *kitāb*. See Article XI.iii.

3401. 11:7 [1]. Arabic: *'ayyām* – days; aeons, eras.

3402. 11:7 [2]. I take this to reference the waters which cover the firmament of the sky; cf. *the waters which were above the firmament* in Genesis 1:6:8. Those brought up to accept NASA's cosmology on the basis of CGI and Hollywood films when children are encouraged to research the subject as adults.

لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ
مُبِينٌ

Those who are indifferent to warning³⁴⁰³ will
say: This is only obvious sorcery.³⁴⁰⁴

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ
مَّعْدُودَةٍ لَّيَقُولَنَّ مَا يَحْبِسُهُ

8. And if we delay for them the punishment until a
reckoned time they will say: What detains it?

أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ

In truth:³⁴⁰⁵ the day it comes to them there will
be no averting from them.

وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

And there will surround them that whereat
they mocked.

وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا
مِنْهُ

9. And if we cause man to taste mercy from us
then remove it from him

إِنَّهُ لَيُؤْسِكُ كُفُورٌ

He is without hope, an ingrate

وَلَئِنْ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَّسَّتْهُ لَيَقُولَنَّ

10. And if we cause him to taste grace after
affliction has touched him he says:

ذَهَبَ السَّيِّئَاتُ عَنِّي

The evil³⁴⁰⁶ has left me!

3403. 11:7 [5]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

3404. 11:7 [5]. Arabic: *siḥr* – *sorcery*. See 2:102.

3405. 11:8 [2]. Arabic: *alā*. See note to 2:12.

3406. 11:10 [2]. Arabic: *sayyiāt*. See Article XIII.x.

إِنَّهُ لَفَرِحٌ فَخُورٌ

He is exultant, proud

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ

11. Save those who are patient and do deeds of righteousness.

أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

They have forgiveness and a great reward.

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ

12. And it may be that thou leave some of what thou art instructed³⁴⁰⁷

وَضَائِقُ بِهِ صَدْرُكَ أَنْ يَقُولُوا

And thy breast be straitened that they say:

لَوْلَا أَنْزَلَ عَلَيْهِ كَنْزٌ

Oh that a treasure had but been sent down upon him

أَوْ جَاءَ مَعَهُ مَلَكٌ

Or an angel had but³⁴⁰⁸ come with him!

إِنَّمَا أَنْتَ نَذِيرٌ

Thou art but a warner.

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

And God is guardian over all things.

أَمْ يَقُولُونَ افْتَرَاهُ

13. If³⁴⁰⁹ they say: He has invented it:³⁴¹⁰

3407. 11:12 [1]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *that which has been instructed to thee*.

3408. 11:12 [4]. Arabic: *lawlā*. See Article XVI.

3409. 11:13 [1]. Arabic: *am*. See note to 21:21.

3410. 11:13 [1]. I.e. if this is the claim.

قُلْ فَاتُوا بِعَشْرِ سُورٍ مِّثْلِهِ مُفْتَرِيَاتٍ

Say thou: Then bring ten *sūrahs*³⁴¹¹ the like thereof, invented

وَادْعُوا مَنِ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ

And call to whom you can³⁴¹² besides³⁴¹³ God if you be truthful.³⁴¹⁴

كُنْتُمْ صَادِقِينَ

فَإِلَّا يَسْتَجِيبُوا لَكُمْ

14. Then if they respond not to you:³⁴¹⁵

فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ

Know that it is but sent down with the knowledge of God

وَأَنَّ لَا إِلَهَ إِلَّا هُوَ

And that there is no god save he.

فَهَلْ أَنْتُمْ مُسْلِمُونَ

Then will you be submitted?³⁴¹⁶

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا

15. Whoso desires the life of this world and its adornment

نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا

We will repay them their deeds therein

وَهُمْ فِيهَا لَا يُنْخَسُونَ

And they will not be deprived therein.

3411. 11:13 [2]. Arabic: *sūrah*. See 2:23.

3412. 11:13 [3]. I.e. to any authority or source of knowledge.

3413. 11:13 [3]. Arabic: *min dūni*. See 2:23.

3414. 11:13 [3]. See grammar note at 2:91.

3415. 11:14 [1]. Grammar: note the shift to the plural.

3416. 11:14 [4]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا
النَّارُ

16. These are they for whom there is nothing in the hereafter save the fire.

وَحَبِطَ مَا صَنَعُوا فِيهَا

And vain is what they wrought therein

وَبُطِلَ مَا كَانُوا يَعْمَلُونَ

And vanity is what they did.

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ

17. Is then he who³⁴¹⁷ is upon clear evidence from his lord[...]³⁴¹⁸

وَيَتْلُوهُ شَاهِدٌ مِّنْهُ

(And a witness from him recites it

وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ

And before it the law³⁴¹⁹ of Mūsā

إِمَامًا وَرَحْمَةً

As an example³⁴²⁰ and mercy.)

أُولَٰئِكَ يُؤْمِنُونَ بِهِ

These³⁴²¹ believe in³⁴²² it.

وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ

And whoso denies it among the parties:

فَالنَّارُ مَوْعِدُهُ

The fire is his appointment.

3417. 11:17 [1]. See note to 3:162.

3418. 11:17 [1]. Sc. *like one who is not?*

3419. 11:17 [3]. Arabic: *al kitāb*. See Article XLii.

3420. 11:17 [4]. Arabic: *imām* – leader; master; plumb line; standard, criterion; example, model.

3421. 11:17 [5]. I.e. those who are upon clear evidence.

3422. 11:17 [5]. See note to 58:4 for Qur'anic usage of *to believe in*.

فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ

And be thou not in doubt concerning it.

إِنَّهُ الْحَقُّ مِنْ رَبِّكَ

It is the truth³⁴²³ from thy lord

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

But most men do not believe.³⁴²⁴

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا

18. And who is more unjust than he who invents a lie about God?

أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ

These will be brought before their lord and the witnesses will say:

أَلَّا شَهِدُوا

هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ

These are they who lied against their lord.

أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

In truth:³⁴²⁵ the curse of God is upon the wrongdoers³⁴²⁶

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ

19. Those who forsake³⁴²⁷ the path of God

وَيَبْغُونَهَا عِوَجًا

And would make it crooked

وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

And are deniers of the hereafter

3423. 11:17 [9]. Arabic: *al haqq*. See Article XIX (al haqq i.).

3424. 11:17 [10]. Arabic: *lā yu'minūn*. Qur'anic usage implies: (are those) lost in darkness. See 2:6 and Article II.ii.

3425. 11:18 [4]. Arabic: *alā*. See note to 2:12.

3426. 11:18 [4]. Arabic: *ẓālimūn*. See 2:229.

3427. 11:19 [1]. Arabic: *ṣadda*. See note to 8:47.

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ

20. These have not escaped in the earth

وَمَا كَانَ لَهُمْ مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ

And they have not any allies besides³⁴²⁸ God.

يُضَاعَفُ لَهُمُ الْعَذَابُ

Doubled for them is the punishment.

مَا كَانُوا يَسْمَعُونَ السَّمْعَ

They could not hear

وَمَا كَانُوا يُبْصِرُونَ

And they did not see.

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ

21. These are they who lost their souls

وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

And strayed from them is what they invented.

لَا جَرَمَ أَنَّهُمْ فِي آخِرَةِ هُمْ

22. Beyond doubt, in the hereafter they are those most in loss.

الْأَخْسَرُونَ

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

23. Those who heed warning³⁴²⁹ and do deeds of righteousness and humble themselves before their lord

وَآخَبَتُوا إِلَىٰ رَبِّهِمْ

3428. 11:20 [2]. Arabic: *min dūni*. See 2:23.

3429. 11:23 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ

These are the companions of the garden

هُم فِيهَا خَالِدُونَ

Wherein they abide eternally.

﴿مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصَمِّ

24. The example of the two factions is as the blind and the deaf

وَالْبَصِيرِ وَالسَّمِيعِ ۚ

And the seeing and the hearer.

هَلْ يَسْتَوِيَانِ مَثَلًا ۚ

Are they equal in example?

أَفَلَا تَذَكَّرُونَ

Will you then not³⁴³⁰ take heed!

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ۖ إِنِّي لَكُمْ

25. And we sent Nūḥ to his people: I am a clear warner to you

نَذِيرٌ مُّبِينٌ

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ۖ

26. That you serve not save God.

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ

I fear for you the punishment of a painful day.

3430. 11:24 [4]. Arabic: *afalā*. See Article XVI.

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا
نَرَلَكَ إِلَّا بَشَرًا مِثْلَنَا

27. Then said the eminent ones who were
indifferent to warning³⁴³¹ among his people: We
see thee only a mortal like us

وَمَا نَرَلَكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا
بَادِيَ الرَّأْيِ

And we see not that any follow thee save those
who are lowest among us at first appearance³⁴³²

وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ

And we see not in you³⁴³³ over us any merit.³⁴³⁴

بَلْ نَطْنُكُمْ كَذِبِينَ

The truth is:³⁴³⁵ we consider you liars.

قَالَ يَقَوْمِ أَرَأَيْتُمْ

28. He said: O my people: have you considered:

إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي

If I am upon clear evidence from my lord

وَأَتَانِي رَحْمَةً مِّنْ عِنْدِهِ

And there has come to me mercy from his
presence

فَعُمِّتْ عَلَيْكُمْ

But made obscure to you

أَنُلْزِمُكُمْوهَا

Should we compel you to accept it

3431. 11:27 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

3432. 11:27 [2]. I.e. without due consideration.

3433. 11:27 [3]. Grammar: note the plural.

3434. 11:27 [3]. Lit.: *bounty*.

3435. 11:27 [4]. Arabic: *bal*. See note to 2:88.

وَأَنْتُمْ لَهَا كَرِهُونَ

When you are averse to it?

وَيَقُومُ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا³⁴³⁶

29. And: O my people: I ask of you no wealth for it.

إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ³⁴³⁷

My reward is only upon³⁴³⁶ God.

وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا³⁴³⁷

And I am not to repel those who heed warning.³⁴³⁷

إِنَّهُمْ مُلْقُوا رَبِّهِمْ

They are going to meet their lord.

وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ

But I see you are a people in ignorance.

وَيَقُومُ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ³⁴³⁸

30. And: O my people: who will save me from God if I repel them?

أَفَلَا تَذَكَّرُونَ

Will you then not³⁴³⁸ take heed!

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ

31. And I say not to you: I have the treasures of God.

وَلَا أَعْلَمُ الْغَيْبِ

Nor: I have knowledge of the unseen.

وَلَا أَقُولُ إِنِّي مَلَكٌ

Nor do I say: I am an angel.

3436. 11:29 [2]. I.e. incumbent upon.

3437. 11:29 [3]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

3438. 11:30 [2]. Arabic: *afalā*. See Article XVI.

وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ

Nor say I to those whom your eyes disdain: God will not give them good.

يُؤْتِيَهُمُ اللَّهُ خَيْرًا^ط

اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ^ط

(God knows best what is in their souls.)

إِنِّي إِذَا لَمِنَ الظَّالِمِينَ^ط

Then should I be of the wrongdoers.³⁴³⁹

قَالُوا يُنُوحُ قَدْ جَدَلْنَا

32. They said: O Nūḥ: thou hast disputed with us

فَاكْثَرْتَ جِدْلَنَا

And greatly disputed with us:

فَاتِنَا بِمَا تَعِدُنَا

Bring thou upon us what thou promisest us

إِنْ كُنْتَ مِنَ الصَّادِقِينَ

If thou be of those who speak the truth.

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ

33. He said: God will but bring it upon you if he should will.

وَمَا أَنْتُمْ بِمُعْجِزِينَ

And you will not escape.

وَلَا يَنْفَعُكُمْ نُصْحِي

34. And nor will my sincere counsel profit you

3439. 11:31 [6]. Arabic: *ẓālimūn*. See 2:229.

إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ

If I wish to give you sincere counsel

إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ

If God has wished to lead you astray.

هُوَ رَبُّكُمْ

He is your lord

وَالِيهِ تُرْجَعُونَ

And to him will you be returned.

أَمْ يَقُولُونَ افْتَرَاهُ

35. (If³⁴⁴⁰ they say: He has invented it:³⁴⁴¹

قُلْ إِنْ افْتَرَيْتُهُ

Say thou: If I have invented it

فَعَلَىٰ إِجْرَامِي

Then upon me be my crime.

وَأَنَا بَرِيءٌ مِّمَّا تُجْرِمُونَ

But I am innocent of what you commit.)

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ

36. And Nūḥ was instructed:³⁴⁴² None of thy people will believe save he who has already believed.

قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ

فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ

And be thou not distressed at what they did.

3440. 11:35 [1]. Arabic: *am*. See note to 21:21.

3441. 11:35 [1]. I.e. if this is the claim.

3442. 11:36 [1]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *It was instructed to Nūḥ*.

وَأَصْنَعُ الْفُلَكَ بِأَعْيُنِنَا وَوَحِّينَا

37. And make thou the ship under our eyes and our instruction³⁴⁴³

وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا

And speak thou not to me on behalf of those who have done wrong.

إِنَّهُمْ مُّغْرَقُونَ

They will be drowned.

وَيَصْنَعُ الْفُلَكَ

38. And he made the ship

وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا

And every time eminent ones among his people passed by him they derided him.

مِنْهُ

قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ

He said: If you deride us yet will we deride you just as you deride

كَمَا تَسْخَرُونَ

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ

39. And you will come to know him to whom comes a punishment that disgraces him

وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ

And upon whom there descends a lasting punishment.

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ

40. When³⁴⁴⁴ our command had come to pass and the oven³⁴⁴⁵ gushed forth

3443. 11:37 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

3444. 11:40 [1]. Arabic: *ḥattā idhā*. See 3:152.

3445. 11:40 [1]. I.e. the infernal part of the lower earth. See 23:27.

قُلْنَا أَحْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ

We said: Load thou therein of every pair two

وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ

And thy household – save him against whom
the word has gone forth –

وَمَنْ ءَامَنَ

And him who believes.

وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ

And there believed with him only a few.

❖ وَقَالَ ارْكَبُوا فِيهَا

41. And he said: Board her.

بِسْمِ اللَّهِ مَجْرِبَهَا وَمُرْسَلَهَا

In the name of God be her passage and her
arrival.

إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

My lord is forgiving, merciful.

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ

42. And it sailed with them amid waves like
mountains.

وَنَادَى نُوحٌ ابْنَهُ

And Nūḥ cried to his son:

وَكَانَ فِي مَعَزِلٍ

(And he was set apart)

يُيْنَىٰ أَرْكَبَ مَعَنَا

O my son: board thou with us

وَلَا تَكُن مَّعَ الْكَافِرِينَ

And be thou not with those who spurn guidance while claiming virtue.³⁴⁴⁶

قَالَ سَأُو۟ىٓ إِلَىٰ جَبَلٍ يَّعِصُمُنِي مِنَ الْمَآءِ

43. Said he: I will take shelter in a mountain that will protect me from the water.

قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَّحِمَ

He said: There is none this day that protects from the command of God save for him upon whom he has mercy.

وَحَالَ بَيْنَهُمَا الْمَوْجُ

And the waves came between them³⁴⁴⁷

فَكَانَ مِنَ الْمُعْرِقِينَ

And he was among those drowned.

وَقِيلَ يَا أَرْضُ ابْلَعِي مَآءَكَ

44. And it was said: O earth: swallow thou thy water.

وَيُسَمَّاءُ أَقْلَعِي

And: O sky: desist thou.

وَغِيضَ الْمَآءِ

And the water subsided.

وَقُضِيَ الْأَمْرُ

And the command was concluded.

وَأَسْتَوَتْ عَلَىٰ الْجُودَىٰ

And it came to rest upon Al-Jūdī.³⁴⁴⁸

3446. 11:42 [5]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

3447. 11:43 [3]. Grammar: dual.

3448. 11:44 [5]. Arabic: *al jūdī*. This is a mountain within the Ararat range.

وَقِيلَ بُعْدًا لِّلْقَوْمِ الظَّالِمِينَ

And it was said: Away with the wrongdoing³⁴⁴⁹ people!

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ
أَهْلِي

45. And Nūḥ cried to his lord and said: My lord: my son is of my household

وَإِنَّ وَعْدَكَ الْحَقُّ

But thy promise is the truth³⁴⁵⁰

وَأَنْتَ أَحْكَمُ الْحَكَمِينَ

And thou art the most just of judges.

قَالَ يُنوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ

46. He said: O Nūḥ: he is not of thy household.

إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ

He is an unrighteous deed³⁴⁵¹

فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ

So ask thou not me of that whereof thou hast no knowledge.

إِنِّي أَعْظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

I exhort thee lest thou be among the ignorant.

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا

47. Said he: My lord: in thee do I seek refuge lest I ask of thee that whereof I have no knowledge.

لَيْسَ لِي بِهِ عِلْمٌ

3449. 11:44 [6]. Arabic: *ẓālimūn*. See 2:229.

3450. 11:45 [2]. Arabic: *al ḥaqq*. See Article XIX (*al ḥaqq* i.).

3451. 11:46 [2]. Nūḥ's son was the result of an evil work against Nūḥ. See 66:10 for clarification.

وَالَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ
الْخَسِرِينَ

And save thou forgive me and have mercy on me I will be among the losers.

قِيلَ يٰنُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ وَعَلَىٰ
أُمَّمٍ مِّن مَّن مَّعَكَ عَلَيْكَ

48. It was said: O Nūḥ: get thee down with peace from us and blessings upon thee and upon nations³⁴⁵² out of those with thee

وَأُمَمٍ سَنُؤْتِيهِمْ

And nations to whom we will give enjoyment.

ثُمَّ يَمَسُّهُمْ مِّنَّا عَذَابٌ أَلِيمٌ

Then a painful punishment from us will touch them.

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ

49. That is among the reports of the unseen

نُوحِيهَا إِلَيْكَ^ط

In which we instruct³⁴⁵³ thee.

مَا كُنْتَ تَعْلَمُهَا

Thou knewest it not

أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَٰذَا^ط

Neither thou nor did thy people before this.

فَاصْبِرْ^ط

So be thou patient

3452. 11:48 [1]. Arabic: *ummah* – nation, community, people, generation; species, class; faith; model, leader (here pl.).

3453. 11:49 [2]. Arabic: *waḥī* and *awḥā*. See 3:44.

إِنَّ الْعُقَبَةَ لِلْمُتَّقِينَ

The final outcome is for those of prudent fear.³⁴⁵⁴

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا ۚ

50. And to ‘Ād, their brother Hūd:

قَالَ يَقُومِ اعْبُدُوا اللَّهَ

He said: O my people: serve God.

مَا لَكُمْ مِّنْ إِلَٰهٍ غَيْرُهُ ۖ

You have no god but he.

إِنَّ أَنْتُمْ إِلَّا مُفْتَرُونَ

You are only inventing.

يَقُومِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ

51. O my people: I ask of you no reward for it.

إِنْ أَجْرِيَ إِلَّا عَلَىٰ الَّذِي فَطَرَنِي ۚ

My reward is only upon³⁴⁵⁵ him who made me.

أَفَلَا تَعْقِلُونَ

Will you then not³⁴⁵⁶ use reason!

وَيَقُومِ اسْتَغْفِرُوا رَبَّكُمْ

52. And: O my people: seek forgiveness of your lord

ثُمَّ تَوْبُوا إِلَيْهِ

Then turn to him.

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

He will send the sky upon you in torrents

3454. 11:49 [6]. See note to 2:2.

3455. 11:51 [2]. I.e. incumbent upon.

3456. 11:51 [3]. Arabic: *afalā*. See Article XVI.

وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ

And add to you strength to your strength.

وَلَا تَتَوَلَّوْا مُجْرِمِينَ

And turn not away as evildoers.

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ

53. They said: O Hūd: thou hast not brought us clear evidence

وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ

And we are not going to leave our gods upon thy saying

وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

And we do not believe thee.

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ³⁴⁵⁷

54. We say only that some of our gods have afflicted thee with evil.³⁴⁵⁷

قَالَ إِنِّي أَشْهَدُ اللَّهَ

He said: I call God to witness.

وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

And bear witness³⁴⁵⁸ that I am innocent of that to which you ascribe a partnership³⁴⁵⁹

مِنْ دُونِهِ³⁴⁶⁰

55. Besides³⁴⁶⁰ him.

فَكِيدُونِي جَمِيعًا

So scheme against me all together

3457. 11:54 [1]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII. The modern version of this would be such contemporary gods as those of psychology and psychiatry.

3458. 11:54 [3]. Grammar: plural imperative.

3459. 11:54 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

3460. 11:55 [1]. Arabic: *min dūni*. See 2:23.

ثُمَّ لَا تُنْظِرُونِ

Then grant me no respite.

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ

56. I have placed my trust in God

رَبِّي وَرَبِّكُمْ

My lord and your lord.

مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا

There is no creature save he has³⁴⁶¹ it by its forelock.

إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

My lord is on a straight path.

فَإِنْ تَوَلَّوْا

57. Then if you turn away:

فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ

I have conveyed to you that wherewith I was sent to you.

وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ

And my lord will make succeed you³⁴⁶² a people other than you.

وَلَا تَضُرُّونَهُ شَيْئًا

And you cannot harm him at all.

إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ

My lord is custodian over all things.

3461. 11:56 [3]. Lit.: *takes, seizes*. This expression denotes complete mastery.

3462. 11:57 [3]. Lit.: *make succeed*. English requires you to resolve the linguistic ambiguity between *success* and *succession*.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا
مَعَهُ

58. And when our command came we delivered
Hūd and those who heeded warning³⁴⁶³ with
him

بِرَحْمَةٍ مِنَّا

By mercy from us.

وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ

And we saved them from a stern punishment.

وَتِلْكَ عَادٌ

59. And those were ‘Ād.

جَحَدُوا بِآيَاتِ رَبِّهِمْ

They denied the proofs³⁴⁶⁴ of their lord

وَعَصَوْا رُسُلَهُ

And opposed his messengers

وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ

And followed the command of every obstinate
tyrant.

وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً

60. And they were followed³⁴⁶⁵ by a curse in this
world

وَيَوْمَ الْقِيَمَةِ

And on the Day of Resurrection[...] ³⁴⁶⁶

أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ

In truth: ³⁴⁶⁷ ‘Ād denied their lord.

3463. 11:58 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

3464. 11:59 [2]. Arabic: *āyāt*. See Article X.

3465. 11:60 [1]. Arabic: *‘atba’ā*. See 2:262.

3466. 11:60 [2]. Sc. *Evil is the gift given*. This anticipates the completion of the phrase at 11:99.

3467. 11:60 [3]. Arabic: *alā*. See note to 2:12.

أَلَا بُعْدًا لِّعَادِ قَوْمِ هُودٍ

Was it not: Away with ‘Ād the people of Hūd?³⁴⁶⁸

﴿وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا﴾

61. And to Thamūd, their brother Ṣāliḥ:

قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ

He said: O my people: serve God.

مَا لَكُمْ مِّنْ إِلٰهٍ غَيْرُهُۥٓ

You have no god but he.

هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا

He brought you into being from the earth and settled you therein

فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِۚ

So seek forgiveness of your lord and turn to him.

إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ

My lord is near, responsive.

قَالُوا يُصَلِّحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ

62. They said: O Ṣāliḥ: thou hadst been among us one in whom hope was placed before this!³⁴⁶⁹

هٰذَا

أَتَنْهَيْنَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا

Dost thou forbid us to serve what our fathers served?

وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ

We are in sceptical doubt about that to which thou invitest us.

3468. 11:60 [4]. I take this construction in this position as a negative rhetorical device throughout the segment.

3469. 11:62 [1]. An expression of disappointment.

قَالَ يَقَوْمِ أَرَأَيْتُمْ

63. He said: O my people: have you considered

إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي

If I am upon clear evidence from my lord

وَأَتَانِي مِنْهُ رَحْمَةٌ

And there has come to me mercy from him

فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ³⁴⁷⁰

Then who will help me against God if I disobey him?

فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ

Then would you not increase me other than in loss.

وَيَقَوْمِ هَذِهِ نَاقَةُ اللَّهِ

64. And O my people: this is the she-camel of God

لَكُمْ ءَايَةٌ

As a proof³⁴⁷⁰ for you.

فَذَرُوهَا تَأْكُلْ فِي أََرْضِ اللَّهِ

So leave her to feed in God's earth

وَلَا تَمَسُّوهَا بِسُوءٍ

And touch her not with evil³⁴⁷¹

فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ

For there will take you a near punishment.

3470. 11:64 [2]. Arabic: *āya*. See Article X.

3471. 11:64 [4]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII.

فَعَقَرُوهَا

65. Then they brutally slaughtered³⁴⁷² her.³⁴⁷³

فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ

And he said: Take pleasure in your dwellings three days.

ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ

That is a promise not to be belied.

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ
ءَامَنُوا مَعَهُ66. And when our command came we delivered Ṣāliḥ and those who heeded warning³⁴⁷⁴ with him

بِرَحْمَةٍ مِنَّا

By mercy from us

وَمِنْ خِزْيٍ يَوْمَئِذٍ

And from the disgrace of that day.

إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ

Thy lord: he is the Strong, the Mighty.

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ

67. And the blast overtook those who did wrong

فَأَصْبَحُوا فِي دِيارِهِمْ جَثِمِينَ

And morning found them lying prone in their dwellings

كَأَن لَّمْ يَغْنَوْا فِيهَا

68. As though they had not lived therein.

3472. 11:65 [1]. Muhammad Asad comments here: *The verb 'aqara primarily denotes "he hamstrung [an animal]"- i.e., before slaughtering it, so that it might not run away. This barbarous custom was widely practiced in pre-Islamic Arabia, so that 'aqar ("hamstringing") gradually became synonymous with slaughtering in a cruel manner (Razi; see also Lane V, 2107 f.).*

3473. 11:65 [1]. See 7:77.

3474. 11:66 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

أَلَا إِنَّ ثَمُودًا كَفَرُوا رَبَّهُمْ ۚ

In truth:³⁴⁷⁵ Thamūd denied their lord.

أَلَا بُعْدًا لِّثَمُودَ

Was it not: Away with Thamūd?³⁴⁷⁶

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ

69. And our messengers came to Ibrāhīm with glad tidings.

قَالُوا سَلَامٌ

They said: Peace!

قَالَ سَلَامٌ

Said he: Peace!

فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ

And he tarried not to bring a roasted calf.

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ

70. And when he saw their hands reaching not towards it he was estranged³⁴⁷⁷ from them and felt fear from them.³⁴⁷⁸

وَأَوْجَسَ مِنْهُمْ خِيفَةً ۚ

قَالُوا لَا تَخَفْ

They said: Fear thou not.

إِنَّا أَرْسَلْنَا إِلَىٰ قَوْمِ لُوطٍ

We are sent to the people of Lūt.

3475. 11:68 [2]. Arabic: *alā*. See note to 2:12.

3476. 11:68 [3]. I take this construction in this position as a negative rhetorical device throughout the segment.

3477. 11:70 [1]. Arabic: *nakira* – to feel unfamiliar, not to know. This is the only instance of the form I of this root.

3478. 11:70 [1]. Because they declined to eat. In this context, the verb is often rendered other than I have done, making Ibrāhīm the one who had fear; but this is a moot point in terms of grammar. Saheeh International – which renders as have I – makes an interesting contribution in this regard: *Traditionally, if a guest refused to eat, it meant that he harbored ill will toward the host or intended him harm*; cf. 51:28.

وَأَمْرَاتُهُ قَائِمَةٌ

71. And his wife stood

فَضَحِكَتْ

And she laughed

فَبَشَّرْنَاهَا بِإِسْحَاقَ

And we gave her glad tidings of Ishāq

وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ

And after Ishāq: Ya'qūb.

قَالَتْ يَوَيْلَتِي

72. She said: Oh woe is me!

أَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا

Shall I bear a child when I am an old woman
and this, my husband, is an old man?

إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ

This is an amazing thing.

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ

73. They said: Art thou amazed at the command of
God?

رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ

The mercy of God and his blessings are upon
you the people of the house.

إِنَّهُ حَمِيدٌ مَجِيدٌ

He is praiseworthy, glorious.

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ

74. And when the alarm had left Ibrāhīm and the
glad tidings reached him

الْبُشْرَى

يُجَدِّلُنَا فِي قَوْمِ لُوطٍ

He pleaded with us for the people of Lūṭ.³⁴⁷⁹

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّهٌ مُنِيبٌ

75. Ibrāhīm was forbearing, compassionate, penitent.

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا

76. O Ibrāhīm: forsake thou this

إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ

The command of thy lord has come.

وَأَنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ

And come to them is a punishment which cannot be repelled.

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ

77. And when our messengers came to Lūṭ he was distressed for them

وَضَاقَ بِهِمْ ذَرْعًا

And straitened with unease for them.

وَقَالَ هَذَا يَوْمٌ عَصِيبٌ

And he said: This is a fateful day.

وَجَاءَهُ قَوْمُهُ

78. And his people came to him

يُهْرَعُونَ إِلَيْهِ

Running towards him

وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ

(And they had been doing evil before)³⁴⁸⁰

3479. 11:74 [2]. Rather than condemn them, Ibrāhīm interceded on behalf of the inhabitants of the city of Lūṭ.

3480. 11:78 [3]. Arabic: *sayyiāt*. See Article XIII.x.

قَالَ يَقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ^ط

He said: O my people: these are my daughters – they are purer for you.

فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي^ط

So be in prudent fear³⁴⁸¹ of God and disgrace me not concerning my guests.

أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ

Is then there not³⁴⁸² among you a right-minded man?

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ^ط

79. They said: Thou knowest we have no right³⁴⁸³ to thy daughters.

وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ

And thou knowest what we desire.

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً

80. He said: Would that I had power over you

أَوْ أَوْىٰ إِلَىٰ رُكْنٍ شَدِيدٍ

Or could take shelter with strong supporters!

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ

81. Said they: O Lūt: we are messengers of thy lord.

لَنْ يَصِلَوْا إِلَيْكَ^ط

They will not reach thee.

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ

And travel thou with thy household by watches³⁴⁸⁴ of the night

3481. 11:78 [5]. See note to 2:2.

3482. 11:78 [6]. Arabic: *alaysa*. See Article XVI.

3483. 11:79 [1]. Arabic: *haqqin*. See Article XIX (*haqq*- vii.).

3484. 11:81 [3]. Grammar: this is in the plural in the Arabic, perhaps suggesting that they left in small groups.

وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتَكَ^ط

And let not any one of you turn around save thy wife.

إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ^ج

There will befall her what befalls them.

إِنَّ مَوْعِدَهُمُ الصُّبْحُ^ج

Their appointment is the morning.

أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

Is then the morning not³⁴⁸⁵ near?

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا

82. And when our command came we overthrew it

وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ

And rained upon it stones of brimstone piled up in layers

مَنْضُودٍ

مُسَوَّمَةً عِندَ رَبِّكَ^ط

83. Marked³⁴⁸⁶ in the sight of thy lord.

وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ

And it is not far from the wrongdoers.³⁴⁸⁷

3485. 11:81 [7]. Arabic: *alaysa*. See Article XVI.

3486. 11:83 [1]. Arabic: *musawwama* – branded, marked. This word is used at 3:14 with regard to horses to denote categories of excellence. In 1989, the amateur archaeologist and fundamentalist Christian, Ron Wyatt, announced that he had found the general location of the cities known in the Bible as Sodom and Gomorrah. Certain Christian groups make claims for the generality of Wyatt's work which are greater than the evidence he provides rightly allows. However, what is beyond question is that the areas he claimed for Sodom and Gomorrah contain regular, repeating lines perhaps indicative of human structures (albeit in a condition of severe decomposition), window-like apertures and plentiful evidence of a deluge of burning sulphur (brimstone). The sulphur was found to be 98% pure – a high level of purity. The Arabia Felix thesis claims a site for the same events. More investigation on the ground is required. See Article XVIII.

3487. 11:83 [2]. Arabic: *zālimūn*. See 2:229. If Ron Wyatt is correct in his identification of the cities of Lūt, then that location is only a day's ride from Petra. The Arabia Felix thesis claims a site for the same events. More investigation on the ground is required. Makkah, on the other hand, is many hundreds of miles away from either general location. See Article XVIII.

﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا﴾

84. And to Madyan,³⁴⁸⁸ their brother Shu‘ayb:

قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ

He said: O my people: serve God.

مَا لَكُمْ مِّنْ إِلَٰهٍ غَيْرُهُۥ

You have no god but he.

وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ

Defraud not³⁴⁸⁹ the measure and the balance.

إِنِّي أَرَأَيْكُمْ بِخَيْرٍ

I see you in affluence³⁴⁹⁰

وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ

And I fear for you the punishment of an encompassing day.

وَيَقُومِ

85. And: O my people:

أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ

Fulfil the measure and the balance with equity.³⁴⁹¹

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ

And deprive not men of their things.

وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ

And commit not evil in the earth, working corruption.

3488. 11:84 [1]. See note to 7:85.

3489. 11:84 [4]. Lit.: *reduce not*.

3490. 11:84 [5]. Arabic: *khair* – good, better, best, benefit, wealth, property, affluence.

3491. 11:85 [2]. See 3:18.

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ^ج

86. What remains from God is better³⁴⁹² for you if you be believers.³⁴⁹³

وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

And I am not a custodian over you.

قَالُوا يَشْعِيبُ أَصْلَوْتُكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا

87. They said: O Shu'ayb: does thy duty³⁴⁹⁴ command thee that we leave what our fathers served

يَعْبُدُ آبَاؤُنَا

أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ^ط

Or that we do with our property what we will?

إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ

Thou art the forbearing, the right-minded!³⁴⁹⁵

قَالَ يَقُومُ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن

88. He said: O my people: have you considered: if I am upon clear evidence from my lord and he provides me a goodly provision from him[...]?³⁴⁹⁶

رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا^ج

وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْتُمْ

And I desire not to oppose you unto that which I forbid you.³⁴⁹⁷

عَنْهُ^ج

3492. 11:86 [1]. Arabic: *khaīr* – good, better, best, benefit, wealth, property, affluence.

3493. 11:86 [1]. Arabic: *(al) mu'minūn*. See note to 8:2. See grammar note at 2:91.

3494. 11:87 [1]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172). The Traditionalist has some work to do to square this value with his non-Qur'anic assertion that *ṣalāt* is equal to a daily prayer regime.

3495. 11:87 [3]. Said in sarcasm.

3496. 11:88 [1]. Sc. *then do I not wish to deprive you of what is rightfully yours*.

3497. 11:88 [2]. I.e. I do not wish to deprive you of what is rightfully yours or to use such tactics to do to you what I say you should not do to others.

إِنْ أُريدُ إِلَّا الْأَصلَحَ مَا اسْتَطَعْتُ ۚ

I desire only right ordering so far as I am able.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۚ

And my success is only through God.

عَلَيْهِ تَوَكَّلْتُ

In him have I placed my trust

وَالَيْهِ أُنِيبُ

And to him do I turn.

وَيَقُومُ

89. And: O my people:

لَا يَجْرِمَنَّكُمْ شِقَاقِي

Let not my dissension cause you to commit evil

أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ

That there befall you what befell the people of Nūḥ

أَوْ قَوْمِ هُودٍ

Or the people of Hūd

أَوْ قَوْمِ صَالِحٍ ۚ

Or the people of Ṣāliḥ

وَمَا قَوْمُ لُوطٍ مِّنْكُمْ بِبَعِيدٍ

And the people of Lūṭ are not far from you.

وَأَسْتَغْفِرُوا رَبَّكُمْ

90. And seek forgiveness of your lord

ثُمَّ تَوْبُوا إِلَيْهِ ۚ

Then turn to him.

إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

My lord is merciful, loving.

قَالُوا يُشْعِبُ

91. They said: O Shu‘ayb:

مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ

We understand not much of what thou sayest

وَأَنَا لَنَرَكَ فِينَا ضَعِيفًا^ط

And we see thee among us as weak.

وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ^ط

And were it not for thy family we would have stoned thee.

وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ

And thou art of no account to us.

قَالَ يَقُومُ

92. He said: O my people:

أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ

Is my family more esteemed by you than God?

وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا^ط

And him have you put³⁴⁹⁸ behind your backs.³⁴⁹⁹

إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ

My lord encompasses what you do.

وَيَقُومُ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ

93. And: O my people: work according to your power.³⁵⁰⁰

3498. 11:92 [3]. Lit.: *taken*.

3499. 11:92 [3]. I.e. dismissed him out of hand or put him out of mind.

3500. 11:93 [1]. In modern English parlance: *do your worst*.

إِنِّي عَمَلٌ

I am working.

سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ
وَمَنْ هُوَ كَذِبٌ

You will come to know to whom comes a punishment that disgraces him and who is a liar.

وَأَرْتَقِبُوا

And watch

إِنِّي مَعَكُمْ رَقِيبٌ

I am with you watching.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا

94. And when our command came we saved Shu‘ayb

وَالَّذِينَ ءَامَنُوا مَعَهُ

And those who heeded warning³⁵⁰¹ with him

بِرَحْمَةٍ مِنَّا

By mercy from us.

وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ

And the blast took those who were doing wrong.

فَأَصْبَحُوا فِي دِيرِهِمْ جُثِمِينَ

So morning found them lying prone in their dwellings

كَأَن لَّمْ يَغْنَوْا فِيهَا

95. As though they had not lived therein.

3501. 11:94 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعَدَتْ ثَمُودُ

Was it not: Away with Madyan,³⁵⁰² even as
Thamūd was taken away?³⁵⁰³

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ

96. And we sent Mūsā with our proofs³⁵⁰⁴ and a
clear warrant

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِۦ

97. To Fir‘awn³⁵⁰⁵ and his eminent ones.

فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ

Then they followed the command of Fir‘awn³⁵⁰⁶

وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ

And the command of Fir‘awn³⁵⁰⁷ was not right-
minded.

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيٰمَةِ

98. He will go before his people on the Day of
Resurrection

فَأَوْرَدَهُمُ النَّارَ

And conduct them to the fire.

وَبِئْسَ الْوَرْدُ الْمَوْرُودُ

And evil is the arrival-place³⁵⁰⁸ arrived at.

وَاتَّبَعُوا فِي هٰذِهِ لَعْنَةً

99. And they³⁵⁰⁹ are followed³⁵¹⁰ here³⁵¹¹ by a curse

3502. 11:95 [2]. See note to 7:85.

3503. 11:95 [2]. I take this construction in this position as a negative rhetorical device throughout the segment.

3504. 11:96 [1]. Arabic: *āyāt*. See Article X.

3505. 11:97 [1]. Arabic: *fir‘awn*. See note to 2:49.

3506. 11:97 [2]. Arabic: *fir‘awn*. See note to 2:49.

3507. 11:97 [3]. Arabic: *fir‘awn*. See note to 2:49.

3508. 11:98 [3]. Or *watering-hole*.

3509. 11:99 [1]. In my opinion, the narrative now broadens to include the principle addressees: those whom the recipient of the Qur’an was warning (and those whom – if we follow the messengers – we warn) should they reject the message.

3510. 11:99 [1]. Arabic: *‘atba‘a*. See 2:262.

3511. 11:99 [1]. Lit.: *in this* (i.e. this life).

وَيَوْمَ الْقِيَمَةِ^ج

And on the Day of Resurrection

بِئْسَ الرِّفْدُ الْمَرْفُودُ

Evil is the gift given.

ذَلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقُصُّهُ عَلَيْكَ^ط

100. That is among the reports of the cities we relate to thee.

مِنْهَا قَائِمٌ وَحَصِيدٌ

Among them³⁵¹² are standing and reaped.

وَمَا ظَلَمْنَاهُمْ

101. And he wronged them not

وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ^ط

But they wronged their souls.

فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ

And their gods to whom they called besides³⁵¹³
God availed them not anything

مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ

لَمَّا جَاءَ أَمْرُ رَبِّكَ^ط

When there came the command of thy lord.

وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ

And they increased them not save in ruin.

3512. 11:100 [2]. I.e. among cities are those standing and those destroyed by the judgments of God.

3513. 11:101 [3]. Arabic: *min dūni*. See 2:23.

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ
ظُلُمَةٌ

102. And thus is the seizing of thy lord when he takes the cities and they are doing wrong.³⁵¹⁴

إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

His seizing is painful, strong.

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ
آلِ الْآخِرَةِ

103. In that is a proof³⁵¹⁵ for those who fear the punishment of the hereafter.

ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ

That is a day to which mankind will be gathered.

وَذَلِكَ يَوْمٌ مَّشْهُودٌ

And that is a day witnessed.

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدُّودٍ

104. And we delay it only to a term appointed.

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ

105. On the day it comes no soul will speak save by his leave.

فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ

And among them are the miserable and the glad.

فَأَمَّا الَّذِينَ شَقُوا

106. And as for those who are miserable:

3514. 11:102 [1]. Arabic: *zālimūn*. See 2:229.

3515. 11:103 [1]. Arabic: *āya*. See Article X.

فَفِي النَّارِ

Into the fire!

لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ

They have therein moaning and wailing

خَالِدِينَ فِيهَا

107. They abiding eternally therein

مَا دَامَتِ السَّمُوتُ وَالْأَرْضُ

So long as the heavens and the earth endure

إِلَّا مَا شَاءَ رَبُّكَ ۚ

Save that thy lord should will.

إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ

Thy lord is doer of what he wills.

﴿۝﴾ وَأَمَّا الَّذِينَ سَعِدُوا

108. And as for those who are glad:

فَفِي الْجَنَّةِ

Into the garden!

خَالِدِينَ فِيهَا

They abiding eternally therein

مَا دَامَتِ السَّمُوتُ وَالْأَرْضُ

So long as the heavens and the earth endure

إِلَّا مَا شَاءَ رَبُّكَ ۖ

Save that thy lord should will.

عَطَاءٌ غَيْرَ مَجْدُودٍ

A bestowal without end.³⁵¹⁶

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ ۚ

109. So be thou not in doubt concerning what these serve.

مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِّنْ

They serve only as their fathers served before.

قَبْلُ ۚ

وَأِنَّا لَمُوفُونَ نَصِيْبُهُمْ غَيْرَ مَنقُوصٍ

And we will pay them in full their portion without reduction.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ

110. And we gave Mūsā the law³⁵¹⁷

فَاخْتَلَفَ فِيهِ ۚ

Then was it disputed about.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ

And were it not that a word had gone forth from thy lord

لَقُضِيَ بَيْنَهُمْ ۚ

It would have been concluded between them.

وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ

And they are in sceptical doubt concerning it.

وَإِن كُلًّا لَّمَّا لَيُؤْفِقْنَهُمْ رَبُّكَ أَعْمَلَهُمْ ۚ

111. And to each thy lord will repay his works in full.

3516. 11:108 [6]. Lit: *without (being) interrupted*.

3517. 11:110 [1]. Arabic: *al kitāb*. See Article XI.ii.

إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ

He is of what they do aware.

فَأَسْتَقِمْ كَمَا أُمِرْتَ

112. So be thou upright like as thou art commanded

وَمَنْ تَابَ مَعَكَ

And he who repented with thee.

وَلَا تَطْغَوْا

And transgress not

إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

He sees what you do.

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا

113. And rely not upon those who do wrong

فَتَمَسَّكُمُ النَّارُ

For the fire will touch you

وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ

(And you have besides³⁵¹⁸ God no allies)

ثُمَّ لَا تُنصَرُونَ

Then will you not be helped.

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ

114. And uphold thou the duty³⁵¹⁹ at the two ends of the day

3518. 11:113 [3]. Arabic: *min dūni*. See 2:23.

3519. 11:114 [1]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172). While, in this case, one might reasonably claim the duty (*ṣalāt*) mentioned to denote worship, that does not – and cannot – mean that all duty (*ṣalāt*) is worship. This is a simple point that evades the Traditionalist because he reads the Qur'an through the lens of the expectations implanted within him from *ḥadīth*; he does not see what there is, rather, he sees what he expects to find and shuts his eyes at what does not fit.

وَزُلْفًا مِّنَ اللَّيْلِ

And watches of the night.

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

Good deeds take away evil³⁵²⁰

ذَلِكَ ذِكْرٌ لِلذَّكِّرِينَ

(That is a reminder for those who remember)

وَأَصْبِرْ

115. And be thou patient

فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

For God suffers not to be lost the reward of the doers of good.

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا

116. And oh that among the generations before you there had but³⁵²¹ been a remnant forbidding corruption in the earth

بَقِيَّةً يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ

إِلَّا قَلِيلًا مِّمَّنْ أَنْجَيْنَا مِنْهُمْ

Save a few whom we saved among them!

وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ

And those who did wrong followed what they had been given therein of opulence

وَكَانُوا مُجْرِمِينَ

And were evildoers

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ

117. (And thy lord destroyed not the cities in injustice

3520. 11:114 [3]. Arabic: *sayyiāt*. See Article XIII.x. Cf. 17:78.

3521. 11:116 [1]. Arabic: *lawlā*. See Article XVI.

وَأَهْلُهَا مُصْلِحُونَ

When their people were those who do right.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۖ

118. And had thy lord willed he would have made mankind one community.

وَلَا يَزَالُونَ مُخْتَلِفِينَ

But they will cease not to differ

إِلَّا مَن رَّحِمَ رَبُّكَ ۚ

119. Save he upon whom thy lord has mercy.)

وَلِذَلِكَ خَلَقَهُمْ ۚ

And for that did he create them

وَتَمَّتْ كَلِمَةُ رَبِّكَ

And the word of thy lord is fulfilled:³⁵²²

لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ

I will fill Hell with *jinn* and mankind all together.

أَجْمَعِينَ

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا

120. And all we relate to thee among the reports of the messengers is that we might make firm thy heart thereby.

نُثَبِّتُ بِهِ ۖ فُؤَادَكَ ۚ

وَجَاءَكَ فِي هَذِهِ الْحَقُّ

And there has come to thee in this the truth³⁵²³

3522. 11:119 [3]. Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

3523. 11:120 [2]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

وَمَوْعِظَةٍ

And an exhortation

وَذِكْرٍ لِّلْمُؤْمِنِينَ

And a reminder for the believers.³⁵²⁴

وَقُلْ لِّلَّذِينَ لَا يُؤْمِنُونَ

121. And say thou to those who do not believe:³⁵²⁵

أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ

Work according to your power.³⁵²⁶

إِنَّا عَمِلُونَ

I am working.

وَأَنْتَظِرُونَ

122. And wait.

إِنَّا مُنْتَظِرُونَ

We are waiting.

وَلِلَّهِ غَيْبُ السَّمُوتِ وَالْأَرْضِ

123. And to God belongs the unseen of the heavens and the earth.

وَالِيهِ يُرْجَعُ الْأَمْرُ كُلُّهُ

And to him will be returned the whole matter.

فَاعْبُدْهُ

So serve thou him

وَتَوَكَّلْ عَلَيْهِ

And place thou thy trust in him.

3524. 11:120 [4]. Arabic: (al) mu'minūn. See note to 8:2.

3525. 11:121 [1]. Arabic: lā yu'minūn. Qur'anic usage implies: (are those) lost in darkness. See 2:6 and Article II.ii.

3526. 11:121 [2]. In modern English parlance: do your worst.

وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ

And thy lord is not unmindful of what you do.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,³⁵²⁷ the Merciful.

الرَّح

1. *alif lām rā* ³⁵²⁸

تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ

Those are the proofs³⁵²⁹ of the clear law.³⁵³⁰

إِنَّا أَنْزَلْنَاهُ

2. We sent it down

فُرْعَانًا عَرَبِيًّا

As an Arabic recitation³⁵³¹

لَعَلَّكُمْ تَعْقِلُونَ

That you might use reason.

3527. 12:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

3528. 12:1 [1]. See note to 2:1 and Article XX.

*alif lām rā:***alif:** *In the name of God: the Almighty, the Merciful.**Praise belongs to God**The Lord of All Mankind**The Almighty, the Merciful**Master of the Day of Judgment. (1:1-4)***lām:** *Thee alone will we serve**And from thee alone will we seek help. (1:5)***rā:** *Then turn to him.**He causes you to enjoy a fair provision to a named term**And he gives every bountiful one his bounty.**Unto God is your return.**And he is powerful over all things. (11:3-4)**God it is to whom belongs what is in the heavens and what is in the earth.**And woe to those who spurn guidance while claiming virtue from a severe punishment**Those who love the life of this world over the hereafter**And forsake the path of God**And would make it crooked.**These are in profound error. (14:2-3)*3529. 12:1 [2]. Arabic: *āyāt*. See Article X.3530. 12:1 [2]. Arabic: *al kitāb*. See Article XI.ii.3531. 12:2 [2]. Arabic: *qur'ān* – *reading, recital, recitation, something which is read out.*

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ

3. We narrate to thee the best of narratives³⁵³²

بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ

In what we instruct³⁵³³ thee of this Qur'an.³⁵³⁴

وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

And thou wast before it among those unaware.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ

4. When Yūsuf said to his father: O my father:

إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ
وَالْقَمَرَ

I saw eleven stars and the sun and the moon

رَأَيْتُهُمْ لِي سَاجِدِينَ

I saw them submitting³⁵³⁵ to me

قَالَ يَبْنَى

5. He said: O my son:

لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا
لَكَ كَيْدًا

Tell thou not thy dream to thy brethren lest they plan a plan against thee.

إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ

The *shayṭān* is to man an open enemy.

3532. 12:3 [1]. The story of Yūsuf is 'the best of narratives'; as a storyline, it is indeed perfect, as are its lessons and morals.

3533. 12:3 [2]. Arabic: *waḥī* and *awḥā*. See 3:44.

3534. 12:3 [2]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

3535. 12:4 [3]. Arabic: *s-j-d*. See Article VI.

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ
تَأْوِيلِ الْأَحَادِيثِ

6. And thus will thy lord choose thee and teach thee the interpretation of events

وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ

And complete his favour upon thee and upon the house of Ya‘qūb

كَمَّا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ
وَإِسْحَاقَ

As he completed it upon thy fathers before, Ibrāhīm and Ishāq.

إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ

Thy lord is knowing, wise.

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ
لِّلسَّائِلِينَ

7. In Yūsuf and his brethren are proofs³⁵³⁶ for those who ask.

إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا
مِمَّا

8. When they said: Yūsuf and his brother are dearer to our father than are we

وَنَحْنُ عُصْبَةٌ

When we are a group³⁵³⁷

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ

Our father is in obvious error

3536. 12:7 [1]. Arabic: *āyāt*. See Article X.

3537. 12:8 [2]. I think that this is at least one of the proofs just mentioned, namely, that numbers are no indication of probity.

- أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا ۚ
9. Kill Yūsuf or banish him to a land
- يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ
The countenance of your father will pass to you
- وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ
And be after it a righteous people
- قَالَ قَائِلٌ مِنْهُمْ
10. Said one speaker among them:
- لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيِّتِ الْجُبِّ
Kill not Yūsuf but cast him into the depth of the well
- يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ
Some caravan will find him
- إِنْ كُنْتُمْ فَاعِلِينَ
If you must act.³⁵³⁸
- قَالُوا يَا أَبَانَا مَا لَكَ
11. They said: O our father: what is with thee?
- لَا تَأْمَنَّا عَلَى يُوسُفَ
Thou dost not trust us with Yūsuf
- وَإِنَّا لَهُ لَنَصِحُونَ
When we are sincere counsellors to him.
- أَرْسَلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ
12. Send thou him with us on the morrow that he might run³⁵³⁹ and play

3538. 12:10 [4]. Lit.: *if you are to be doers*.

3539. 12:12 [1]. Arabic: *irta'a*. This verb literally means *to be out upon pasture* or *to graze*, but in the context can be understood as a way of describing putting a young lamb or goat out to run about, and thence applicable as a figure of speech for a child running and gambolling.

وَأَنَّا لَهُ لَحَافِظُونَ

And we will keep him safe.³⁵⁴⁰

قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ

13. He said: It saddens me that you should take him.

وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ

And I fear lest the wolf eat him when you are unmindful of him.

غَافِلُونَ

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ

14. They said: If the wolf eat him when we are a group

إِنَّا إِذَا لَخُسِرُونَ

Then will we be the losers.³⁵⁴¹

فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي

15. Then when they took him and agreed to place him in the depth of the well

غَيْبِ الْجُبِّ

وَأَوْحَيْنَا إِلَيْهِ

(And we instructed³⁵⁴² him:

لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ

Thou wilt inform them of this deed of theirs when they perceive not.)

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ

16. And went to their father in the evening weeping

3540. 12:12 [2]. Lit.: *we shall keep him*.

3541. 12:14 [2]. I.e. they would fight with their lives to protect the boy.

3542. 12:15 [2]. Arabic: *wahī* and *awḥā*. See 3:44.

قَالُوا يَا أَبَانَا

17. They said: O our father:

إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ
مَتَعِنَا فَأَكَلَهُ الذِّئْبُ^ص

We went to run races and left Yūsuf with our goods and the wolf ate him.

وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ

And thou wouldst not be one who believes us though we speak the truth.

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ^ج

18. And they came with false blood on his shirt.

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا^ط

He said: The truth is:³⁵⁴³ your souls have enticed you into a matter.

فَصَبِرْ^م جَمِيلٌ

Then: comely patience

وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

And God is the one whose aid is sought against what you describe.

وَجَاءَتْ سَيَّارَةٌ

19. And there came a caravan.

فَأَرْسَلُوا وَاِرِدَهُمْ^ط

And they sent their water-drawer³⁵⁴⁴

فَأَذْلَى^ط دَلْوَهُ

And he let down his pail.

3543. 12:18 [2]. Arabic: *bal*. See note to 2:88.

3544. 12:19 [2]. Arabic: *wārid*. This is the active participle of the *w-r-d* root the core meaning of which is *to arrive*. It occurs also at 19:71 and 21:98 where it is rendered in keeping with the verb *to arrive*. It is something of a leap for a modern to make due to his disconnection from the pre-industrial world, but the *arriver* (as it were) here at 12:19 denotes *water-drawer* because it is that person whose duties comprise caring for animals upon arrival at a stopping-place. It is under the influence of this original reality that the *w-r-d* root has acquired connotations of *watering-place* and *to water*.

قَالَ يُبَشِّرِي هَذَا غُلَامٌ

He said: O glad tidings: here is a lad!

وَأَسْرُوهُ بِضْعَةٌ

And they hid him as merchandise.

وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ

And God knows what they did.

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ

20. And they sold him for a low price

دَرَاهِمَ مَعْدُودَةٍ

A few³⁵⁴⁵ dirhams.³⁵⁴⁶

وَكَانُوا فِيهِ مِنَ الظَّالِمِينَ

And they set no store by him.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِمَرْأَتِهِ

21. And said he who bought him from *miṣr*³⁵⁴⁷ to his wife:

أَكْرِمِي مَثْوَاهُ

Be thou generous in his dwelling.

عَسَى أَنْ يَنْفَعَنَا

It may be that he will benefit us

أَوْ نَتَّخِذَهُ وَلَدًا

Or we will take him as a son.

3545. 12:20 [2]. Lit.: *dirhams counted*.

3546. 12:20 [2]. That the Qur'an mentions dirhams in this context has been claimed against it by its detractors since they come from a point of view which assumes the dominant Egypt-Palestine thesis. The Arabia Felix thesis would claim this as a point in its favour. See Article XVIII.

3547. 12:21 [1]. Or (*a*) *miṣr*. This phrase has caused Traditionalist commentators (themselves locked into an extension of the Egypt-Palestine thesis) no end of problems since when *miṣr* is read as (*the country*) *Egypt* there is a disconnect given that the narrative is presumed to take place already within a given country (no matter how named) and the wording here clearly states *from (a) miṣr* (Arabic: *min miṣr*). The Arabia Felix thesis would claim this as a point in its favour. See note to 2:61 and Article XVIII.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ

And thus did we establish Yūsuf in the land

وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ

And that we might teach him the interpretation of events.

وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ

And God prevails over his³⁵⁴⁸ affair

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

But most men³⁵⁴⁹ understand not.

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا

22. And when he reached maturity we gave him judgment and knowledge.

وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

And thus reward we the doers of good.

وَرُوْدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ

23. And she in whose household he was sought to lure him away from his soul.

وَعَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ

And she closed the doors and said: Come thou hither.

قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ

He said: I seek refuge in God: he is my lord who made good my dwelling.

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

The wrongdoers³⁵⁵⁰ do not succeed.

وَلَقَدْ هَمَّتْ بِهِ

24. And she desired him.

3548. 12:21 [7]. I take this to indicate metonymically any man's affair as well as Yūsuf's specific affair.

3549. 12:21 [8]. The motif 'most men' is characteristic of this chapter and found at 12:21, 12:38, 12:40, 12:68, 12:103. It occurs elsewhere in the Qur'an, but most densely in this chapter (see also: 2:243, 7:187, 11:17, 13:1, 16:38, 17:89, 25:50, 30:6, 30:30, 34:28, 34:36, 40:57, 40:59, 40:61, 45:26).

3550. 12:23 [4]. Arabic: *ẓālimūn*. See 2:229.

وَهُمَّ بِهَا

And he desired her.

لَوْلَا أَن رَّءَا بُرْهَانَ رَبِّهِ ۚ

Were it not that he saw the evidence of his
lord[...]³⁵⁵¹

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ

(Thus: that we might turn away from him evil
and sexual immorality.)³⁵⁵²

إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

He was among our pure-hearted servants.

وَأَسْتَبَقَا الْبَابَ

25. And they³⁵⁵³ raced to the door

وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ

And she tore his shirt from behind

وَالْفَيَّا سَيِّدَهَا لَدَا الْبَابِ ۚ

And they³⁵⁵⁴ met her master at the door.

قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا

She said: What is the reward of him who wishes
evil on thy household

إِلَّا أَنْ يُسَجَّنَ

Save that he be imprisoned

أَوْ عَذَابٌ أَلِيمٌ

Or a painful punishment?

قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي ۚ

26. Said he: She it was who sought to lure me away
from my soul.

3551. 12:24 [3]. Sc. *he would have acted upon his desire*.
 3552. 12:24 [4]. Arabic: *fāḥishat*, *faḥshā'*. See Article XIII.iii.
 3553. 12:25 [1]. Grammar: dual.
 3554. 12:25 [3]. Grammar: dual.

وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا

And there bore witness a witness of her household:

إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ

If his shirt be torn from the front

فَصَدَقَتْ وَهُوَ مِنَ الْكَذِبِينَ

She has spoken the truth and he is a liar.³⁵⁵⁵

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ

27. And if his shirt be torn from behind

فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ

She has lied and he is of those who speak the truth.

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ

28. And when he saw his shirt torn from behind he said:

إِنَّهُ مِنْ كَيْدِكُنَّ^ص

This is a plan of you women.³⁵⁵⁶

إِنَّ كَيْدَكُنَّ عَظِيمٌ

Your plan is tremendous.

يُوسُفُ أَعْرِضْ عَنْ هَذَا

29. Yūsuf: disregard thou this.

وَأَسْتَغْفِرِي لِدُنْبِكَ^ط

And wife:³⁵⁵⁷ ask thou forgiveness for thy transgression.³⁵⁵⁸

إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ

Thou art among those in error.³⁵⁵⁹

3555. 12:26 [4]. Lit.: *among the liars*.

3556. 12:28 [2]. Grammar: the feminine plural is implicit in the Arabic construction indicated by me as *women*.

3557. 12:29 [2]. Grammar: the feminine singular is implicit in the Arabic construction indicated by me as *wife*.

3558. 12:29 [2]. Arabic: *dhunūb*. See Article XIII.iv.

3559. 12:29 [3]. Arabic: *kh-t-*. See Article XIII.vi.

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ

30. And women in the town said:

أَمْرَأْتُ الْعَزِيزِ تُرْوَدُ فَتَلْهَى عَنْ نَفْسِهِ^{٣٥٦٠}

The wife of the Governor³⁵⁶⁰ is seeking to lure her houseboy away from his soul.

قَدْ شَغَفَهَا حُبًّا^{٣٥٦١}

He has enslaved³⁵⁶¹ her to love.

إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ

We see her in clear error.

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ

31. And when she heard of their scheming she sent to them

وَأَعْتَدَتْ لَهُنَّ مُتَّكًا^{٣٥٦٢}

And prepared for them a feasting couch³⁵⁶²

وَوَاتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ

And gave to every one of them a knife and said:

أَخْرُجْ عَلَيْهِنَّ^{٣٥٦٣}

Come thou out to them.

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ

And when they saw him they exalted him and cut their hands and said:

3560. 12:30 [2]. Arabic: 'aziz – mighty, excellent; also denotes high-ranking dignitary.

3561. 12:30 [3]. Arabic: *shaghafa* – infatuate, enamour. These verbs in English are usually rendered in the passive voice and do not readily allow for direct objects in such a context. By rendering as I have, it has been possible to overcome these problems and convey something of the tension inherent in a context in which a houseboy possesses a form of mastery over his mistress.

3562. 12:31 [2]. Muhammad Asad notes the following: *The expression muttaka' - lit., "a place where one reclines [while eating]", i.e., a "cushioned couch" - seems to have been used here tropically to denote a "luxurious [or "sumptuous"] repast". The reason, I must assume, that Asad regards this word 'tropically' rather than literally is because the literal reading does not fit with the dominant Egypt-Palestine thesis, which he inherited by default. Study of how well-to-do people took their food (i.e. sitting as per modern Western convention, or reclining as per Classical Roman and some Eastern conventions), might provide a minor proof point between those theses of which we are aware (see Article XVIII).*

حَشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ

كَرِيمٌ

God forbid!³⁵⁶³ This is no mortal! This is only a noble angel!

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ

32. She said: This is he for whom you censured me.

وَلَقَدْ رُودَّتُهُ عَنْ نَفْسِهِ

And I sought to lure him away from his soul

فَاسْتَعَصَمَ

And he proved patient.

وَلَئِنْ لَمْ يَفْعَلْ مَا أَمَرُهُ لَيُسْجَنَنَّ

But if he do not what I command him he will be imprisoned

وَلَيَكُونَا مِنَ الصَّغِيرِينَ

And be of those brought low.

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا

33. He said: My lord: prison is preferable to me than that to which they³⁵⁶⁴ invite me.

يَدْعُونَنِي إِلَيْهِ

وَأَلَّا تَصْرِفَ عَنِّي كَيْدَهُنَّ

And save thou divert their³⁵⁶⁵ plan from me

أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ

I will incline to them and be among the ignorant.

3563. 12:31 [6]. The community among which Yūsuf lives is cognisant of One God – a fact confirmed several times in the chapter. This presents a difficulty, I would suggest, for the Egypt-Palestine thesis (which places this narrative in ancient Egypt); there is no corresponding difficulty for either the ‘Asīr-Ḥejāz thesis or the Arabia Felix thesis, both of which presuppose a backdrop of historical iterations of monotheism (albeit one frequently found in decline or in diluted or corrupt condition). See Article XVIII.

3564. 12:33 [1]. Grammar: note the use now of the plural.

3565. 12:33 [2]. Grammar: feminine plural.

- فَاسْتَجَابَ لَهُ رَبُّهُ ۖ
 34. And his lord responded to him
- فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ
 And diverted their plan from him.
- إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
 He is the Hearing, the Knowing.
- ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ
 35. Then it became clear to them³⁵⁶⁶ after that they
 had seen the proofs³⁵⁶⁷
- لِيَسْجُنَوهُ حَتَّىٰ حِينٍ
 That they should imprison him for a time.
- وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانٌ ۖ
 36. And two young men entered the prison with
 him.
- قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ
 One of them³⁵⁶⁸ said: I saw³⁵⁶⁹ that I was
 pressing wine.
- وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمَلُ فَوْقَ
 And the other said: I saw³⁵⁷⁰ that I was carrying
 upon my head bread whereof the birds were
 eating.
- رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ
 Inform thou us of the interpretation
- نَبِّئْنَا بِتَأْوِيلِهِ ۗ
 We see thou art among the doers of good.
- إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

3566. 12:35 [1]. Grammar: the pronoun object is in the masculine plural suggesting that responsible men concerned with the case weighed the evidence.

3567. 12:35 [1]. Arabic: *āyāt*. See Article X.

3568. 12:36 [2]. Grammar: dual.

3569. 12:36 [2]. I.e. *I dreamed*.

3570. 12:36 [3]. I.e. *I dreamed*.

- قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ ۚ
 إِلَّا نَبَأْتُكُمَا بِتَأْوِيلِهِ ۚ قَبْلَ أَنْ يَأْتِيَكُمَا ۚ
 ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۚ
 إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ
 وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ
 وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ
 وَيَعْقُوبَ ۚ
 مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ
 ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ
37. Said he: There will not come to you³⁵⁷¹ food
 wherewith you³⁵⁷² are provided
 Save that I will inform you³⁵⁷³ of its
 interpretation before it comes to you.³⁵⁷⁴
 That is of what my lord has taught me.
 I left the creed³⁵⁷⁵ of people who believe not
 in³⁵⁷⁶ God
 And are deniers of the hereafter
 38. And followed the creed of my fathers Ibrāhīm
 and Ishāq and Ya‘qūb.³⁵⁷⁷
 It is not for us to ascribe a partnership³⁵⁷⁸ to
 God in anything.
 That is of the bounty of God upon us and upon
 mankind³⁵⁷⁹

3571. 12:37 [1]. Grammar: dual.

3572. 12:37 [1]. Grammar: dual.

3573. 12:37 [2]. Grammar: dual.

3574. 12:37 [2]. Grammar: dual.

3575. 12:37 [4]. Some think this refers to the household of the Governor. The broader context possibly suggests the personal decision each must make no matter into what family he was born.

3576. 12:37 [4]. See note to 58:4 for Qur’anic usage of *to believe in*.

3577. 12:38 [1]. This illustrates definitively that Yūsuf understood that faith in God is a personal decision and not merely a matter of racial or cultural inheritance.

3578. 12:38 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

3579. 12:38 [3]. Again, Yūsuf’s account lacks the emphasis on racial supremacy and exclusivity which permeates the Jewish Bible in its current state.

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

But most men³⁵⁸⁰ are not grateful.

يُصَلِّحِبِي السَّجْنِ

39. O my two prison companions:

ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ

Are diverse lords better

أَمْ اللَّهُ الْوَحْدُ الْقَهَّارُ

Or God: the One, the Omnipotent?

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ

40. You³⁵⁸¹ serve besides³⁵⁸² him only names which
you have named, you and your fathers.

سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ

مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ

God sent not down any warrant for them.

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

Judgment is only for God.

أَمَرَ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

He commanded that you serve not save him.

ذَلِكَ الدِّينُ الْقَيِّمُ

That is the right doctrine³⁵⁸³

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

But most men³⁵⁸⁴ know not.

3580. 12:28 [4]. The motif 'most men' is characteristic of this chapter and found at 12:21, 12:38, 12:40, 12:68, 12:103. See also note to 12:21.

3581. 12:40 [1]. Grammar: plural.

3582. 12:40 [1]. Arabic: *min dūni*. See 2:23.

3583. 12:40 [5]. Arabic: *dīn*. See Article VII. This exact phrase occurs at 9:36, 12:40, 30:30.

3584. 12:40 [6]. The motif 'most men' is characteristic of this chapter and found at 12:21, 12:38, 12:40, 12:68, 12:103. See also note

يُصَلِّحِبِي السَّجْنَ

41. O my two prison companions:

أَمَّا أَحَدُكُمَا

As for one of you:

فَيَسْقِي رَبَّهُ خَمْرًا^ط

He will pour for his lord wine.

وَأَمَّا الْآخَرُ

And as for the other:

فَيُصَلَّبُ

He will be put to death upon a stake³⁵⁸⁵فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ^ج

So that the birds will eat from his head.

فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ

Concluded is the matter about which you³⁵⁸⁶ sought opinion.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا

42. And he said to him he thought would be delivered of the two:

اذْكُرْنِي عِنْدَ رَبِّكَ

Remember thou me before thy lord.

فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ^{هـ}But the *shayṭān* caused him to forget the remembrance³⁵⁸⁷ of his lord

فَلَبِثَ فِي السَّجَنِ بِضْعَ سِنِينَ

And he stayed in prison some years.

to 12:21.

3585. 12:41 [5]. Arabic: *ṣalaba, ṣallaba*. See 4:157.

3586. 12:41 [7]. Grammar: dual.

3587. 12:42 [3]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

وَقَالَ الْمَلِكُ

43. And the king said:

إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ

I saw³⁵⁸⁸ seven fat cows which seven lean were eating

سَبْعَ عَجَافٍ

وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ^ط

And seven green ears of corn and the same again dry.

يَا أَيُّهَا الْمَلَأُ

O eminent ones:

أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّعْيَا تَعْبُرُونَ

Advise me concerning my dream if you can interpret dreams.

قَالُوا أَضْغُثٌ أَحْلَمُ^{حط}

44. They said: Confused dreams

وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ

And we are not learned in the interpretation of dreams.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ

45. And said he who was delivered of the two and remembered after a life of ease:³⁵⁸⁹

أَنَا أَنبِئُكُمْ بِتَأْوِيلِهِ

I will inform you of the interpretation:

فَأَرْسِلُونِ

Send thou me.

3588. 12:43 [2]. I.e. *I dreamed*.3589. 12:45 [1]. Arabic: *ummah*. This is claimed by the preponderance of Traditionalists to mean *time* or *period*. This, I suggest, is a clear example of how the Arabic language and lexicons have accommodated religious assumptions over time. There are 64 instances of this noun in the text, yet for this one instance alone we are expected to accept a value which has no etymological connection with the root sense. The case is much simpler. The word, evidently, is *immah* (and is read by some as such; it is visually identical to *ummah* in the unadorned script). Arabic: *immah* – *easy life, ease and enjoyment; plenty*.

يُوسُفُ أَيُّهَا الصِّدِّيقُ

46. Yūsuf: O thou man of truth:

أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ
عِجَافٌAdvise thou us on the seven fat cows which
seven lean were eating

وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ

And seven green ears of corn and the same
again dry

لَعَلِّي أَرْجِعُ إِلَى النَّاسِ

That I might return to the people

لَعَلَّهُمْ يَعْلَمُونَ

That they might know.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا

47. He said: You will sow seven years as usual:

فَمَا حَصَدْتُمْ

That you have reaped:

فَذَرُوهُ فِي سُنبُلِهِ إِلَّا قَلِيلًا

Leave in its ear save a little.

مِمَّا تَأْكُلُونَ

Of that will you eat.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٍ

48. Then will come after that seven hard.³⁵⁹⁰

يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ

They will eat what you have provided for them

3590. 12:48 [1]. I.e. years.

إِلَّا قَلِيلًا مِّمَّا تُخْصِنُونَ

Save a little of what you will keep guarded.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ

49. Then after that will come a year

فِيهِ يُعَاطَى النَّاسُ

Wherein men will be given abundant rain³⁵⁹¹

وَفِيهِ يَعْصِرُونَ

And wherein they will press.³⁵⁹²

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ^ط

50. And the king said: Bring him to me.

فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ

And when the messenger came to him he said:

أَرْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ مَا بَالُ النِّسْوَةِ

Return thou to thy lord and ask him what is the state of the women³⁵⁹³ who cut their hands.

الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ^ج

إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ

My lord knows of their plan.

3591. 12:49 [2]. Arabic: *aghatha* – to give abundant rain (here passive). Muhammad Asad who renders this verb ‘to be delivered from distress’ identifies the underlying problem in interpretation in his comment: Or: “will be granted rain” - depending on whether one connects the verbal form *yughath* with either of the infinitive nouns *ghayth* (“rain”) or *ghawth* (“deliverance from distress”). Although the crops of Egypt depend entirely on the annual Nile floods, the water-level of the river is, in its turn, contingent upon the quantity of rainfall at its upper reaches. The problem which Asad here attempts to resolve (not convincingly in my view) is inherent under the Egypt-Palestine thesis – but not under the Arabia Felix thesis, for example, since Yemen’s agriculture is directly dependent upon rain (see Article XVIII).

3592. 12:49 [3]. I.e. press grapes.

3593. 12:50 [3]. Grammar: the feminine plural is implicit in the Arabic construction indicated by me as *women*.

قَالَ مَا خَطْبُكُمْ إِذْ رُودْتُمْ يُوسُفَ عَنْ
نَفْسِهِ ۚ

51. Said he:³⁵⁹⁴ What was the case of you women³⁵⁹⁵ when you sought to lure Yūsuf away from his soul?

قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۚ

They said: God forbid! We know not of any evil³⁵⁹⁶ against him.

قَالَتِ امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ

Said the wife of the Governor: Now the truth³⁵⁹⁷ is out.

أَنَا رُودْتُهُ عَنْ نَفْسِهِ ۚ

I sought to lure him away from his soul

وَإِنَّهُ لَمِنَ الصَّادِقِينَ

And he speaks the truth.³⁵⁹⁸

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ

52. That is so he³⁵⁹⁹ might know that I have not betrayed him unseen.

وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ

And God guides not the plan of the betrayers.

﴿ وَمَا أُبْرِئُ نَفْسِي ۚ

53. I do not absolve myself.

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

The soul commands to evil.³⁶⁰⁰

3594. 12:51 [1]. The king is speaking.

3595. 12:51 [1]. Grammar: the feminine plural is implicit in the Arabic construction indicated by me as *women*.

3596. 12:51 [2]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII.

3597. 12:51 [3]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

3598. 12:51 [5]. Lit.: *of those who speak truthfully*.

3599. 12:52 [1]. I.e. her husband. The wife of the Governor had evidently had time to reflect.

3600. 12:53 [2]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII.

إِلَّا مَا رَحِمَ رَبِّي^ج

Save that my lord have mercy[...]³⁶⁰¹

إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

My lord is forgiving, merciful.³⁶⁰²

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ أَسْتَخْلِصُهُ

54. And the king said: Bring him to me that I might attach him to my person.³⁶⁰³

لِنَفْسِي^ط

فَلَمَّا كَلَّمَهُ قَالَ

And when he had talked with him he said:

إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

Thou art this day before us established in rank and trustworthy.

قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ^ط

55. Said he: Set thou me over the treasuries of the land.

إِنِّي حَفِيزٌ عَلِيمٌ

I am a knowledgeable custodian.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبُوا^ط

56. And thus we established Yūsuf in the land over whatever he wished.

مِنْهَا حَيْثُ يَشَاءُ^ج

نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ^ط

We reach with our mercy whom we will.

3601. 12:53 [3]. Sc. *I should be justly punished.*

3602. 12:53 [4]. Verses 12:52-53 are taken by some as the words of Yūsuf. I do not agree for several reasons. Firstly, it is the wife speaking at 12:51. Secondly, Yūsuf was absent as indicated by 12:54. Thirdly, the speech is one of contrition and admission of guilt – neither of which rightly apply to Yūsuf, who had done no wrong.

3603. 12:54 [1]. Lit.: *self, soul.*

وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

And we waste not the reward of the doers of good.

وَلَأَجْرُ آلِ الْآخِرَةِ خَيْرٌ

57. And the reward of the hereafter is better

لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ

For those who heed warning³⁶⁰⁴ and are in prudent fear.³⁶⁰⁵

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ

58. And the brethren of Yūsuf came and entered upon him

فَعَرَفَهُمْ

And he recognised them

وَهُمْ لَهُ مُنْكَرُونَ

But they recognised him not.

وَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ قَالَ

59. And when he had furnished them with their provision he said:

اْتُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ

Bring me your brother from your father.

أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ

See you not that I give full measure and that I am the best of hosts?

الْمُنْزِلِينَ

فَإِنْ لَّمْ تَأْتُونِي بِهِ

60. But if you bring him not to me:

3604. 12:57 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

3605. 12:57 [2]. See note to 2:2.

فَلَا كَيْلَ لَكُمْ عِنْدِي

There will be no measure for you with me

وَلَا تَقْرُبُونِ

Nor shall you approach me.

قَالُوا سَنُرَوِّدُ عَنْهُ أَبَاهُ

61. They said: We will seek to lure him away from his father.

وَأَنَّا لَفَاعِلُونَ

And that will we do.

وَقَالَ لِفِتْيَانِهِ

62. And he said to his young men:

أَجْعَلُوا بِضْعَتَهُمْ فِي رِحَالِهِمْ

Place their merchandise in their baggage

لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ

That they might recognise it when they return to their people

لَعَلَّهُمْ يَرْجِعُونَ

That they might return.

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا

63. And when they returned to their father they said:

يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ

O our father: forbidden us is the measure:

فَارْسِلْ مَعَنَا أَخَانَا

Send thou with us our brother.

نَكْتَلُ

We will obtain the measure.

وَأَنَّا لَهُ لَحَافِظُونَ

And we will keep him safe.³⁶⁰⁶

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُتُكُمْ

64. Said he: Can I trust him to you save as I trusted his brother to you before?

عَلَىٰ أَخِيهِ مِنْ قَبْلُ

فَاللَّهُ خَيْرٌ حَافِظًا

And God is best as custodian

وَهُوَ أَرْحَمُ الرَّاحِمِينَ

And he is the most merciful of those who show mercy.

وَلَمَّا فَتَحُوا مَتْعَهُمْ وَجَدُوا بِضْعَتَهُمْ رُدَّتْ

65. And when they opened their belongings they found their merchandise returned to them.

إِلَيْهِمْ

قَالُوا يَا أَبَانَا مَا نَبْغِي

They said: O our father: what more can we ask!³⁶⁰⁷

هَذِهِ بِضْعَتُنَا رُدَّتْ إِلَيْنَا

Here is our merchandise returned to us.

وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا

And we will get provision for our people and guard our brother

وَنَزِدَادُ كَيْلَ بَعِيرٍ

And we will have increase by a camel's measure.³⁶⁰⁸

3606. 12:63 [5]. Lit.: *we shall keep him*. Cf. 12:12.

3607. 12:65 [2]. Lit.: *what can we ask!*

3608. 12:65 [5]. Since they could spend again what had been returned to them.

ذَلِكَ كَيْلٌ يَسِيرٌ

That is an easy measure.

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا
مِّنَ اللَّهِ

66. Said he: I will not send him with you until you give me a solemn oath before³⁶⁰⁹ God

لَتَأْتِنَنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ

That you will bring him back to me save that you be surrounded.

فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ

And when they had given him their solemn oath he said:

اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

God is guardian over what we say.

وَقَالَ يَبْنَى لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ
وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ

67. And he said: O my sons: enter not at one gate but enter at diverse gates.³⁶¹⁰

وَمَا أَغْنِي عَنْكُمْ مِّنَ اللَّهِ مِنْ شَيْءٍ

And I cannot avail you in anything against God.

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

Judgment is only for God.

عَلَيْهِ تَوَكَّلْتُ

In him do I place my trust.

3609. 12:66 [1]. Lit: *from*.

3610. 12:67 [1]. Those who hold to the Arabia Felix thesis and who relate *miṣr* to a trading centre or walled citadel find support for their reading here. See Article XVIII.

وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

And in him let trust those who would place their trust aright.³⁶¹¹

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا

68. And when they entered in what manner³⁶¹² their father had commanded, it was not to avail them anything against God

كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ

إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا

Save as a desire of Ya'qūb's soul which he satisfied.

وَأَنَّهُ لَدُوْ عِلْمٍ لِّمَا عَلَّمْنَاهُ

And he was a man of knowledge due to what we taught him.

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

But most men³⁶¹³ know not.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَخَاهُ

69. And when they entered upon Yūsuf he took his brother unto himself.

قَالَ إِنِّي أَنَا أَخُوكَ

He said: I am thy brother

فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ

So be thou not distressed at what they did.

فَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ

70. And when he had furnished them with their provision

جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ

He put the drinking-cup in the baggage of his brother.

3611. 12:67 [5]. Arabic: *mutawakkilūn*. See 3:159.

3612. 12:68 [1]. Arabic: *min ḥaythu*. See note to 2:149.

3613. 12:68 [4]. The motif 'most men' is characteristic of this chapter and found at 12:21, 12:38, 12:40, 12:68, 12:103. See also note to 12:21.

ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيُّهَا الْعِيرُ إِنَّكُمْ لَسُرِقُونَ

Then a crier cried: O you of the caravan: you are thieves!

قَالُوا وَقَبِلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ

71. Said they, approaching them: What is it you are missing?

قَالُوا نَفَقِدُ صَوْاعَ الْمَلِكِ

72. They said: We do miss the king's cup.

وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ

And for him who brings it will be a camel-load.

وَأَنَا بِهِ زَعِيمٌ

And I guarantee it.

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي

73. Said they: By God, you know we came not to work corruption in the land.

الْأَرْضِ

وَمَا كُنَّا سُرِقِينَ

And we are not thieves.

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ

74. They said: And what is the reward for it should you be liars?

قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ

75. Said they: The reward for it is that he in whose baggage it is found, he is the reward for it.

جَزَاؤُهُ

كَذَلِكَ نَجْزِي الظَّالِمِينَ

Thus³⁶¹⁴ requite we the wrongdoers.³⁶¹⁵

3614. 12:75 [2]. The chopping-off of hands is conspicuously absent as a method of punishment (see 5:8).

3615. 12:75 [2]. Arabic: *ẓālimūn*. See 2:229.

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ

76. And he began the search with their bags before the bag of his brother.

ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ

Then he produced it from the bag of his brother.

كَذَلِكَ كِدْنَا لِيُوسُفَ

(Thus did we plan for Yūsuf.

مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا

He could not have taken his brother within the doctrine³⁶¹⁶ of the king save that God had so willed.

أَنْ يَشَاءَ اللَّهُ

نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ

We raise in degree³⁶¹⁷ whom we will.

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

And over every possessor of knowledge is one knowing.)

﴿قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ

77. Said they: If he steals, there already stole a brother³⁶¹⁸ of his before.

قَبْلُ

فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا

(And Yūsuf concealed it³⁶¹⁹ within his soul and did not reveal it to them:

لَهُمْ

3616. 12:76 [4]. Arabic: *dīn*. See Article VII.

3617. 12:76 [5]. Lit.: *degrees*.

3618. 12:77 [1]. Specifically, they are implying an insult towards the mother of Yūsuf and his brother since all brothers shared the same father; there is no record of Yūsuf stealing anything in this history except, possibly, metonymically the love of Ya'qūb which – as the brothers would have seen it – was their right.

3619. 12:77 [2]. Muhammad Asad comments here: *According to almost all the commentators, the pronoun "it" refers to Joseph's subsequent "saying" or, rather, thought, indicated by the verb "he said" (i.e., within himself)[...].*

قَالَ أَنْتُمْ شَرُّ مَكَانٍ^ط

He said: You are in worse case.

وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ

And God knows best what you describe.)

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا

78. Said they: O Governor: he has a father, a very aged man.

فَخُذْ أَحَدَنَا مَكَانَهُ^ط

So take thou one of us in his place.

إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

We see thou art among the doers of good.

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا

79. He said: God forbid that we take save him with whom we found our goods!

مَتَّعَنَا عِنْدَهُ^ط

إِنَّا إِذَا لَظَلِمُونَ

Then should we be the wrongdoers.³⁶²⁰

فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا^ط

80. And when they despaired of him they separated themselves for private conference.

قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ

The eldest of them said: Know you not that your father took a solemn oath from you before³⁶²¹ God

أَخَذَ عَلَيْكُمْ مَوْثِقًا مِّنَ اللَّهِ

وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ^ط

And that you failed concerning Yūsuf before?

3620. 12:79 [2]. Arabic: *ẓālimūn*. See 2:229.

3621. 12:80 [2]. Lit: *from*.

فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِيَ أَبِي أَوْ
يَحْكُمَ اللَّهُ لِي^ط

And I will not leave the land until my father gives me leave or God judges in my favour.

وَهُوَ خَيْرُ الْحَكِمِينَ

And he is the best of judges.

أَرْجِعُوا إِلَيَّ أَيُّكُمْ فَقُولُوا

81. Return to your father and say:

يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ

O our father: thy son stole

وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا

And we bear witness only to what we know

وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ

And we are not custodians of the unseen.

وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا

82. And ask thou of the city in which we were

وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا^ط

And the caravan in which we came back.

وَإِنَّا لَصَادِقُونَ

And we speak the truth.

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا^ط

83. He said:³⁶²² The truth is:³⁶²³ your souls have enticed you into a matter.

3622. 12:83 [1]. Cf. 12:18.

3623. 12:83 [1]. Arabic: *bal*. See note to 2:88.

فَصَبْرٌ جَمِيلٌ

Then: comely patience

عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا

It may be that God will bring them³⁶²⁴ to me all together

إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

He is the Knowing, the Wise.

وَتَوَلَّى عَنْهُمْ وَقَالَ

84. And he turned away from them and said:

يَاسْفَى عَلَى يُوسُفَ

O my grief for Yūsuf!

وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ

And his eyes became white from the sorrow he was suppressing.

قَالُوا تَاللَّهِ تَفْتُوْا تَذْكُرُ يُوسُفَ حَتَّى تَكُوْنَ

85. They said: By God, thou wilt never cease remembering Yūsuf until thou be ready to die or art of those who perish!

حَرَضًا أَوْ تَكُوْنَ مِنَ الْهَالِكِينَ

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ

86. He said: I but complain of my distress and grief to God.

وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

And I know from God what you know not.³⁶²⁵

يَبْنَى أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ

87. O my sons: go and enquire concerning Yūsuf and his brother

3624. 12:83 [3]. Grammar: this is in the plural not the dual since the eldest brother voluntarily remained behind. Cf. 12:80-82.

3625. 12:86 [2]. Cf. 12:68.

وَلَا تَأْيِسُوا مِنْ رَوْحِ اللَّهِ^ط

And despair not of the comfort of God.

إِنَّهُ لَا يَأْيِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ
الْكَافِرُونَ

None despairs of the comfort of God save the people who spurn guidance while claiming virtue.³⁶²⁶

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا

88. And when they entered upon him they said:

يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا
بِبَضْعَةٍ مُرَجَلَةٍ

O Governor: affliction has touched us and our family and we bring paltry merchandise:

فَأَوْفِ لَنَا الْكَيلَ

Fulfil thou for us the measure

وَتَصَدَّقْ عَلَيْنَا^ط

And forgive thou us by way of charity.

إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ

God will reward the charitable.

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ
إِذْ أَنْتُمْ جَاهِلُونَ

89. He said: Know you what you did to Yūsuf and his brother when you were in ignorance?

قَالُوا أَيْ نَكَ

90. They said: Is it thou?

3626. 12:87 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

لَأَنْتَ يُوسُفُ^ط

Thou art Yūsuf!

قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي^ط

He said: I am Yūsuf and this is my brother.

قَدْ مَنَّ اللَّهُ عَلَيْنَا^ط

God has favoured us.

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ^طWhoso is in prudent fear³⁶²⁷ and patient:

فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

God suffers not to be lost the reward of the doers of good.

قَالُوا تَاللَّهِ لَقَدْ ءَاثَرَكَ اللَّهُ عَلَيْنَا

91. They said: By God, God has preferred thee over us.

وَإِنْ كُنَّا لَخَطِئِينَ

And we were those in error.

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ^ط

92. He said: No blame is upon you this day.

يَغْفِرُ اللَّهُ لَكُمْ^ط

God will forgive you.

وَهُوَ أَرْحَمُ الرَّحِمِينَ

And he is the most merciful of those who show mercy.

أَذْهَبُوا بِقَمِيصِي هَذَا فَالْقُوهُ عَلَى وَجْهِ

93. Go with this my shirt and lay it upon the face of my father.

أَبِي

3627. 12:90 [5]. See note to 2:2.

يَأْتِ بِصَبْرٍ

He will come to see.

وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ

And come to me with your household all together.

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ

94. And when the caravan departed their father said:

إِنِّي لَأَجِدُ رِيحَ يُوسُفَ

I perceive³⁶²⁸ the scent of Yūsuf--³⁶²⁹

لَوْلَا أَن تَفَنِّدُونَ

Had you not thought me weak in mind.

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ

95. They said: By God, thou art in thine old error.

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ

96. Then when the bearer of glad tidings came he laid it upon his face

فَارْتَدَّ بِصَبْرٍ

And he could see again.³⁶³⁰

قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا

He said: Said I not to you that I know from God what you know not?

لَا تَعْلَمُونَ

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا

97. They said: O our father: ask thou forgiveness for us for our transgressions³⁶³¹3628. 12:94 [2]. Lit.: *find*.

3629. 12:94 [2]. Instances where speech either trails off or is clipped through interruption are found at 2:138, 3:73, 6:143, 6:144, 10:22, 12:94, 22:17, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11.

3630. 12:96 [2]. Lit.: *he returned seeing*.3631. 12:97 [1]. Arabic: *dhunūb*. See Article XIII.iv.

إِنَّا كُنَّا خُطِئِينَ

We were those in error.³⁶³²

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۖ

98. He said: I will ask forgiveness for you of my lord.

إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

He is the Forgiving, the Merciful.

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ

99. And when they entered upon Yūsuf he took his parents unto himself and said:

وَقَالَ

أَدْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ

Enter *miṣr*³⁶³³ in safety if God should will.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ

100. And he raised his parents upon the throne.

وَخَرُّوا لَهُ سُجَّدًا ۖ

And they³⁶³⁴ fell down to him in submission³⁶³⁵

وَقَالَ يَأْتِ هَذَا تَأْوِيلُ رُءْيَىٰ مِن قَبْلُ

And he said: O my father: this is the fulfilment³⁶³⁶ of my dream before.

3632. 12:97 [2]. Arabic: *kh-t-*. See Article XIII.vi.

3633. 12:99 [2]. Or (a) *miṣr*. See note to 2:61. This statement presents a thorny problem to the Egypt-Palestine thesis (which places the narrative in Egypt and correlates *miṣr* with ancient Egypt – a position which the Traditionalist supports) since those speaking are *already* physically present in the given country; the Arabia Felix thesis (wherein *miṣr* is taken in its original sense of *trading station* or *citadel*) readily accommodates this statement and has Ya'qūb and his sons leaving a rural, pastoral existence and entering a commercial, city-based one; the 'Asīr-Ḥejāz thesis proposed by Kamal Salibi connects the *m-ṣ-r* root with an Arabian tribe. See Article XVIII.

3634. 12:100 [2]. This masculine plural pronoun can denote only the brothers since Yūsuf is in conversation with his father (cf. '*he raised his parents upon the throne*'). See Article VI.

3635. 12:100 [2]. Arabic: *s-j-d*. See Article VI.

3636. 12:100 [3]. Lit: *interpretation*.

قَدْ جَعَلَهَا رَبِّي حَقًّا ط

My lord has made it true.³⁶³⁷

وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ

And he did good to me when he took me out of the prison

وَجَاءَ بِكُمْ مِنَ الْبَدْوِ

And brought you from the desert³⁶³⁸

مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ
إِخْوَتِي ج

After the *shayṭān* had provoked to evil between me and my brethren.

إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ

My lord is subtle in what he wills.

إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

He is the Knowing, the Wise.

رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي
مِنْ تَأْوِيلِ الْأَحَادِيثِ ج

101. My lord: thou hast given me some dominion and hast taught me some of the interpretation of events.

فَاطِرَ السَّمٰوٰتِ وَالْأَرْضِ

The originator of the heavens and the earth:

أَنْتَ وَلِيِّّ فِي الدُّنْيَا وَالْآخِرَةِ ط

Thou art my ally in this world and the hereafter.

3637. 12:100 [4]. Arabic: *haqqan*. See Article XIX (*haqq*- iii.).

3638. 12:100 [6]. This point is claimed as support by the Arabia Felix thesis: that the locus of the entire narrative is much smaller than that claimed by the Egypt-Palestine thesis and that the transition for the children of Israel at this time was from a pastoral, nomadic existence to a fixed, urban one.

تَوَفَّنِي مُسْلِمًا

Take thou me as one submitted³⁶³⁹

وَأَلْحِقْنِي بِالصَّالِحِينَ

And join thou me with the righteous.

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ

102. That is among the reports of the unseen.

نُوحِيهِ إِلَيْكَ

We instruct³⁶⁴⁰ thee thereby.

وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ

And thou wast not present with them when they agreed upon their affair

وَهُمْ يَمْكُرُونَ

When they were scheming.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

103. And most men³⁶⁴¹ – though thou be desirous – are not believers.³⁶⁴²

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ

104. And thou askest not of them for it any reward.

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

It is only a remembrance³⁶⁴³ for all mankind.³⁶⁴⁴

وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمُوتِ وَالْأَرْضِ

105. And how many a proof³⁶⁴⁵ is there in the heavens and the earth3639. 12:101 [4]. Arabic: *muslīm* – one who is yielded, submitted, submitting. See Article XV.iii.3640. 12:102 [2]. Arabic: *wahī* and *awhā*. See 3:44.

3641. 12:103 [1]. The motif 'most men' is characteristic of this chapter and found at 12:21, 12:38, 12:40, 12:68, 12:103. See also note to 12:21.

3642. 12:103 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.3643. 12:104 [2]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

3644. 12:104 [2]. The Qur'an does not create or support a particular religion; it is a preaching intended to benefit all of humanity.

3645. 12:105 [1]. Arabic: *āya*. See Article X.

يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ

Which they pass by and towards which they are disinclined!

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

106. And most of them believe not in God save as³⁶⁴⁶ idolaters.³⁶⁴⁷

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ

107. Do they then feel secure against an enveloping of the punishment of God coming upon them

أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

Or the coming upon them of the Hour unexpectedly when they perceive not?

قُلْ هَذِهِ سَبِيلِي

108. Say thou: This is my way.

أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ

I invite to God with insight

أَنَا وَمَنْ أَتَّبَعَنِي^ط

I and whoso follows me.

وَسُبْحَانَ اللَّهِ

And: Glory³⁶⁴⁸ be unto God!

وَمَا أَنَا مِنَ الْمُشْرِكِينَ

And: I am not of the idolaters.

وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي

109. And we sent before thee only men whom we instructed³⁶⁴⁹ from among the people of the cities.

إِلَيْهِمْ مِّنْ أَهْلِ الْقُرَى^ط

3646. 12:106 [1]. Lit.: *when they are*. I.e. by ascribing to God a religion and worshipping that.

3647. 12:106 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

3648. 12:108 [4]. Arabic: *s-b-h*. See 2:32.

3649. 12:109 [1]. Arabic: *wahī* and *awhā*. See 3:44.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ

(Have they not travelled in the land and seen how was the final outcome of those who were before them?

وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا ۚ

And the abode of the hereafter is best for those who are in prudent fear.³⁶⁵⁰

أَفَلَا تَعْقِلُونَ

Will you then not³⁶⁵¹ use reason!)

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ
كُذِّبُوا

110. When³⁶⁵² the messengers had despaired and thought that they had been rejected

جَاءَهُمْ نَصْرُنَا

There came to them our help.

فَنَجَّىٰ مَنْ نَشَاءُ ۚ

And we deliver whom we will.

وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ

And repulsed not is our wrath from the evildoing people.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي
الْأَلْبَابِ ۚ

111. There is in their narrative a lesson for those possessed of insight.

3650. 12:109 [3]. See note to 2:2.

3651. 12:109 [4]. Arabic: *afalā*. See Article XVI.

3652. 12:110 [1]. Arabic: *hattā idhā*. See 3:152.

مَا كَانَ حَدِيثًا يُفْتَرَىٰ

It is not an invented narration³⁶⁵³

وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ

But a confirmation of what is within its
scope³⁶⁵⁴

وَتَفْصِيلَ كُلِّ شَيْءٍ

And an exposition of each thing³⁶⁵⁵

وَهُدًى وَرَحْمَةً لِّلْقَوْمِ الْمُؤْمِنِينَ

And guidance and mercy for people who
believe.

3653. 12:111 [2]. Arabic: *ḥadīth* – story; account; narrative, narration. The Qur'an's usage of this term appears at times to anticipate the later abuse of it by Muslims.
 3654. 12:111 [3]. Lit: *between its hands*. I.e. that which it treats of or concerns itself with. See note to 2:66.
 3655. 12:111 [4]. I.e. which is within its scope.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,³⁶⁵⁶ the Merciful.

الْمَرْج

1. *alif lām mīm rā*³⁶⁵⁷

تِلْكَ ءَايَاتُ الْكِتَابِ فَلْ

Those are the proofs³⁶⁵⁸ of the law.³⁶⁵⁹

وَالَّذِي أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ الْحَقُّ

And what is sent down to thee from thy lord is the truth³⁶⁶⁰

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

But most men do not believe.³⁶⁶¹

3656. 13:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

3657. 13:1 [1]. See note to 2:1 and Article XX.

alif lām mīm rā:

alif: In the name of God: the Almighty, the Merciful.

Praise belongs to God

The Lord of All Mankind

The Almighty, the Merciful

Master of the Day of Judgment. (1:1-4)

lām: Thee alone will we serve

And from thee alone will we seek help. (1:5)

mīm: Guide thou us to the straight path

The path of those whom thou hast favoured

Not of those who incur wrath

Nor of those who go astray. (1:6-7)

rā: Then turn to him.

He causes you to enjoy a fair provision to a named term

And he gives every bountiful one his bounty.

Unto God is your return.

And he is powerful over all things. (11:3-4)

God it is to whom belongs what is in the heavens and what is in the earth.

And woe to those who spurn guidance while claiming virtue from a severe punishment

Those who love the life of this world over the hereafter

And forsake the path of God

And would make it crooked.

These are in profound error. (14:2-3)

3658. 13:1 [2]. Arabic: *āyāt*. See Article X.

3659. 13:1 [2]. Arabic: *al kitāb*. See Article XI.ii.

3660. 13:1 [3]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

3661. 13:1 [4]. Arabic: *lā yu'minūn*. Qur'anic usage implies: (are those) lost in darkness. See 2:6 and Article II.ii.

اللَّهُ الَّذِي رَفَعَ السَّمُوتِ

2. God it is who raised up the heavens

بِغَيْرِ عَمَدٍ تَرَوْنَهَا^ط

Without pillars you can see.

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ^ط

Then he took his place upon the throne.

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ^ط

And he made serviceable the sun and the moon

كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى^ج

Each running for a named term.

يُدَبِّرُ الْأَمْرَ

He directs the matter.

يُفَصِّلُ الْآيَاتِ

He sets out and details³⁶⁶² the proofs³⁶⁶³

لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

That you might be certain³⁶⁶⁴ of the meeting with your lord.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ

3. And he it is who spread out the earth

وَجَعَلَ فِيهَا رُوسًى وَأَنْهَارًا^ط

And placed therein firm mountains and rivers.

3662. 13:2 [7]. Arabic: *faṣṣala* – to set out (that is, present in a logical order, categorise) and to make plain or detail.

3663. 13:2 [7]. Arabic: *āyāt*. See Article X.

3664. 13:2 [8]. Arabic: *yaqīna*. See note to 2:4.

وَمِنْ كُلِّ الشَّمَرِ جَعَلَ فِيهَا زَوْجَيْنِ
أَثْنَيْنِ^ط

And of every sort of³⁶⁶⁵ fruit he made therein
pairs in twos.

يُعْشَى اللَّيْلَ النَّهَارَ

He covers the night with the day.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

In that are proofs³⁶⁶⁶ for people who reflect.

وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَاتٌ

4. And in the earth are tracts adjacent to one
another

وَجَنَّاتٍ مِّنْ أَعْنَابٍ

And gardens of grapes

وَزَرْعٍ

And crops

وَنَخِيلٍ

And date-palms

صِنَوَانٍ وَغَيْرِ صِنَوَانٍ

From a single stem and other than a single stem

يُسْقَى بِمَاءٍ وَاحِدٍ

Watered with one water.

وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأُكْلِ^ج

And some of them we prefer in yield to others.

3665. 13:3 [3]. Arabic: *min kulli*. See 2:164.

3666. 13:3 [5]. Arabic: *āyāt*. See Article X.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

In that are proofs³⁶⁶⁷ for people who reason.

وَإِنْ تَعْجَبْ

5. And if thou be amazed

فَعَجَبٌ قَوْلُهُمْ

Then amazing is their saying:

أَإِذَا كُنَّا تُرَابًا أَءِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ

Will we when we are dust be in a new creation?

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ

These are they who deny their lord.

وَأُولَٰئِكَ الْأَغْلُلُ ۖ فِي أَعْنَاقِهِمْ ۖ

And these have yokes on their necks.

وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ

And these are the companions of the fire

هُم فِيهَا خَالِدُونَ

Wherein they abide eternally.

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ

6. And they ask thee to hasten the evil³⁶⁶⁸ before the good

وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلُ ۚ

When there have come and gone³⁶⁶⁹ before them their³⁶⁷⁰ like.

3667. 13:4 [8]. Arabic: *āyāt*. See Article X.

3668. 13:6 [1]. Arabic: *sayyi'ah*. See Article XIII.ix.

3669. 13:6 [2]. Lit.: *passed*.

3670. 13:6 [2]. Lit.: *the*.

وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ
ظُلْمِهِمْ

And thy lord is full of forgiveness towards
mankind despite their injustice.

وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

And thy lord is severe in retribution.

وَيَقُولُ الَّذِينَ كَفَرُوا

7. And those who are indifferent to warning³⁶⁷¹
say:

لَوْلَا أَنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ۚ

Oh that a proof³⁶⁷² were but³⁶⁷³ sent down upon
him from his lord!

إِنَّمَا أَنْتَ مُنذِرٌ

Thou art but a warner.

وَلِكُلِّ قَوْمٍ هَادٍ

And for every people is³⁶⁷⁴ a guide

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ

8. (God knows what every female bears

وَمَا تَغِيضُ الْأَرْحَامُ

And what the wombs decrease

وَمَا تَزْدَادُ

And what they increase

3671. 13:7 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

3672. 13:7 [2]. Arabic: *āya*. See Article X.

3673. 13:7 [2]. Arabic: *lawlā*. See Article XVI.

3674. 13:7 [4]. It is a feature of Arabic that the verb *to be* is often implied rather than explicit. This is the case in other languages also, for example, Russian. Occasionally, this can give rise to ambiguity – which is the case here. The clause can mean either ‘Thou art but a warner And for every people a guide’ or ‘Thou art but a warner And for every people is a guide’. A. J. Arberry, for example, renders after the first option, and N. J. Dawood and Saheeh International after the second. I tend toward the second reading on the basis of the established facts that it is God who guides (cf. 2:272) and that God sends a messenger to every community (cf. 10:47, 16:36).

وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ

And everything is with him in measure.)

عَلِمُ الْغَيْبِ وَالشَّهَادَةِ

9. The knower of the unseen and the seen

الْكَبِيرُ الْمُتَعَالِ

The Great, the Exalted.

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَّ الْقَوْلَ

10. Alike among you is whoso conceals a saying

وَمَنْ جَهَرَ بِهِ

And whoso makes it public

وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ

And whoso hides by night

وَسَارِبٌ بِالنَّهَارِ

And goes forth by day:³⁶⁷⁵

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ

11. He³⁶⁷⁶ has examiners³⁶⁷⁷ before him and after him³⁶⁷⁸

يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

Keeping it³⁶⁷⁹ by the command of God.

3675. 13:10 [4]. I.e. God created you; it makes no difference if you hide what you say or think – nothing is hidden from him.

3676. 13:11 [1]. I.e. the archetypal person outlined in the previous verse.

3677. 13:11 [1]. Arabic: *mu'qqibāt*. The Traditionalist commonly claims this to refer to angels; while the sense indicates this to be the case, it neither says so explicitly nor is it possible to connect the usage or verb root here with any instance which treats of angels. This word is the form II active participle of the verb *'aqaba*. The form II verb occurs at 27:10 and 28:31 where it means *to return, to come back, to look again*. The core root senses are: *follow after (repeatedly); expose; criticise*. The active participle occurs in only one other instance (13:41). There the Traditionalist says it means *critic* or *adjuster (of the decision of another)*. I agree with that value since it makes sense, agrees with the norms of the Arabic language and the context. The sense in the case here seems to be of a (repeated or relentless) questioning, investigation or examination (when one follows the narrative of 13:10 which treats of the futility of hiding anything from God).

3678. 13:11 [1]. I.e. before and after any warner. Cf. 13:7.

3679. 13:11 [2]. I take this masculine pronoun object to reference *qawl (saying)* in the previous verse.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا
بِأَنفُسِهِمْ ۚ

God changes not what is with a people until they change what is in their souls.

وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ

And when God wills evil for a people there is no repelling it

وَمَا لَهُمْ مِّنْ دُونِهِ ۚ مِنْ وَالٍ

And they have besides³⁶⁸⁰ him no ally.

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا

12. He it is who shows you the lightning as fear and hope

وَيُنْشِئُ السَّحَابَ الثِّقَالَ

And produces the heavy clouds.³⁶⁸¹

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ ۚ وَالْمَلَائِكَةُ مِنْ

13. And the thunder gives glory³⁶⁸² with his praise as do³⁶⁸³ the angels for fear of him.

خِيفَتِهِ ۚ

وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَن يَشَاءُ

And he sends the thunderbolts and strikes therewith whom he wills.

وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ

And they dispute concerning God when he is strong in cunning.³⁶⁸⁴

الْمِحَالِ

3680. 13:11 [5]. Arabic: *min dūni*. See 2:23.

3681. 13:12 [2]. See note to 7:57.

3682. 13:13 [1]. Arabic: *s-b-ḥ*. See 2:32.

3683. 13:13 [1]. Lit: *and*.

3684. 13:13 [3]. Arabic: *miḥāl*. This is the only instance of this root, which fact makes it vulnerable to misrepresentation. The word is commonly translated *might* or *power* or *assault* and synonyms. However, the *m-ḥ-l* root does not relate to such concepts, but rather to *cunning* or *scheming*. What has happened, clearly, is that commentators have ascribed what they considered more appropriate values to the word and the results of this process have entered the lexicons. However, one can see that

لَهُ دَعْوَةُ الْحَقِّ³⁶⁸⁵14. To him belongs the supplication of truth.³⁶⁸⁵

وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ

And those to whom they call besides³⁶⁸⁶ God
respond not to them in anything

لَهُمْ شَيْءٌ

إِلَّا كَبَسِطَ كَفَّيْهِ إِلَى الْمَاءِ

Save as one stretching forth his two palms
towards water

لِيَبْلُغَ فَاهُ

That it might come to his mouth

وَمَا هُوَ بِبَلِغِهِ³⁶⁸⁷

And he cannot reach it.

وَمَا دُعَاءُ الْكَافِرِينَ

And the supplication of those who spurn
guidance while claiming virtue³⁶⁸⁷

إِلَّا فِي ضَلَالٍ

Is only in error.

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ

15. And to God submits³⁶⁸⁸ whoso is in the heavens
and the earth

such values are at odds with the primary root senses. Translators attempt to get round this problem in different ways. Muhammad Asad explains his decision at this juncture thus: *According to Raghib, the expression[...] (which occurs in the Qur'an only in this one place) signifies "powerful in contriving, in a manner hidden from man, that wherein wisdom lies". We see that Asad has made a noble attempt at rendering (or explaining away) what is on the page while bending the sense in a direction in keeping with his refined nature. I do not disagree with his analysis and have found it worthy of inclusion for interest. Despite this, I prefer to render more literally.*

3685. 13:14 [1]. Arabic: *al haqq*. See Article XIX (al haqq i.). I.e. the kind of supplication one makes when the heart is utterly sincere – beyond all men's conceptions and pontifications about the nature of God – for example, when both engines on the plane you are in catch fire as you fly over the Andes, or you learn that your child has been picked up from school by an unauthorised stranger and is now missing.

3686. 13:14 [2]. Arabic: *min dūni*. See 2:23.

3687. 13:14 [6]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

3688. 13:15 [1]. Arabic: *s-j-d*. See Article VI.

طَوْعًا وَكَرْهًا

Willingly or unwillingly

وَزَلَّلَهُمْ بِالْغُدُوِّ وَالْآصَالِ ۚ

As do³⁶⁸⁹ their shadows in the mornings and the evenings.

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ

16. Say thou: Who is lord of the heavens and the earth?

قُلِ اللَّهُ

Say thou: God.

قُلْ أَفَاتَخَذْتُمْ مِّنْ دُونِهِ أَوْلِيَاءَ لَا

Say thou: Take you besides³⁶⁹⁰ him allies which have not power to do themselves benefit or harm?

يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا

قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

Say thou: Are the blind and the seeing equal?

أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ

Or are the darkness³⁶⁹¹ and the light?

أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ

If³⁶⁹² they make for God partners³⁶⁹³ that created the like of his creation:³⁶⁹⁴

فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ

Then the creation appears the same to them.³⁶⁹⁵3689. 13:15 [3]. Lit.: *And*.3690. 13:16 [3]. Arabic: *min dūni*. See 2:23.3691. 13:16 [5]. Lit.: *darknesses*.3692. 13:16 [6]. Arabic: *am*. See note to 21:21.3693. 13:16 [6]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

3694. 13:16 [6]. I.e. if this is the claim – as per the modern myths found in blind-chance creationism which is the current enforced orthodoxy.

3695. 13:16 [7]. I.e. as it does to you. They are still looking at the same creation – they cannot get away from that fact.

قُلِ ٱللَّهُ خَلِقُ كُلِّ شَيْءٍ

Say thou: God is creator of all things.

وَهُوَ ٱلْوَاحِدُ ٱلْقَهُّورُ

And he is the One, the Omnipotent.

أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌ

17. He sends down water from the sky so that riverbeds flow according to their measure

بِقَدَرِهَا

فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا

Then the flood carries a swelling froth.

وَمِمَّا يُوقِدُونَ عَلَيْهِ فِى ٱلنَّارِ ٱبْتِغَاءَ حِلْيَةٍ

And from what they burn in the fire to make ornaments or tools there is a froth like it.

أَوْ مَتَاعٍ زَبَدٌ مِّثْلُهَا

كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْحَقَّ وَٱلْبَاطِلَ

Thus does God present³⁶⁹⁶ truth³⁶⁹⁷ and vanity:

فَٱمَّا ٱلْزَبَدُ

As for the froth

فَيَذْهَبُ جُفَاءً

It is discarded as dross.

وَٱمَّا مَا يَنفَعُ ٱلنَّاسَ

And as for what is of benefit to men:

3696. 13:17 [4]. Arabic: *ḍaraba*. Since what follows is an example, I have rendered *ḍaraba* as *present* which I do consistently with *example*.

3697. 13:17 [4]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

فَيَمُكُثُ فِي الْأَرْضِ ۚ

It remains in the earth.

كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

Thus does God present examples.

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ ۚ

18. For those who respond to their lord is the best.

وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ

And those who have not responded to him

لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ
مَعَهُ

Had they all that is in the earth altogether and
the like thereof

لَا فِتْدُوا بِهِ ۚ

They would seek to ransom themselves³⁶⁹⁸
thereby.

أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ

They have an evil reckoning.

وَمَا أُولَٰئِكَ بِجَهَنَّمَ

And their habitation is Hell.

وَبِئْسَ الْمِهَادُ

And evil is the resting-place.

3698. 13:18 [4]. The naked verb *to ransom* in English tends to be a perfective idea assuming a successful outcome. The uncertain outcome of a verb is made explicit in English by the inclusion of such words as *to seek to*, which I have done here.

﴿ أَفَمَنْ يَعْلَمُ أَنَّ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ

الْحَقُّ

كَمَنْ هُوَ أَعْمَىٰ

إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ

وَلَا يَنْقُضُونَ الْمِيثَاقَ

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

وَيَخْشَوْنَ رَبَّهُمْ

وَيَخَافُونَ سُوءَ الْحِسَابِ

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ

وَأَقَامُوا الصَّلَاةَ

19. Is then he who³⁶⁹⁹ knows that what is sent down to thee from thy lord is the truth³⁷⁰⁰

Like him who is blind?

There take heed but those possessed of insight

20. Those who fulfil the pledge of God³⁷⁰¹

And declare not null the agreement

21. And who join what God commanded thereby to be joined

And fear their lord

And dread the evil of the reckoning

22. And who are patient seeking the countenance of their lord

And uphold the duty³⁷⁰²

3699. 13:19 [1]. See note to 3:162.

3700. 13:19 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

3701. 13:20 [1]. I take this to be a reference *al fātiḥah* in the first instance. See note to 2:27.

3702. 13:22 [2]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see

وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً

And spend of what we have provided them secretly and openly

وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ

And overcome evil³⁷⁰³ with good.

أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ

They have the ultimate abode

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا

23. Gardens of perpetual abode which they enter

وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ

As does³⁷⁰⁴ whoso does right among their fathers and their spouses and their progeny.

وَذُرِّيَّتِهِمْ

وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ

And the angels enter upon them from every gate:

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ

24. Peace be unto you because you were patient!

فَنِعَمَ عُقْبَى الدَّارِ

And excellent is the ultimate abode.

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ

25. But those who declare null the pledge of God³⁷⁰⁵ after its agreement

مِيثَاقِهِ

7:172).

3703. 13:22 [4]. Arabic: *sayyi'ah*. See Article XIII.ix.

3704. 13:23 [2]. Lit: *And*.

3705. 13:25 [1]. I take this to be a reference *al fātiḥah* in the first instance. See note to 2:27.

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

And sever what God commanded to be joined

وَيُفْسِدُونَ فِي الْأَرْضِ لَا

And create corruption in the earth

أُولَئِكَ لَهُمُ اللَّعْنَةُ

They have the curse

وَلَهُمْ سُوءُ الدَّارِ

And they have the evil abode.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ

26. God expands and straitens provision for whom he wills.

وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا

And they exult at the life of this world.

وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

And the life of this world compared with³⁷⁰⁶ the hereafter is only a passing pleasure.³⁷⁰⁷

وَيَقُولُ الَّذِينَ كَفَرُوا

27. And those who are indifferent to warning³⁷⁰⁸ say:

لَوْلَا أَنْزَلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَلَمْ

Oh that a proof³⁷⁰⁹ were but³⁷¹⁰ sent down upon him from his lord!

قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ

Say thou: God leads astray whom he wills

3706. 13:26 [3]. Lit.: in or concerning.

3707. 13:26 [3]. Arabic: *matā'* - enjoyment, delight, gratification, pleasure. Inherent in this word in the way it is used in the Qur'an is a sense of impermanence which I have conveyed here by the use of *passing* in keeping with most translators.

3708. 13:27 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

3709. 13:27 [2]. Arabic: *āya*. See Article X.

3710. 13:27 [2]. Arabic: *lawlā*. See Article XVI.

وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ

And guides to him such as turn back³⁷¹¹

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ

28. Those who heed warning³⁷¹² and whose hearts find rest in the remembrance³⁷¹³ of God.

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

In truth:³⁷¹⁴ in the remembrance³⁷¹⁵ of God do the hearts find rest.

الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

29. Those who heed warning³⁷¹⁶ and do deeds of righteousness

طُوبَى لَهُمْ

They have blessedness

وَحُسْنُ مَأْبٍ

And a good journey's end.

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ

30. Thus have we sent thee among a community

قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ

(Communities have come and gone³⁷¹⁷ before it)

لَتَتْلُوَا عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ

That thou recite to them what we instructed³⁷¹⁸ thee.

وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ ۚ

But they deny the Almighty.³⁷¹⁹

3711. 13:27 [4]. Arabic: *man anāba* – whoso turns back (i.e. to God).

3712. 13:28 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

3713. 13:28 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

3714. 13:28 [2]. Arabic: *alā*. See note to 2:12.

3715. 13:28 [2]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

3716. 13:29 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

3717. 13:30 [2]. Lit.: *passed*.

3718. 13:30 [3]. Arabic: *waḥī* and *awḥā*. See 3:44.

3719. 13:30 [4]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

قُلْ هُوَ رَبِّي

Say thou: He is my lord.

لَا إِلَهَ إِلَّا هُوَ

There is no god save he.³⁷²⁰

عَلَيْهِ تَوَكَّلْتُ

In him do I place my trust

وَالِيهِ مَتَابِ

And to him is my recourse.

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ الْجِبَالُ

31. And were there a recitation³⁷²¹ whereby the mountains were set in motion

أَوْ قُطِعَتْ بِهِ الْأَرْضُ

Or the earth cleft thereby

أَوْ كُتِّمَ بِهِ الْمَوْتَى^طOr the dead caused to speak[...]³⁷²²بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا^طThe truth is:³⁷²³ to God belongs the command altogether.

أَفَلَمْ يَأْيِسِ الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ

Do not those who heed warning³⁷²⁴ know that had God willedلَهَدَى النَّاسَ جَمِيعًا^ط

He would have guided mankind all together?

3720. 13:30 [6]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

3721. 13:31 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

3722. 13:31 [3]. Sc. *this would be it*.

3723. 13:31 [4]. Arabic: *bal*. See note to 2:88.

3724. 13:31 [5]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا
صَنَعُوا قَارِعَةٌ

And those who are indifferent to warning:³⁷²⁵
disaster will cease not to strike them for what
they have wrought

أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ

Or to come close by their abodes

حَتَّى يَأْتِيَ وَعْدُ اللَّهِ

Until the promise of God comes.

إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

God will not break the appointment.

وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ

32. And there were mocked messengers before
thee.

فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا

And I reprieved those who were indifferent to
warning.³⁷²⁶

ثُمَّ أَخَذْتُهُمْ

Then I took them.

فَكَيْفَ كَانَ عِقَابِ

And how was my retribution?

أَفَمَن هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا

33. Is then he who³⁷²⁷ stands over every soul for
what it earns[...]?³⁷²⁸

كَسَبَتْ فَلَهُ

3725. 13:31 [7]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

3726. 13:32 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

3727. 13:33 [1]. See note to 3:162.

3728. 13:33 [1]. Sc. *in need of partners*?

وَجَعَلُوا لِلَّهِ شُرَكَاءَ

But they have made for God partners.³⁷²⁹

قُلْ سَمُّوهُمْ

Say thou: Name them.

أَمْ تُنبِئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ

If³⁷³⁰ you inform him of what he knows not in the earth:³⁷³¹

أَمْ بَظْهَرٍ مِّنَ الْقَوْلِ

Or if³⁷³² it is a show of speaking:³⁷³³

بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ

The truth is:³⁷³⁴ their scheme is made fair to those who are indifferent to warning³⁷³⁵

وَصُدُّوا عَنِ السَّبِيلِ

And they are diverted³⁷³⁶ from the way.

وَمَن يُضِلِلِ اللَّهُ

And whom God sends astray:

فَمَا لَهُ مِنْ هَادٍ

For him there is no guide.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا

34. They have punishment in the life of this world

وَلْعَذَابُ الْآخِرَةِ أَشَقُّ

And the punishment of the hereafter is harder.

3729. 13:33 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII. This continues the argument from 13:16.

3730. 13:33 [4]. Arabic: *am*. See note to 21:21.

3731. 13:33 [4]. I.e. if this is the claim.

3732. 13:33 [5]. Arabic: *am*. See note to 21:21.

3733. 13:33 [5]. I.e. if it is an exercise of the rhetorical muscles to feed the ego and entertain the gullible.

3734. 13:33 [6]. Arabic: *bal*. See note to 2:88.

3735. 13:33 [6]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

3736. 13:33 [7]. Arabic: *ṣadda*. See note to 8:47. Here the voice is passive, and *diverted* serves as a passive voice for *forsake*.

وَمَا لَهُمْ مِّنَ اللَّهِ مِن وَّاقٍ

And they have no defender from God.

﴿مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ﴾

35. The example of the garden which is promised to those of prudent fear.³⁷³⁷

تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ

Beneath it rivers flow

أُكْلُهَا دَائِمٌ وَظِلُّهَا

Its food constant as is³⁷³⁸ its shade.

تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا

That is the final outcome of those who are in prudent fear.³⁷³⁹

وَعُقْبَى الْكَافِرِينَ النَّارُ

And the final outcome of those who spurn guidance while claiming virtue³⁷⁴⁰ is the fire.

وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ

36. And those whom we³⁷⁴¹ gave the law³⁷⁴² exult at what is sent down to thee.

إِلَيْكَ

وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ

And among the parties is he who denies some of it.

قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ

Say thou: I have but been commanded to serve God

3737. 13:35 [1]. See note to 2:2.

3738. 13:35 [3]. Lit.: *and*.

3739. 13:35 [4]. See note to 2:2.

3740. 13:35 [5]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

3741. 13:36 [1]. Arabic: *alladhīna ātaynāhum al kitāb*. See Article XI.x.

3742. 13:36 [1]. Arabic: *al kitāb*. See Article XI.ii.

وَلَا تُشْرِكْ بِهِ^جAnd ascribe not a partnership³⁷⁴³ to him.

إِلَيْهِ أَدْعُوا

To him do I invite.

وَإِلَيْهِ مَّآبٍ

And to him is my return.

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا^ج37. And thus have we revealed it as an Arabic judgment[...]³⁷⁴⁴

وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنْ

And if thou follow their vain desires³⁷⁴⁵ after the knowledge which has come to thee

الْعِلْمِ

مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ

Thou wilt have against God neither ally nor defender.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ

38. And we sent messengers before thee.

وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً^ج

And we made for them wives and progeny.

وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ

And it was for a messenger to bring a proof³⁷⁴⁶ only by God's leave.اللَّهِ^ق3743. 13:36 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.3744. 13:37 [1]. Sc. *that they might understand*.3745. 13:37 [2]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.3746. 13:38 [3]. Arabic: *āya*. See Article X.

لِكُلِّ أَجَلٍ كِتَابٌ

For every term is a decree.³⁷⁴⁷

يَمْحُو اللَّهُ مَا يَشَاءُ

39. God eliminates what he wills

وَيُثَبِّتُ

And he confirms.

وَعِنْدَهُ أُمُّ الْكِتَابِ

And with him is the foundation of the law.³⁷⁴⁸

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ

40. And if we let thee see something of what we promise them

أَوْ نَتَوَفِّيَنَّكَ

Or we take thee:

فَإِنَّمَا عَلَيْكَ الْبَلْغُ

But upon thee is the communication.

وَعَلَيْنَا الْحِسَابُ

And upon us is the reckoning.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ

41. Have they not considered how we bring the earth, diminishing it from its extremities?³⁷⁴⁹

أَطْرَافِهَا

وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ

When God judges there is no critic of his judgment.

3747. 13:38 [4]. Arabic: *kitāb*. See Article XI.iii.

3748. 13:39 [3]. Arabic: *al kitāb*. See Article XI.ii. Cf. 3:7.

3749. 13:41 [1]. A reference, I think, to the horizon of the earth, the edges of which are defused and diminished by virtue of the law of perspective which imposes a vanishing point on any plane of sufficient size.

وَهُوَ سَرِيعُ الْحِسَابِ

And he is swift in reckoning.

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ

42. And there have schemed those who schemed before them

فَلِلَّهِ الْمَكْرُ جَمِيعًا

But to God belongs scheming altogether.

يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ

He knows what each soul earns.

وَسَيَعْلَمُ الْكَافِرُ لِمَنْ عُقِبَى الدَّارِ

And the atheists³⁷⁵⁰ will come to know for whom is the ultimate abode.

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا

43. And those who are indifferent to warning³⁷⁵¹ say: Thou art not an emissary.

قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ

Say thou: God is sufficient as witness between me and you.

وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

And³⁷⁵² whoso has knowledge of the law[...] ³⁷⁵³3750. 13:42 [4]. Arabic: *kuffār*. See 2:109.3751. 13:43 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.3752. 13:43 [3]. The Traditionalist typically has it (or at least when he has inserted enough parenthetical statements of his own) that *God is sufficient as witness between me and you And [so is] who has knowledge[...]*. I reject this reading because I find the insinuation that God should need or accept further witness unacceptable on the basis of clear Qur'anic statements (e.g. 4:166). Nor can it be that *God is sufficient as witness between me and you And [between] whoso has knowledge[...]* because the preposition *baina* is absent before *whoso*. However, the broader point begins at 13:41 and treats of a limit on what man can generally see (i.e. the vanishing point on the horizon due to the laws of perspective). Likewise, the points which follow are not readily accessible to the mass of men: 1. that God's judgment is always just; 2. that God brings his judgment swiftly; 3. that God is above all the scheming of which men are capable today or have been capable in the past; 4. that God knows the accounting for each soul; 5. that those who reject their creator today – and who may enjoy temporal prestige and power – will be brought low in the end and see who was right. The series concludes with a refutation of the validity of the messenger's mission by those who are indifferent to warning and a statement of God's witness to its veracity. It is my position that one who genuinely has knowledge of the law (i.e. the natural law God has given to men which is found in the Qur'an, in previous scriptures for millennia, and in the hearts of men) may be assumed to understand points 1 through 5, and that this fact is indicated by ellipsis – a device found many times in the Qur'an and one accepted by commentators of all times as a means the Qur'an employs to intimate or suggest a continuation or conclusion rather than state one blankly, often for reasons of tact, or to refrain from making binding upon men loads greater than some may be able bear.3753. 13:43 [3]. Arabic: *al kitāb*. See Article XI.ii. Sc. *understands these things*.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,³⁷⁵⁴ the Merciful.

الرَّ

1. *alif lām rā*³⁷⁵⁵

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ

A decree³⁷⁵⁶ we sent down to thee³⁷⁵⁷

لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

That thou bring forth mankind from darkness³⁷⁵⁸ into light

بِإِذْنِ رَبِّهِمْ

By the leave of their lord

إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ

To the path of the Mighty, the Praiseworthy:

3754. 14:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

3755. 14:1 [1]. See note to 2:1 and Article XX.

alif lām rā:

alif: In the name of God: the Almighty, the Merciful.

Praise belongs to God

The Lord of All Mankind

The Almighty, the Merciful

Master of the Day of Judgment. (1:1-4)

lām: Thee alone will we serve

And from thee alone will we seek help. (1:5)

rā: Then turn to him.

He causes you to enjoy a fair provision to a named term

And he gives every bountiful one his bounty.

Unto God is your return.

And he is powerful over all things. (11:3-4)

God it is to whom belongs what is in the heavens and what is in the earth.

And woe to those who spurn guidance while claiming virtue from a severe punishment

Those who love the life of this world over the hereafter

And forsake the path of God

And would make it crooked.

These are in profound error. (14:2-3)

3756. 14:1 [2]. Arabic: *kitāb*. See Article XI.iii. It is my opinion that this refers back to what is covered at 13:41-43.

3757. 14:1 [2]. Arabic: *kitābun anzalnāhu ilayka*. See Article XI.viii.

3758. 14:1 [3]. Lit.: *darknesses*.

اللَّهُ الَّذِي لَهُ مَا فِي السَّمُوتِ وَمَا فِي
الْأَرْضِ ۚ

2. God it is to whom belongs what is in the heavens and what is in the earth.

وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ

And woe to those who spurn guidance while claiming virtue³⁷⁵⁹ from a severe punishment

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى
الْآخِرَةِ

3. Those who love the life of this world over the hereafter

وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ

And forsake³⁷⁶⁰ the path of God

وَيَبْغُونَهَا عِوَجًا ۚ

And would make it crooked.

أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ

These are in profound error.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ ۚ

4. And we sent a messenger only in the tongue of his people

لِيُبَيِّنَ لَهُمْ

That he might make plain³⁷⁶¹ to them.

فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ

God sends astray whom he wills

3759. 14:2 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

3760. 14:3 [2]. Arabic: *ṣadda*. See note to 8:47.

3761. 14:4 [2]. Arabic: *bayyana*. See 2:69.

- وَيَهْدِي مَنْ يَشَاءُ^ج And guides whom he wills
- وَهُوَ الْعَزِيزُ الْحَكِيمُ³⁷⁶² And he is the Mighty, the Wise.³⁷⁶²
- وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا³⁷⁶³ 5. And we sent Mūsā with our proofs:³⁷⁶³
- أَنْ أَخْرِجَ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ³⁷⁶⁴ Bring thou thy people forth from darkness³⁷⁶⁴ into light
- وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ^ج And remind thou them of the days of God.
- إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ³⁷⁶⁵ In that³⁷⁶⁵ are proofs³⁷⁶⁶ for each one patient, grateful.
- وَإِذْ قَالَ مُوسَى لِقَوْمِهِ³⁷⁶⁷ 6. And when³⁷⁶⁷ Mūsā said to his people:
- أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ³⁷⁶⁸ Remember the grace of God towards you when he delivered you from the house of Fir'awn³⁷⁶⁸
- عَالِ فِرْعَوْنَ
- يَسُومُونَكُمْ سُوءَ الْعَذَابِ^ج They were afflicting you with an evil punishment

3762. 14:4 [5]. Arabic: *al 'azīz al ḥakīm*. See 3:18.

3763. 14:5 [1]. Arabic: *āyāt*. See Article X.

3764. 14:5 [2]. Lit.: *darknesses*.

3765. 14:5 [4]. I.e. in that which precedes (which I take to be the point that God sends astray and guides whom he wills).

3766. 14:5 [4]. Arabic: *āyāt*. See Article X.

3767. 14:6 [1]. I.e. in a case where God sent a messenger to his people in their own tongue (cf. 14:4); under the Egypt-Palestine thesis there is tacit acknowledgement that certain parts of the Qur'an are in translation since Mūsā, for example, did not speak in Arabic; under the Arabia Felix thesis this is not necessarily so (see Article XVIII).

3768. 14:6 [2]. Arabic: *fir'awn*. See note to 2:49.

وَيَذَّبُحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ^ج

And killing your sons and sparing your women.

وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ

And in that was a tremendous trial from your lord.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ^ط

7. And when³⁷⁶⁹ your lord proclaimed: If you are grateful I will increase you

وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

And if you deny, my punishment is severe.

وَقَالَ مُوسَىٰ إِن تَكْفُرُوا

8. And Mūsā said: If you deny

أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا

You and those who are in the earth all together

فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ

Then is God free from need, praiseworthy.

أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ مِن قَبْلِكُمْ

9. Has not the story reached you of those before you

قَوْمِ نُوحٍ

The people of Nūḥ

وَعَادٍ

And ‘Ād

وَتَمُودَ

And Thamūd

3769. 14:7 [1]. See note to 14:6.

وَالَّذِينَ مِنْ بَعْدِهِمْ

And those after them?

لَا يَعْلَمُهُمْ إِلَّا اللَّهُ^ج

None knows them save God.

جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ

Their messengers came to them with clear evidence

فَرَدُّوا أَيْدِيَهُمْ فِىْ أَفْوَاهِهِمْ وَقَالُوا

But they returned their hands to their mouths³⁷⁷⁰ and said:إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ^{هـ}

We deny that wherewith you have been sent.

وَإِنَّا لَفِى شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ

And we are in sceptical doubt about that to which you invite us.

﴿ قَالَتْ رُسُلُهُمْ

10. Their messengers said:

أَفِى اللَّهِ شَكٌّ

Can there be about God any doubt

فَاطِرِ السَّمٰوٰتِ وَالْأَرْضِ^ط

The originator of the heavens and the earth?

يَدْعُوْكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوْبِكُمْ

He calls you that he might forgive you some of your transgressions³⁷⁷¹ and delay you to a named term.وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى^ج

3770. 14:9 [8]. Perhaps simulating boredom.

3771. 14:10 [4]. Arabic: *dhunūb*. See Article XIII.iv.

قَالُوا إِن أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ
تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا

They said: You are only mortals like us who
would divert³⁷⁷² us from what our fathers
served:

فَاتُونَا بِسُلْطَنٍ مُّبِينٍ

Bring us a clear warrant.

قَالَتْ لَهُمْ رُسُلُهُمْ

11. Their messengers said to them:

إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ

We are only mortals like you

وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ

But God gives grace to whom he wills of his
servants.

عِبَادِهِ ط

وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَنٍ إِلَّا بِإِذْنِ

And it is for us to bring you a warrant only by
God's leave.

اللَّهِ ج

وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And in God let the believers³⁷⁷³ place their trust.

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا

12. And how could we³⁷⁷⁴ not place our trust in God
when he has guided us in our ways?

سُبُلَنَا

3772. 14:10 [5]. Arabic: *ṣadda*. See note to 8:47.

3773. 14:11 [5]. Arabic: *(al) mu'minūn*. See note to 8:2.

3774. 14:12 [1]. See 4:75.

وَلَنَصْبِرَنَّ عَلَىٰ مَا ءَاذَيْتُمُونَا^{٣٧٧٥}

And we will be patient over that wherein you hinder³⁷⁷⁵ us.

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

And in God let those who would place their trust aright³⁷⁷⁶ place their trust.

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ

13. And those who were indifferent to warning³⁷⁷⁷ said to their messengers:

لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا^{٣٧٧٨}

We will turn you out of our land unless you return to our creed.

فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ

And their lord instructed³⁷⁷⁸ them:

لَنُهْلِكَنَّ الظَّالِمِينَ

We will destroy the wrongdoers³⁷⁷⁹

وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ^{٣٧٨٠}

14. And we will cause you to dwell in the land after them.

ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ^{٣٧٨١}

That is for him who fears my station³⁷⁸⁰ and fears my warnings.³⁷⁸¹

وَأَسْتَفْتَحُوا

15. And they sought victory

وَحَابَ كُلُّ جَبَّارٍ عَنِيدٍ

But every obstinate tyrant failed.

3775. 14:12 [2]. Arabic: *‘dh-y*. See Article XII.

3776. 14:12 [3]. Arabic: *mutawakkilūn*. See 3:159.

3777. 14:13 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

3778. 14:13 [3]. Arabic: *waḥī* and *awḥā*. See 3:44.

3779. 14:13 [4]. Arabic: *ẓālimūn*. See 2:229.

3780. 14:14 [2]. Arabic: *maqām*. See 2:125.

3781. 14:14 [2]. Arabic: *wa‘d* – *threats, warnings; promises*.

مِّنْ وَرَائِهِ جَهَنَّمُ

16. Behind him³⁷⁸² is Hell.

وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ

And he is given to drink of purulent water.

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ

17. He gulps it but scarce can swallow it.

وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ

And death comes at him from every quarter

وَمَا هُوَ بِمَيِّتٌ

But he is not to die.

وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ

And behind him³⁷⁸³ is a stern punishment.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ

18. An example of those who deny their lord:

أَعْمَلُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ

Their works are as ashes in a violent wind on a day of tempest

عَاصِفٍ

لَّا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ

They possess not anything of what they earn.

ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ

That is the extreme error.

3782. 14:16 [1]. Either in the sense of *beyond him* or meaning he is already there. Cf. 14:17, 23:100, 45:10, 85:20.3783. 14:17 [4]. Either in the sense of *beyond him* or meaning he is already there. Cf. 14:16, 23:100, 45:10, 85:20.

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمُوتِ وَالْأَرْضَ
بِالْحَقِّ ۚ

19. Hast thou not considered that God created the heavens and the earth aright?³⁷⁸⁴

إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

If he wills he will remove you and bring a new creation.

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

20. And that is not difficult for God.

وَبَرَزُوا لِلَّهِ جَمِيعًا

21. And they will emerge before their lord all together.

فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا

And those who were despised will say to those who were proud:

إِنَّا كُنَّا لَكُمْ تَبَعًا

We were your followers:

فَهَلْ أَنْتُمْ مُّغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ

Can you avail us something against the punishment of God?

شَيْءٍ ۚ

قَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ ۖ

They will say: Had God guided us we would have guided you.

سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا

It is the same to us whether we be distressed or patient

مَا لَنَا مِنْ مَّحِيصٍ

We have no place of refuge.

3784. 14:19 [1]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi ii.).

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ

22. And the *shayṭān* will say when the matter has been concluded:

إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ

God promised you the promise of truth.³⁷⁸⁵

وَوَعَدْتُكُمْ

And I promised you

فَأَخْلَفْتُكُمْ

But I failed you.

وَمَا كَانَ لِيَ عَلَيْكُمْ مِّنْ سُلْطَانٍ إِلَّا أَن

And I had a warrant against you only to call you

دَعَوْتُكُمْ

فَاسْتَجَبْتُمْ لِي

But you responded to me³⁷⁸⁶

فَلَا تَلُومُونِي

So blame not me

وَلُومُوا أَنفُسَكُمْ

But blame yourselves.

مَا أَنَا بِمُصْرِخِكُمْ

I will not answer your cry

وَمَا أَنتُمْ بِمُصْرِخِي

And you will not answer mine.

3785. 14:22 [2]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

3786. 14:22 [6]. This is why the Satanic system gives its victims advance warning via media (in promoted films, for example) of its plans. It thus both practices predictive programming (showing future events in the form of fiction to acclimatise the masses to such eventualities) and trains the herd to disregard its right moral interests; it renders the masses who acquiesce tacitly culpable thereby. The battle is for our souls; we can only justly be condemned if we have given – at some level – our approval to the Satanic agenda. And legally, silence connotes consent.

إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ

I deny your ascribing to me a partnership³⁷⁸⁷ before.

إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

The wrongdoers:³⁷⁸⁸ for them is a painful punishment.

وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

23. And those who heed warning³⁷⁸⁹ and do deeds of righteousness are made to enter gardens beneath which rivers flow

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ

They abiding eternally therein by the leave of their lord.

تَحِيَّتُهُمْ فِيهَا سَلَامٌ

Their greeting therein is: Peace!

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا

24. Hast thou not considered how God presented an example?

كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ

A good word³⁷⁹⁰ is like a good tree

أَصْلُهَا ثَابِتٌ

Its root firm

وَفُرْعُهَا فِي السَّمَاءِ

And its branches in the sky.

3787. 14:22 [11]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

3788. 14:22 [12]. Arabic: *ẓālimūn*. See 2:229.

3789. 14:23 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

3790. 14:24 [2]. Muhammad Asad comments here: *In its wider meaning, the term kalimah ("word") denotes any conceptual statement or proposition. Thus, a "good word" circumscribes any proposition (or idea) that is intrinsically true and - because it implies a call to what is good in the moral sense - is ultimately beneficent and enduring; and since a call to moral righteousness is the innermost purport of every one of God's messages, the term "good word" applies to them as well.*

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا³⁷⁹¹

25. It brings its fruit every season³⁷⁹¹ by the leave of its lord.

وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ

And God presents examples to mankind

لَعَلَّهُمْ يَتَذَكَّرُونَ

That they might take heed.

وَمِثْلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ

26. And the example of a bad word is like a bad tree

أَجْتَنَّتْ مِنْ فَوْقِ الْأَرْضِ

Uprooted from above the earth.

مَا لَهَا مِنْ قَرَارٍ

It has no stability.

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ

27. God strengthens those who heed warning³⁷⁹² with a firm word³⁷⁹³

فِي الْحَيَاةِ الدُّنْيَا

Concerning the life of this world

وَفِي آلِ الْآخِرَةِ³⁷⁹⁴

And concerning the hereafter.

وَيُضِلُّ اللَّهُ الظَّالِمِينَ³⁷⁹⁵

And God sends the wrongdoers³⁷⁹⁴ astray.

وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

And God does what he wills.³⁷⁹⁵

3791. 14:25 [1]. Lit: *time*.

3792. 14:27 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

3793. 14:27 [1]. Arabic: *qawl* – *speech; teaching, doctrine; saying, word*.

3794. 14:27 [4]. Arabic: *ẓālimūn*. See 2:229.

3795. 14:27 [5]. I.e. no dogma or conception which man might have constrains or limits him.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ

28. Hast thou not considered those who changed the grace of God for denial

كُفْرًا

وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

And brought their people down to the abode of desolation:

جَهَنَّمَ

29. Hell

يَصْلَوْنَهَا

Wherein they burn?

وَبئْسَ الْقَرَارُ

And evil is the final lodging.

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِّيُضِلُّوا عَنْ سَبِيلِهِ ۚ

30. And they make equals to God that they might forsake his way.

قُلْ تَمَتَّعُوا

Say thou: Enjoy yourselves:

فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

Your journey's end is the fire.

قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا

31. Say thou to my servants who heed warning³⁷⁹⁶

يُقِيمُوا الصَّلَاةَ

That they uphold the duty³⁷⁹⁷

3796. 14:31 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

3797. 14:31 [2]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً

And spend of what we have provided them secretly and openly

مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٍ

Before there comes a day wherein there is neither commerce nor friendship.

اللَّهُ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ

32. God is he who created the heavens and the earth

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

And sent down from the sky water.

فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ^ط

And he brought forth some fruits as a provision for you

وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ

And he made serviceable to you the ships to run upon the sea by his command.

بِأَمْرِهِ^ط

وَسَخَّرَ لَكُمُ الْأَنْهَارَ

And he made serviceable to you the rivers.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ^ط

33. And he made serviceable to you the sun and the moon, both ceaseless.³⁷⁹⁸

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ

And he made serviceable to you the night and the day.

وَعَاتَاكُمْ مِّن كُلِّ مَا سَأَلْتُمُوهُ^ج

34. And he gives you of all that you ask of him.

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا^ط

And if you should count the grace of God you could not calculate it.

3798. 14:33 [1]. Arabic: *da'aba* – to persevere, to persist, to be indefatigable, be tireless.

إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

Man is a wrongdoer, an ingrate.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ

35. (And when³⁷⁹⁹ Ibrāhīm said:³⁸⁰⁰ My lord: make thou this a secure land

ءَامِنًا

وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

And preserve thou me and my sons from serving things fashioned.³⁸⁰¹

رَبِّ إِنَّهُمْ أَضَلُّوا كَثِيرًا مِّنَ النَّاسِ

36. My lord: they have led astray many among men.

فَمَنْ تَبِعَنِي

But whoso follows me:

فَإِنَّهُ مِنِّي

He is of me.

وَمَنْ عَصَانِي

And whoso disobeys me:

فَإِنَّكَ غَفُورٌ رَّحِيمٌ

Thou art forgiving, merciful.

3799. 14:35 [1]. Cf. 14:6 and note thereto.

3800. 14:35 [1]. Muhammad Asad comments here: *The whole of this passage (verses 35-41) - from which the title of this surah is derived represents a parenthetic reminder, in the form of Abraham's prayer, of the only way to righteousness, in the deepest sense of the word, open to man: namely, a recognition of God's existence, oneness and uniqueness and, hence, a rejection of all belief in "other powers" supposedly co-existent with Him (cf. verse 30 above). Inasmuch as this prayer implies a realization of, and gratitude for, God's infinite bounty, it connects directly with the preceding verse 34 and the subsequent verse 42.*

3801. 14:35 [2]. Arabic: (sg.) *ṣanam*, (pl.) *aṣnām*. Commonly translated as *image* or *idol*; while not overtly incorrect, it misses the core sense which is something *fashioned, shaped or pictured* (that is: *created*).

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ
ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ

37. Our lord: I have settled some of my progeny in an uncultivable valley by thy inviolable house³⁸⁰²

رَبَّنَا لِتُقِيمُوا الصَّلَاةَ

Our lord: that they uphold the duty:³⁸⁰³

فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ

Make thou hearts among men incline towards them.

وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ

And provide thou for them some fruits

لَعَلَّهُمْ يَشْكُرُونَ

That they might be grateful.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ³⁸⁰⁴

38. Our lord: thou knowest what we hide and what we make known.

وَمَا يَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي

And nothing is hidden from God in the earth or in the sky.

الْأَرْضِ وَلَا فِي السَّمَاءِ

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ

39. Praise belongs to God who has given me in my old age Ismā'īl and Isḥāq.

إِسْمَاعِيلَ وَإِسْحَاقَ

3802. 14:37 [1]. If this indeed refers to a physical sanctuary as the Traditionalist asserts, that place was at Petra and no longer exists (see Article XVIII). This episode supplies us today with a historical event – one of many found in the Qur'an – from which we can learn but in which we are not expected to participate.

3803. 14:37 [2]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

My lord is the hearer of supplication.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ

40. My lord: make thou me one upholding the duty³⁸⁰⁴

وَمِنْ ذُرِّيَّتِي^ج

And some of my progeny.

رَبَّنَا وَتَقَبَّلْ دُعَاءِ

Our lord: accept thou my³⁸⁰⁵ supplication.

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ

41. Our lord: forgive thou me and my parents and the believers³⁸⁰⁶ the day the reckoning takes place.)

يَقُومُ الْحِسَابُ

وَلَا تَحْسَبَنَّ اللَّهَ غَفِلًا عَمَّا يَعْمَلُ

42. And think thou³⁸⁰⁷ not that God is unmindful of what the wrongdoers³⁸⁰⁸ do.

الظَّالِمُونَ^ج

إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ

He but grants them respite unto a day wherein the eyes will stare

مُهْطِعِينَ

43. Straining forward

3804. 14:40 [1]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

3805. 14:40 [3]. Lit.: and accept thou.

3806. 14:41 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

3807. 14:42 [1]. The narrative returns from the story of Ibrāhīm to the present messenger.

3808. 14:42 [2]. Arabic: *ẓālimūn*. See 2:229.

مُقْنَعِي رُءُوسِهِمْ

Their heads uplifted

لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ³⁸⁰⁹Unable to look away³⁸⁰⁹

وَأَفْئِدَتُهُمْ هَوَاءٌ

And their hearts void.

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ

44. And warn thou mankind of the day the punishment will come upon them

فَيَقُولُ الَّذِينَ ظَلَمُوا

And those who do wrong will say:

رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ

Our lord: delay thou us a little while:

نُجِِبْ دَعْوَتَكَ وَتَتَّبِعِ الرُّسُلَ^٥

We will respond to thy call and follow the messengers.

أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُم مِّنْ

Did you not swear before that there would be no end for you?

زَوَالٍ

وَسَكَنْتُمْ فِي مَسْكِنِ الَّذِينَ ظَلَمُوا

45. And you dwelt in the dwellings of those who wronged their souls

أَنْفُسَهُمْ

وَبَيَّنَّ لَكُم كَيْفَ فَعَلْنَا بِهِمْ

And it was made clear to you how we dealt with them.

3809. 14:43 [3]. Lit.: their gaze not returning to them.

وَضَرَبْنَا لَكُمْ الْأَمْثَالَ

And we presented examples to you.

وَقَدْ مَكَّرُوا مَكْرَهُمْ

46. And they have schemed their scheme

وَعِنْدَ اللَّهِ مَكْرُهُمْ

But their scheme is before God.

وَإِنْ كَانَ مَكْرُهُمْ لِيَتَزُولَ مِنْهُ الْجِبَالُ

And if their scheme be that the mountains should vanish therefrom:

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ^ط

47. Think thou not that God will fail in his promise to his messengers

إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ

God is mighty, able to requite.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ

48. The day the earth is changed to another earth

وَالسَّمَوَاتِ^ط

Along with³⁸¹⁰ the heavens

وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

And they emerge before God: the One, the Omnipotent

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي

49. And thou seest the evildoers that day bound together in shackles

الْأَصْفَادِ

سَرَائِلُهُمْ مِّنْ قَطِرَانٍ

50. Their garments of tar

3810. 14:48 [2]. Lit.: And.

وَتَغْشَىٰ وُجُوهُهُمُ النَّارُ

And the fire covering their faces

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۖ

51. That God might reward each soul for what it earned[...]³⁸¹¹

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

God is swift in reckoning.

هَٰذَا بَلَّغٌ لِّلنَّاسِ

52. This is a clear communication to mankind.

وَلِيُنذِرُوا بِهِ ۚ

And that they be warned thereby

وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ

And that they might know that he is but One God

وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ

And that those possessed of insight might take heed[...]³⁸¹²

3811. 14:51 [1]. Sc. *their scheme will be laid bare.*

3812. 14:52 [4]. Sc. *we require that thou bear witness to it.*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,³⁸¹³ the Merciful.

الرَّحْمَ

1. *alif lām rā*³⁸¹⁴

تِلْكَ ءَايَاتُ الْكِتَابِ وَقُرْءَانٍ مُبِينٍ

Those³⁸¹⁵ are the proofs³⁸¹⁶ of the law³⁸¹⁷ and a clear recitation.³⁸¹⁸

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ

2. Perchance those who are indifferent to warning³⁸¹⁹ will wish they had submitted.³⁸²⁰

ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ

3. Leave thou them to eat and enjoy while hope distracts them:

فَسَوْفَ يَعْلَمُونَ

They will come to know.

3813. 15:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

3814. 15:1 [1]. See note to 2:1 and Article XX.

*alif lām rā:***alif:** In the name of God: the Almighty, the Merciful.

Praise belongs to God

The Lord of All Mankind

The Almighty, the Merciful

Master of the Day of Judgment. (1:1-4)

lām: Thee alone will we serve

And from thee alone will we seek help. (1:5)

rā: Then turn to him.

He causes you to enjoy a fair provision to a named term

And he gives every bountiful one his bounty.

Unto God is your return.

And he is powerful over all things. (11:3-4)

God it is to whom belongs what is in the heavens and what is in the earth.

And woe to those who spurn guidance while claiming virtue from a severe punishment

Those who love the life of this world over the hereafter

And forsake the path of God

And would make it crooked.

These are in profound error. (14:2-3)

3815. 15:1 [2]. See note to 2:2 on *dhālika*.3816. 15:1 [2]. Arabic: *āyāt*. See Article X.3817. 15:1 [2]. Arabic: *al kitāb*. See Article XI.ii.3818. 15:1 [2]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.3819. 15:2 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.3820. 15:2 [1]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ

4. And we destroyed not a city save when it had an appointed decree.³⁸²¹

مَّعْلُومٌ

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا

5. No community brings forward its term

وَمَا يَسْتَخِرُونَ

And it does not postpone.

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ

6. And they say: O thou upon whom the remembrance³⁸²² is sent down:

إِنَّكَ لَمَجْنُونٌ

Thou art possessed.

لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ

7. Why bringest thou not angels to us

إِنْ كُنْتَ مِنَ الصَّادِقِينَ

If thou be of those who speak the truth?

مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ

8. We send down the angels only aright.³⁸²³

وَمَا كَانُوا إِذَا مُنْظَرِينَ

And then will they not be granted respite.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ

9. We sent down the remembrance³⁸²⁴

3821. 15:4 [1]. Arabic: *kitāb*. See Article XI.iii.

3822. 15:6 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

3823. 15:8 [1]. Arabic: *bil haqqi*. See Article XIX (bil haqqi ii.).

3824. 15:9 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

وَأِنَّا لَهُ لَحَافِظُونَ

And we are its custodians.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ

10. And we sent before thee

فِي شِيَعِ الْأَوَّلِينَ

Among the sects of the former peoples

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ

11. And there came not to them any messenger but they mocked him.

يَسْتَهْزِءُونَ

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ

12. Thus do we insert it³⁸²⁵ in the hearts of the evildoers.لَا يُؤْمِنُونَ بِهِ^ط13. They believe not in³⁸²⁶ it.

وَقَدْ خَلَّتْ سُنَّةُ الْأَوَّلِينَ

And the practice³⁸²⁷ of the former peoples has come and gone.³⁸²⁸

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ

14. And had we opened above them a gate of the sky

فَظَلُّوا فِيهِ يَعْرُجُونَ

And they continued ascending therein

لَقَالُوا

15. They would say:

3825. 15:12 [1]. Grammar: the masculine object pronoun is said by some to refer to *kufi* (denial).3826. 15:13 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.3827. 15:13 [2]. Arabic: *sunnah*. See 3:137 for notes on *sunnah*. See also 17:77, 33:62, 35:43, 48:23.3828. 15:13 [2]. Lit.: *passed* – and should be a warning to them. See 33:62, 35:43, 48:23.

إِنَّمَا سَكَّرَتْ أَبْصَرُنَا

Our sight is but intoxicated.

بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ

Nay:³⁸²⁹ we are a people taken by sorcery.³⁸³⁰

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا

16. And we have set in the sky constellations

وَزَيْنَهَا لِلنَّظِيرِينَ

And made them fair for the beholders

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ

17. And kept them from every accursed *shayṭān*³⁸³¹

إِلَّا مَنْ أَسْتَرَقَ السَّمْعَ

18. Save such as steals the hearing:

فَاتَّبَعَهُ شِهَابٌ مُبِينٌ

A clear flame follows³⁸³² him.³⁸³³

وَالْأَرْضَ مَدَدْنَاهَا

19. And the earth we spread out

وَأَلْقَيْنَا فِيهَا رُوسِيَ

And cast therein firm mountains

3829. 15:15 [3]. Arabic: *bal*. See note to 2:88.

3830. 15:15 [3]. Arabic: *sihr* – sorcery. See 2:102.

3831. 15:17 [1]. I include Muhammad Asad's comment here for broader perspective of the interested student: *The term shaytan ("satan") - derived from the verb shatana ("he was [or "became"] remote") - often denotes in the Qur'an a force or influence remote from, and opposed to, all that is true and good (Taj al-'Arus, Raghib): thus, for instance, in 2:14 it is used to describe the evil impulses (shayatin) within the hearts of "those who are bent on denying the truth". In its widest, abstract sense it denotes every "satanic force", i.e., every impulsion directed towards ends which are contrary to valid ethical postulates. In the present context, the phrase "every satanic force accursed (rajim)" - like the phrase "every rebellious (marid) satanic force" in a similar context in 37:7 - apparently refers to endeavours, strongly condemned in Islam, to divine the future by means of astrological speculations: hence the preceding reference to the skies and the stars. The statement that God has made the heavens "secure" against such satanic forces obviously implies that He has made it impossible for the latter to obtain, through astrology or what is popularly described as "occult sciences", any real knowledge of "that which is beyond the reach of human perception" (al-ghayb).*

3832. 15:18 [2]. Arabic: *'atba'a*. See 2:262. Cf. 37:6-10.

3833. 15:18 [2]. I.e. the *shayṭān*. See 72:9.

وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ

And caused to grow therein every sort of³⁸³⁴
balanced thing.

وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ

20. And we made for you therein livelihoods

وَمَنْ لَسْتُمْ لَهُ بِرُزُقِينَ

And those for whom you are not providers.

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ

21. And of any thing, with us only are the
treasuries thereof

وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

And we send it down only in appointed
measure.

وَأَرْسَلْنَا الرِّيحَ لَوْفَحَ

22. And we send the fecundating winds

فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً

And send down water from the sky:

فَأَسْقَيْنَاكُمْوه

We gave it to you to drink

وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ

And it is not you who are its storekeepers.

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ

23. And we give life and we give death.

وَنَحْنُ الْوَارِثُونَ

And we are the inheritors.

3834. 15:19 [3]. Arabic: *min kulli*. See 2:164.

- وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ 24. And we know the former among you
- وَلَقَدْ عَلِمْنَا الْمُسْتَخْرِينَ 24. And we know the latter.
- وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ 25. And thy lord, he will gather them.
- إِنَّهُ حَكِيمٌ عَلِيمٌ He is wise, knowing.
- وَلَقَدْ خَلَقْنَا الْإِنْسَانَ 26. And we have created man from sounding clay
- مِنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ 26. From dark slime transmuted.³⁸³⁵
- وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُومِ 27. And the *jinn*³⁸³⁶ did we create before of the fire of scorching heat.
- وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ 28. And when thy lord said to the angels:

3835. 15:26 [2]. I agree to some extent with – and have based my rendering here upon that of – Muhammad Asad. While I reject the popular, heavily financed, resurrected ancient myth of Evolution (preferring instead the scientific method – namely something based upon verifiable evidence – over speculation, myth and the persecution of dissenters) Asad's note at this point is reproduced here in full: *There are many references in the Qur'an to man's having been "created out of clay (tin)" or "out of dust (turab)", both these terms signifying man's lowly biological origins as well as the fact that his body is composed of various organic and inorganic substances existing - in other combinations or in their elementary forms - on or in the earth. The term salsal, occurring in three verses of this surah as well as in 55:14, adds a further dimension to this concept. According to most of the philological authorities, it denotes "dried clay that emits a sound" (i.e., when it is struck); and since it is used in the Qur'an exclusively with reference to the creation of man, it seems to contain an allusion to the power of articulate speech which distinguishes man from all other animal species, as well as to the brittleness of his existence (cf. the expression "like pottery" in 55:14). As the construction of the sentence shows, this salsal is stated to have evolved (Razi) out of hama' - which, according to some authorities, is the plural of ham'ah, signifying "dark, fetid mud" or "dark slime" - while the participial adjective masnun which qualifies this noun denotes, as Razi points out, both "altered" (i.e., in its composition) and "brought into shape": hence my rendering of this expression as "transmuted", which to some extent combines both of the above meanings. To my mind, we have here a description of the primeval biological environment out of which the "sounding clay" - the matrix, as it were - of man's physical body has evolved in accordance with God's plan of creation.*

3836. 15:27 [1]. Arabic: *jānn* – taken to be the singular of *jinn*. The root senses are of things hidden or concealed.

إِنِّي خُلِقْتُ بَشَرًا مِّنْ صَلْصَلٍ

I am creating a mortal from sounding clay

مِّنْ حَمَآءٍ مَّسْنُونٍ

From dark slime transmuted

فَإِذَا سَوَّيْتُهُ، وَنَفَخْتُ فِيهِ مِنْ رُّوحِي

29. And when I have formed him and have
breathed into him of my Spirit:

فَقَعُوا

Fall down³⁸³⁷

لَهُ، سَاجِدِينَ

To him in submission³⁸³⁸

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

30. Then the angels submitted,³⁸³⁹ all of them
together

إِلَّا إِبْلِيسَ

31. Save Iblīs.

أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ

He refused to be with those who submit.³⁸⁴⁰

3837. 15:29 [2]. Arabic: *waqa'a*. This verb has two key meanings in the text depending on the preposition it uses (for the full set of instances of this form I verb see 4:100, 7:31, 7:118, 7:134, 10:51, 15:29, 22:65, 27:82, 27:85, 38:72, 56:1, 69:15). As a rule, it means *to occur*, *to befall*. It is true (as per the Traditionalist's claim) that it also means *to fall down*. However, in this instance it is found with the preposition *la*. The Traditionalist wishes the reader to think that it means *to fall down to him*. The reason he wants this is that if he can get us to ascribe a purely physical value to the *s-j-d* root, he can begin to shoehorn his religion (i.e. inject something extraneous to the Qur'an while claiming it to be its natural corollary) into the mind of the reader on that basis. However, *waqa'a* does not normally take an object when it means *to fall down* and it does not take one with *la* except in its other sense of *to befall* (*something befall him* would take *la* before *him*). The verb *sajada*, however, does take *la* (see for example 22:18). The complete sense, then, is not: *Fall down to him in submission*. It is: *Fall down, to him in submission*. This scenario occurs at 15:29 and 38:72.

3838. 15:29 [3]. Arabic: *s-j-d*. See Article VI.

3839. 15:30 [1]. Arabic: *s-j-d*. See Article VI.

3840. 15:31 [2]. Arabic: *s-j-d*. See Article VI.

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ
السَّاجِدِينَ

32. He said: O Iblīs: what ails thee that thou art not with those who submit?³⁸⁴¹

قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ

33. Said he: I am not one to submit³⁸⁴² to a mortal

خَلَقْتَهُ مِنْ صَلْصَلٍ

Whom thou hast created from sounding clay

مِّنْ حَمَإٍ مَّسْنُونٍ

From dark slime transmuted.

قَالَ فَاخْرُجْ مِنْهَا

34. He said: Go thou forth from hence:

فَإِنَّكَ رَجِيمٌ

Thou art accursed.

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ

35. And the curse is upon thee till the Day of Judgment.³⁸⁴³

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

36. Said he: My lord: grant thou me respite till the day they are raised.

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ

37. He said: Thou art of those granted respite

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

38. Till the day of the span appointed.

3841. 15:32 [1]. Arabic: *s-j-d*. See Article VI.

3842. 15:33 [1]. Arabic: *s-j-d*. See Article VI.

3843. 15:35 [1]. Arabic: *dīn*. See Article VII. For *Day of Judgment* see 82:17-19.

- قَالَ رَبِّ بِمَا أَغْوَيْتَنِي
لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ
وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ
إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ
قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ
إِنَّ عِبَادِي
لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ
مِنَ الْغَاوِينَ
وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ
لَهَا سَبْعَةُ أَبْوَابٍ
39. Said he: My lord: because thou hast sent me astray
I will make it fair to them in the earth.³⁸⁴⁴
And I will deceive them all together
40. Save thy pure-hearted servants among them.
41. He said: This is a straight path to me.³⁸⁴⁵
42. My servants
Thou hast no warrant against any of them save those who follow thee among the misguided.³⁸⁴⁶
43. And Hell is their appointment all together.
44. It has seven gates.

3844. 15:39 [2]. Perhaps an allusion to and an expression of contempt for that from which Man was taken.

3845. 15:41 [1]. Muhammad Asad comments here: *I.e., "this is what I have willed" - namely, that Iblis (or Satan) should tempt man, but should have no power to seduce those who are truly conscious of God. Thus, the Qur'an makes it clear that despite his ostensible "rebellion" against his Creator, Satan fulfils a definite function in God's plan: he is the eternal tempter who enables man to exercise his God-given freedom of choice between good and evil and, thus, to become a being endowed with moral free will.* My own sense is that this statement refers to the previous verse and that it is the state of being a pure-hearted servant of God which represents the straight path to God.

3846. 15:42 [2]. Arabic: *ghāwīn*, the active participle from the verb *ghawā*. The same verb is used at 15:39. As an active participle and in this context it implies intention on the part of the doer.

لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ

And each gate has a portion assigned.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ

45. Those who are in prudent fear³⁸⁴⁷ are among gardens and springs:

أَدْخُلُوهَا بِسَلَامٍ ءَامِنِينَ

46. Enter them in peace, secure!

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ

47. And we will remove that in their hearts of rancour

إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ

As brethren, upon couches³⁸⁴⁸ facing one another

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا

48. No weariness touching them therein nor they being removed therefrom.

بِمُخْرَجِينَ

﴿ نَبِّئْ عِبَادِيَ أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ

49. Inform thou my servants that I am the Forgiving, the Merciful

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ

50. And that my punishment is the painful punishment.

وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ

51. And inform thou them of the guests of Ibrāhīm.

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا

52. When they entered upon him and said: Peace!

3847. 15:45 [1]. See note to 2:2.

3848. 15:47 [2]. See note to 52:20.

قَالَ إِنَّا مِنْكُمْ وَجِلُونَ

He said: We are afraid of you.

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَمٍ عَلِيمٍ

53. They said: Fear thou not. We bring thee glad tidings of a learned lad.

قَالَ أَبَشِّرْتُمُونِي

54. He said: Bring you glad tidings to me

عَلَى أَنْ مَسَّنِيَ الْكِبَرُ

Though old age has touched me?

فِيمَ تَبْشُرُونَ

Of what then bring you glad tidings?

قَالُوا بَشِّرْنَاكَ بِالْحَقِّ

55. They said: We bring thee glad tidings aright³⁸⁴⁹

فَلَا تَكُن مِّنَ الْفَنِطِينِ

So be thou not of those who despair.

قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا

56. He said: And who despairs of the mercy of his lord save those who are astray?³⁸⁵⁰

الضَّالُّونَ

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ

57. He said: Then what is your case, O emissaries?

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ

58. They said: We are sent to an evildoing people

3849. 15:55 [1]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi* ii.).

3850. 15:56 [1]. Arabic: *al dālūn*. See note to 3:90.

- إِلَّا عَالَ لُوطٍ 59. Save the house of Lūṭ.
- إِنَّا لَمُنَجُّهُمْ أَجْمَعِينَ Them will we deliver all together
- إِلَّا أَمْرَأَتَهُ قَدَرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ 60. Save his wife whom we have decreed that she be of those who stay behind.
- فَلَمَّا جَاءَ عَالَ لُوطٍ الْمُرْسَلُونَ 61. And when the emissaries came to the house of Lūṭ
- قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ 62. He said: You are strangers.³⁸⁵¹
- قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ 63. They said: The truth is:³⁸⁵² we bring thee that concerning which they doubted.³⁸⁵³
- وَأَتَيْنَاكَ بِالْحَقِّ 64. And we bring thee the truth.³⁸⁵⁴
- وَإِنَّا لَصَادِقُونَ And we speak the truth:
- فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ 65. Travel thou with thy household by watches³⁸⁵⁵ of the night
- وَاتَّبِعْ أَذْبَاهُكُمْ And follow thou their backs³⁸⁵⁶

3851. 15:62 [1]. Lit.: *unknown people*. Arabic: *munkar*. See 3:104.

3852. 15:63 [1]. Arabic: *bal*. See note to 2:88.

3853. 15:63 [1]. Lūṭ had warned the city in which he lived – as per the *modus operandi* of the messengers and those who follow them – and, as we see here, been rejected.

3854. 15:64 [1]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi* i.).

3855. 15:65 [1]. Grammar: this is in the plural in the Arabic, perhaps suggesting that they left in small groups.

3856. 15:65 [2]. I.e. take up the rear; go last.

وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ

And let not any one of you turn round.

وَأَمْضُوا حَيْثُ تُؤْمَرُونَ

And depart to where you are commanded.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمَرَ

66. And we decreed for him that command

أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ

That the root of those should be cut off³⁸⁵⁷ in the morning.

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ

67. And the people of the town came rejoicing.³⁸⁵⁸

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي

68. He said: They are my guests

فَلَا تَفْضَحُونِ

So disgrace me not.

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ

69. And be in prudent fear³⁸⁵⁹ of God and shame me not.

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ

70. They said: Did we not forbid you all mankind?³⁸⁶⁰

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَعِلِينَ

71. He said: These are my daughters if you must act.³⁸⁶¹3857. 15:66 [2]. An expression meaning *to be utterly cut off or destroyed*. Occurs at 6:45, 7:72, 8:7, 15:66.

3858. 15:67 [1]. Presumably in anticipation of committing their depravity against the guests of Lūṭ.

3859. 15:69 [1]. See note to 2:2.

3860. 15:70 [1]. I take this to mean that the people of the city refused Lūṭ any rights, including those of hospitality and protection for guests, perhaps due to the fact that he was not a native of that city.

3861. 15:71 [1]. Lit.: *if you are to be doers*. This formula echoes 12:10 where the brothers plan to rid themselves of Yūsuf, and anticipates 21:68 where the people of Ibrāhīm plan to throw him in the fire.

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

72. By thy life, they were in their intoxication wandering blindly.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ

73. And the blast took them at the break of day.

فَجَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ

74. And we overthrew it and rained upon it stones of brimstone.

حِجَارَةً مِّن سِجِّيلٍ

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ

75. In that are proofs³⁸⁶² for those who examine closely.³⁸⁶³

وَأِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ

76. And it is upon a road longstanding.³⁸⁶⁴

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ

77. In that is a proof³⁸⁶⁵ for the believers.³⁸⁶⁶3862. 15:75 [1]. Arabic: *āyāt*. See Article X.3863. 15:75 [1]. Arabic: *mutawassimīn*. This is the form V active participle from *wasama* and means *those who scrutinise, those who regard carefully, those who examine closely*.3864. 15:76 [1]. Identified within the Petra thesis as the King's Highway, an ancient major trading route between Arabia and the Levant. This lends additional support for Petra as the location of *al masjid al ḥarām*, and possibly – although, perhaps, not necessarily – as the city of the prophet. The Arabia Felix thesis can claim ancient trading routes and centres. Makkah can claim neither outside the closed system of *ḥadīth* and related compositions, and appears on no map prior to 900 CE. See Article XVIII.3865. 15:77 [1]. Arabic: *āya*. See Article X.3866. 15:77 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

- وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ 78. And the companions of the woods³⁸⁶⁷ were wrongdoers³⁸⁶⁸
- فَأَنْتَقَمْنَا مِنْهُمْ 79. And we took retribution from them.
- وَأَنْتَهُمَا لَبِإِمَامٍ مُبِينٍ 3870. And they³⁸⁶⁹ are on a clear highway.³⁸⁷⁰
- وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ 80. And the companions of the rocky tract³⁸⁷¹ rejected the emissaries.
- وَأَتَيْنَهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ 81. And we brought them our proofs³⁸⁷² but they were disinclined towards them.
- وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ 82. And they hewed dwellings from the mountains, feeling secure.
- فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ 83. But the blast took them in the morning

3867. 15:78 [1]. Arabic: *al aykah* means *the woods* or *the forests*. While it may be taken as the proper name of a place, I have observed that the use *al aşhāba* (*the companions*) as used throughout the Qur'an treats consistently in all unambiguous cases of general location (e.g. the fire, the garden, Hell), event (e.g. Sabbath), and once of person (Mūsā). It is interesting and perhaps significant that nowhere does the expression *companions of the prophet* or *companions of Muḥammad* occur given that the Traditionalist's theology is built upon extrapolations and assumptions based upon a foundation of the same. The full set follows with ambiguous cases marked with asterisks: 2:39, 2:81, 2:82, 2:119, 2: 217, 2:257, 2:275, 3:116, 4:47, 5:10, 5:29, 5:86, 7:36, 7:42, 7:44, 7:44, 7:46, 7:47, 7:48, 7:50, 7:50, 9:113, 10:26, 10:27, 11:23, 13:5, 15:78*, 15:80*, 18:9, 20:135, 22:51, 25:24, 25:38*, 26:61, 26:176*, 35:6, 36:55, 38:13*, 39:8, 40:6, 40:43, 46:14, 46:16, 50:12*, 50:14*, 56:8, 56:8, 56:9, 56:9, 56:27, 56:38, 56:41, 56:41, 56:90, 56:91, 57:19, 58:17, 59:20, 59:20, 60:13, 64:10, 67:10, 67:11, 68:17, 74:31, 74:39, 85:4, 90:18, 90:19. On the basis of such a preponderance of data, I have elected to assume that all ambiguous instances follow suit with the unambiguous cases; namely, that place names reference common nouns rather than specific place names. All instances bearing asterisks are footnoted and reference this verse.

3868. 15:78 [1]. Arabic: *ẓālimūn*. See 2:229.

3869. 15:79 [2]. I.e. both cities mentioned. Grammar: dual.

3870. 15:79 [2]. I.e. that which guides or lies ahead – here: *highway*. Arabic: *imām* – *leader; master; plumb line; standard, criterion; example, model*. Cf. 75:5.

3871. 15:80 [1]. See note to 15:78. Abdullah Yusuf Ali comments here: *The Rocky Tract is undoubtedly a geographical name. On the maps of Arabia will be found a tract called the Hijr, north of Medīna. Jabal Hijr is about 150 miles north of Medīna. The tract would fall on the highway to Syria. This was the country of Thamood.* If correct, this lends support to the thesis that the narrative takes place in the Nabataean region and not that of southern Ḥejāz. There is an archaeological site in northern Arabia under the auspices of UNESCO called Al-Hijr which is the largest site of the civilisation of the Nabataeans south of Petra and comprises houses hewn out of the rock face. This data fits neatly with the Petra thesis. However, the Arabia Felix thesis advances some claims for its locale in this regard. What is beyond question is that the Qur'an treats the history of the people of *al hijr* as something known to the initial recipients of the Qur'an. See also Article XVIII.

3872. 15:81 [1]. Arabic: *āyāt*. See Article X.

- فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ 84. And there availed them not what they earned.
- وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا 85. And we created the heavens and the earth and
إِلَّا بِالْحَقِّ 3873 only aright. 3874
- وَإِنَّ السَّاعَةَ لَآتِيَةٌ 86. And the Hour is coming
- فَأَصْفَحِ الصَّفْحَ الْجَمِيلَ 86. Thy lord
- هُوَ الْخَلَّاقُ الْعَلِيمُ 86. He is the Knowing Creator
- وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي 87. And we have given thee seven of the oft-
paired 3875

3873. 15:85 [1]. Grammar: dual.

3874. 15:85 [1]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi* ii.).

3875. 15:87 [1]. Arabic: *mathāni*. The Traditionalist assumes this to mean the seven verses of *al fātihah*. This may or may not be correct. The root meanings of *m-th-n* are *doubling*, *pairing* and *repetition*. I have decided on *pairing* over *repetition* since I think the argument is stronger for it at the only other instance of this word (found at 39:23). However, the Traditionalist's position here has foundation. The seven verses of *al fātihah* are 'oft-paired' with other portions of the Qur'an during his prayer regimen; that is: *al fātihah* will be read, then some other portion of the Qur'an. (There is no question that a system of prayers has been practiced since the inception of the Qur'anic revelation; it likely bears some resemblance to what is practiced today. What is rejected here on the basis of the Qur'anic data is the idea that any system of prayer – be it formalised or not – bears a one-to-one correlation with what the Qur'an calls *ṣalāt*, or that any particular method of prayer or worship devised by men can claim superiority over any other system of prayer which observes the principles of true monotheism and rejects all forms of idolatry; such a claim cannot properly be made for what Muslims take as their prayer in its current state in its entirety since it is punctuated by '*allāhu akbar*' – a sentiment both absent from the Qur'an, and repugnant to its letter and spirit – and includes a stage in which blessings are invoked upon Muhammad, which practice is both close to necromancy and entails making what the Qur'an calls '*a distinction among the messengers*', something we are instructed not to do.)

وَالْقُرْآنَ الْعَظِيمَ

And the tremendous Qur'an.³⁸⁷⁶لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا
مِّنْهُمْ88. Strain thou not thine eyes towards what
enjoyment we have granted some³⁸⁷⁷ among
them

وَلَا تَحْزَنْ عَلَيْهِمْ

And grieve thou not for them.

وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

And lower thou thy wing³⁸⁷⁸ to the believers.³⁸⁷⁹

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ

89. And say thou: I am a clear warner.

كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ

90. Like as we sent down upon those who make
division

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ

91. Those who make the Qur'an³⁸⁸⁰ into parts³⁸⁸¹

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ

92. By thy lord, we will question them all together

3876. 15:87 [2]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.3877. 15:88 [1]. Arabic: *azwāj*. This can also mean *pairs, spouses; categories*. Muhammad Asad comments here: *The philological authorities are unanimous in that the plural noun azwaj denotes here "kinds" of people, or "some" of them, and not - as certain modern translators of the Qur'an have assumed - "pairs"*.3878. 15:88 [3]. An expression which means: *be gentle, compassionate*.3879. 15:88 [3]. Arabic: *(al) mu'minūn*. See note to 8:2.3880. 15:91 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

3881. 15:91 [1]. No-one has done as much to break the Qur'an into parts as the Traditionalist; it is his stock-in-trade. If one reads what he says the Qur'an means, one sees that the stories by means of which he 'explains' the Qur'an serve only to break it into disjointed parts and prevent the reader from engaging with it with any consistency or fluidity. And by ascribing values to Qur'anic terms on a piecemeal basis in order to achieve predetermined goals – which is another characteristic of the Traditionalist's method – he is, likewise, effectively breaking the Qur'an into parts.

- عَمَّا كَانُوا يَعْمَلُونَ 93. About what they did.
- فَأَصْدَعْ بِمَا تُؤْمَرُ 94. So declare thou what thou art commanded
- وَأَعْرِضْ عَنِ الْمُشْرِكِينَ 3882 And turn thou away from the idolaters.
- إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ 95. We suffice thee against the mockers.
- الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ 96. Those who make with God another god:
- فَسَوْفَ يَعْلَمُونَ They will come to know.
- وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ 97. And we know that thy breast is straitened by what they say
- فَسَبِّحْ بِحَمْدِ رَبِّكَ 98. But give thou glory³⁸⁸³ with the praise of thy lord
- وَكُن مِّنَ السَّاجِدِينَ 3884 And be thou among those who submit
- وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ 99. And serve thou thy lord until the Certainty comes to thee.

3882. 15:94 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

3883. 15:98 [1]. Arabic: *s-b-h*. See 2:32.

3884. 15:98 [2]. Arabic: *s-j-d*. See Article VI.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,³⁸⁸⁵ the Merciful.

أَتَى أَمْرُ اللَّهِ

1. The command of God will come

فَلَا تَسْتَعْجِلُوهُ

So seek not to hasten it.

مُبِحْنُهُ

Glory³⁸⁸⁶ be unto him!

وَتَعَالَى عَمَّا يُشْرِكُونَ

And exalted is he above that to which they ascribe a partnership!³⁸⁸⁷

يُنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ

2. He sends down the angels with the Spirit of his command upon whom he wills of his servants:

يَشَاءُ مِنْ عِبَادِهِ

أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا

Warn that there is no god save I

فَاتَّقُونِ

So be in prudent fear³⁸⁸⁸ of me.

خَلَقَ السَّمُوتِ وَالْأَرْضَ بِالْحَقِّ

3. He created the heavens and the earth aright.³⁸⁸⁹

3885. 16:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

3886. 16:1 [3]. Arabic: *s-b-h*. See 2:32.

3887. 16:1 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

3888. 16:2 [3]. See note to 2:2.

3889. 16:3 [1]. Arabic: *bil haqqi*. See Article XIX (bil haqqi ii.).

- تَعْلَىٰ عَمَّا يُشْرِكُونَ
Exalted is he above that to which they ascribe a partnership!³⁸⁹⁰
- خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ
4. He created man from a drop of fluid
- فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ
And then is he an open disputant.
- وَالْأَنْعَمَ خَلَقَهَا
5. And he created the cattle
- لَكُمْ فِيهَا دِفءٌ وَمَنْفَعٌ
(For you therein are warmth and benefits
- وَمِنْهَا تَأْكُلُونَ
And of them you eat.
- وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ
6. And for you therein is comeliness when you bring them home to rest
- وَحِينَ تَسْرَحُونَ
And when you take them out to pasture.
- وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَلِغِيهِ
7. And they bear your loads to a land you could not have reached save with great trouble to yourselves.
- إِلَّا بِشِقِّ الْأَنْفُسِ
Your lord is kind, merciful.)
- إِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ
8. And horses and mules and asses
- وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ

3890. 16:3 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

لِتَرْكَبُوهَا

That you might ride them

وَزِينَةٍ

And for adornment.

وَيَخْلُقُ مَا لَا تَعْلَمُونَ

And he creates what you know not.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ

9. And upon³⁸⁹¹ God is the design of the way

وَمِنْهَا جَائِرٌ

And some of them³⁸⁹² deviate.

وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

And had he willed he would have guided you all together.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً

10. He it is who sends down water from the sky.

لَكُمْ مِنْهُ شَرَابٌ

You have from it drink

وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ

And from it are shrubs upon which you pasture your herds.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ

11. He causes to grow for you thereby crops

وَالزَّيْتُونَ

And the olive

3891. 16:9 [1]. I.e. incumbent upon.

3892. 16:9 [2]. I.e. some among ways.

وَالنَّخِيلَ

And the date-palms

وَالْأَعْنَابَ

And grapes

وَمِنْ كُلِّ الثَّمَرَاتِ³⁸⁹³And every sort of³⁸⁹³ fruit.

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

In that is a proof³⁸⁹⁴ for people who reflect.

وَسَخَّرَ لَكُمُ اللَّيْلَ

12. And he made serviceable to you the night

وَالنَّهَارَ

And the day.

وَالشَّمْسَ

And the sun

وَالْقَمَرَ³⁸⁹⁵

And the moon

وَالنُّجُومَ

And the stars

مُسَخَّرَاتٍ بِأَمْرِ³⁸⁹⁵

Are made serviceable by his command

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

(In that are proofs³⁸⁹⁵ for people who reason)3893. 16:11 [5]. Arabic: *min kulli*. See 2:164.3894. 16:11 [6]. Arabic: *āya*. See Article X.3895. 16:12 [7]. Arabic: *āyāt*. See Article X.

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنُهُ

13. As is³⁸⁹⁶ what he sowed³⁸⁹⁷ for you in the earth of different hues.

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ

In that is a proof³⁸⁹⁸ for people who take heed.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ

14. And he it is who made serviceable the sea

لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا

That you might eat therefrom succulent flesh

وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبُسُونَهَا

And extract therefrom ornaments which you wear

وَتَرَى الْفُلْكَ مَوَاحِرَ فِيهِ

(And thou seest the ships ploughing therein.)

وَلِتَبْتَغُوا مِنْ فَضْلِهِ

And that you might seek of his bounty

وَلَعَلَّكُمْ تَشْكُرُونَ

And that you might be grateful.

وَأَلْقَى فِي الْأَرْضِ رَوُوسًا أَنْ تَمِيدَ بِكُمْ

15. And he cast into the earth firm mountains lest it sway with you

وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ

And rivers and ways that you might be rightly guided

وَعَلَّمَتْ

16. And landmarks.

3896. 16:13 [1]. Lit.: *And*.

3897. 16:13 [1]. Arabic: *dhara'a*. Lit.: *to sow (many or different things); to seed*.

3898. 16:13 [2]. Arabic: *āya*. See Article X.

وَبِالنَّجْمِ هُمْ يَهْتَدُونَ

And by the star are they rightly guided.

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ³⁸⁹⁹

17. Is then he who³⁸⁹⁹ creates like one who creates not?

أَفَلَا تَذَكَّرُونَ

Will you then not³⁹⁰⁰ take heed!

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا³⁹⁰¹

18. And if you count the grace of God, you will not calculate it.

إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ

God is forgiving, merciful.

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ

19. And God knows what you keep secret

وَمَا تُعْلِنُونَ

And what you make known.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ

20. And those to whom they call besides³⁹⁰¹ God create not anything

شَيْئًا

وَهُمْ يُخْلَقُونَ

But they are created

أَمْوَاتٌ

21. Dead

3899. 16:17 [1]. See note to 3:162.

3900. 16:17 [2]. Arabic: *afalā*. See Article XVI.

3901. 16:20 [1]. Arabic: *min dūni*. See 2:23.

غَيْرُ أَحْيَاءٍ ۖ

Not living

وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

And perceive not when they will be raised.

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ

22. Your God is One God.

فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ

And those who believe not in³⁹⁰² the hereafter

قُلُوبُهُمْ مُنْكَرَةٌ

Their hearts recognise not³⁹⁰³

وَهُمْ مُسْتَكْبِرُونَ

And they are proud.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ

23. Beyond doubt, God knows what they keep secret

وَمَا يُعْلِنُونَ ۚ

And what they make known.

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

He loves not the proud.

وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رَبُّكُمْ لَا

24. And when it is said to them: What is that your lord sent down?

قَالُوا أَأَسْطِيرُ الْأَوَّلِينَ

They say: The legends of former peoples

3902. 16:22 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

3903. 16:22 [3]. I.e. the truth when it comes to them.

- لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ لَا
 25. That they might bear their burdens in full on
 the Day of Resurrection
- وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ
 And some of the burdens of those whom they
 lead astray without knowledge.
- أَلَا سَاءَ مَا يَزُرُونَ
 In truth:³⁹⁰⁴ evil is what they bear.
- قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ
 26. Those before them schemed
- فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ
 Then God came at their building from the
 foundations
- فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ
 So there fell down upon them the roof from
 above them
- وَاتَّاهَمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ
 And the punishment came upon them
 without³⁹⁰⁵ them perceiving.
- ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ وَيَقُولُ
 27. Then on the Day of Resurrection will he
 disgrace them and say:
- أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ
 Where are my partners³⁹⁰⁶ for whose sake you
 were hostile?
- قَالَ الَّذِينَ أُوتُوا الْعِلْمَ
 Those possessed of knowledge will say:
- إِنَّ الْخِزْيَ الْيَوْمَ وَالْشُّوَاءَ عَلَى الْكَافِرِينَ
 Disgrace this day and evil are upon those who
 spurn guidance while claiming virtue.³⁹⁰⁷

3904. 16:25 [3]. Arabic: *alā*. See note to 2:12.3905. 16:26 [4]. Arabic: *min ḥaythu*. See note to 2:149.3906. 16:27 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.3907. 16:27 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ^ح

28. Those whom the angels take while they are wronging their souls:

فَأَلْقَوْا السَّلَمَ

They will extend submission:

مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ^ج

We were not doing any evil.³⁹⁰⁸

بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ

Verily,³⁹⁰⁹ God knows what you did:

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ

29. Enter the gates of Hell

خَالِدِينَ فِيهَا^ط

Abiding eternally therein.

فَلَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ

Evil is the dwelling of the proud.

﴿وَقِيلَ لِلَّذِينَ اتَّقَوْا﴾

30. And it will be said to those who were in prudent fear:³⁹¹⁰

مَاذَا أَنْزَلَ رَبُّكُمْ^ج

What did your lord send down?

قَالُوا خَيْرٌ^ط

They will say: Good.

لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ^ح

For those who do good in this world there is good.

3908. 16:28 [3]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII.

3909. 16:28 [4]. Arabic: *balā*. See note to 2:81.

3910. 16:30 [1]. See note to 2:2.

وَلَدَارُ الْآخِرَةِ خَيْرٌ

And the home of the hereafter is better.

وَلَنِعَمَ دَارُ الْمُتَّقِينَ

And excellent is the home of those of prudent fear:³⁹¹¹

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا

31. Gardens of perpetual abode which they enter

تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ

Beneath which rivers flow.

لَهُمْ فِيهَا مَا يَشَاءُونَ

For them therein is whatever they will.

كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ

Thus does God reward those of prudent fear.³⁹¹²

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ

32. Those whom the angels take in a state of good

يَقُولُونَ سَلَامٌ عَلَيْكُمْ

They will say: Peace be unto you!

ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

Enter the garden because of what you did.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ

33. Await they save that the angels should come to them or the command of thy lord should come?

يَأْتِي أَمْرُ رَبِّكَ

3911. 16:30 [6]. See note to 2:2.

3912. 16:31 [4]. See note to 2:2.

كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ^{٣٩١٣}

Thus did those before them.

وَمَا ظَلَمَهُمُ اللَّهُ

And God wronged them not

وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

But they wronged their souls

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا

34. And there befell them the evil³⁹¹³ that they did

وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

And there surrounded them that whereat they mocked.

وَقَالَ الَّذِينَ أَشْرَكُوا

35. And those who ascribed a partnership³⁹¹⁴ said:

لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ

Had God willed we would not have served anything besides³⁹¹⁵ him, we and our fathers

شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا

وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ^{٣٩١٦}

Nor would we have forbidden anything contrary to³⁹¹⁶ him.³⁹¹⁷

كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ^{٣٩١٨}

Thus did those before them.

فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلْغُ الْمُبِينُ

And is there upon³⁹¹⁸ the messengers save the clear communication?

3913. 16:34 [1]. Arabic: *sayyiāt*. See Article XIII.x.

3914. 16:35 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

3915. 16:35 [2]. Arabic: *min dūni*. See 2:23.

3916. 16:35 [3]. Arabic: *min dūni*. See 2:23.

3917. 16:35 [3]. Lit.: *besides*. I.e. other than what God forbids.

3918. 16:35 [5]. I.e. incumbent upon.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا

36. And we have raised up in every community a messenger:

أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ^ط

Serve God and shun idols.³⁹¹⁹

فَمِنْهُمْ مَّنْ هَدَى اللَّهُ

And among them was he whom God guided

وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ^ج

And among them was he upon whom misguidance became binding.³⁹²⁰

فَسِيرُوا فِي الْأَرْضِ

So travel in the land

فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

And see how was the final outcome for the repudiators.

إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ

37. Though³⁹²¹ thou desire their guidance:

فَإِنَّ اللَّهَ لَا يَهْدِي مَن يُضِلُّ^ط

God will not guide him whom he leaves to stray.

وَمَا لَهُمْ مِّنْ نَّاصِرِينَ

And they have no helpers.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ

38. And they swear by God their strongest oaths: God will not raise up him who dies.

اللَّهُ مَن يَمُوتُ^ج

3919. 16:36 [2]. Arabic: *tāghūt*. See 2:256.

3920. 16:36 [4]. Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

3921. 16:37 [1]. Lit.: *If*.

بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا

Verily,³⁹²² it is a promise binding upon³⁹²³ him

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

(But most men know not)

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ

39. That he might make plain³⁹²⁴ to them that wherein they differ

وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ

And that those who are indifferent to warning³⁹²⁵ might know that they were liars.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ

40. Our word to anything when we intend it is that we but say to it: Be thou!

كُنْ

فَيَكُونُ

And it is.

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا

41. And those who emigrate for the cause of God after they are wronged

ظَلَمُوا

لَنَبُوِّنَهُمْ فِي الدُّنْيَا حَسَنَةً

We will settle them handsomely in this world

وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

(And the reward of the hereafter is greater if they but knew)

3922. 16:38 [2]. Arabic: *balā*. See note to 2:81.

3923. 16:38 [2]. Arabic: *ḥaqqan ʿalā*. See Article XIX (ḥaqq- i.).

3924. 16:39 [1]. Arabic: *bayyana*. See 2:69.

3925. 16:39 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

- الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ 42. Those who are patient and in their lord place their trust.
- وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ 43. And we sent before thee only men whom we instructed³⁹²⁶
- فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (And ask the people of the remembrance³⁹²⁷ if you know not)
- بِالْبَيِّنَاتِ وَالزُّبُرِ 44. With clear evidence and the written records.³⁹²⁸
- وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ And we sent down to thee the remembrance³⁹²⁹ that thou make plain³⁹³⁰ to mankind what has been sent down to them
- وَلَعَلَّهُمْ يَتَفَكَّرُونَ And that they might reflect.
- أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَن يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ 45. Do they who plot evil³⁹³¹ feel secure that God will not cause the earth to swallow them

3926. 16:43 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

3927. 16:43 [2]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

3928. 16:44 [1]. Arabic: *zukur*. Identified by some as *Psalms*, this assertion fails since it is untenable in some instances across the complete set: 3:184, 16:44, 23:53, 26:196, 35:25, 54:43, 54:52. A comparison of all instances in combination with consideration of the available etymological information suggests the rendering I have used. If you can supply genuine historical or etymological data on this point, please let me know.

3929. 16:44 [2]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

3930. 16:44 [2]. Arabic: *bayyana*. See 2:69.

3931. 16:45 [1]. Arabic: *sayyiat*. See Article XIII.x.

أَوْ يَأْتِيهِمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

Or the punishment come to them without³⁹³² them perceiving

أَوْ يَأْخُذْهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ

46. Or take them in their going to and fro and there be for them no escape

بِمُعْجِزِينَ

أَوْ يَأْخُذْهُمْ عَلَى تَخَوُّفٍ

47. Or take them through slow decay?³⁹³³

فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ

And your lord is kind, merciful.

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ

48. Have they not considered what God has created of a thing

يَتَفَيَّؤُا ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا

Turning its shadow right and left in submission³⁹³⁴ to God?

لِلَّهِ

وَهُمْ دَخِرُونَ

And they are abased.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمُوتِ وَمَا فِي

49. And to God submits³⁹³⁵ what is in the heavens and what is in the earth among creatures

الْأَرْضِ مِنْ دَابَّةٍ

3932. 16:45 [2]. Arabic: *min haythu*. See note to 2:149.

3933. 16:47 [1]. I have followed Muhammad Asad here in both rendering and reasoning, and reproduce his note here in full: *One of the meanings of takhawwuf is "gradual diminution" or "decay" or "slow destruction" (Lisan al-'Arab, art. khawafa; thus also Tabari and Zamakhshari); in the above context, the term has obviously both a social and a moral connotation: a gradual disintegration of all ethical values, of power, of civic cohesion, of happiness and, finally, of life itself.*

3934. 16:48 [2]. Arabic: *s-j-d*. See Article VI.

3935. 16:49 [1]. Arabic: *s-j-d*. See Article VI.

وَالْمَلَائِكَةُ

And the angels

وَهُمْ لَا يَسْتَكْبِرُونَ

And they are not proud.

يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا

50. They fear their lord above them and do what they are commanded.

يُؤْمَرُونَ ۖ

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ ۚ

51. And God said: Take not two gods.

إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ ۖ

He is but One God.

فَإِنِّي

And me:

فَارْهَبُونِ

Fear me.

وَلَهُ مَا فِي السَّمُوتِ وَالْأَرْضِ

52. And to him belongs what is in the heavens and the earth.

وَلَهُ الدِّينُ وَاصِبًا ۖ

And his is the permanent doctrine.³⁹³⁶

أَفَغَيْرَ اللَّهِ تَتَّقُونَ

Will you then be in prudent fear³⁹³⁷ of other than God?3936. 16:52 [2]. Arabic: *dīn*. See Article VII.

3937. 16:52 [3]. See note to 2:2.

- وَمَا بِكُمْ مِّنْ نُّعْمَةٍ 53. And whatever you have of grace:
- فَمِنَ اللَّهِ ط It is from God.
- ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ Then when affliction touches you:
- فَالَيْهِ تَجْرُونَ To him do you pray earnestly.
- ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيقٌ 54. Then when he removes from you the affliction,
مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ then some among you ascribe a partnership³⁹³⁸
to their lord
- لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ 55. That they might deny what we have given them.
- فَتَمْتَعُوا So enjoy yourselves:
- فَسَوْفَ تَعْلَمُونَ You will come to know.
- وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا 56. And they make for what they know not a
رَزَقْنَاهُمْ³⁹³⁹ portion of what we have provided them.
- تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ By God, you will be asked about what you
invented.

3938. 16:54 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

3939. 16:56 [1]. I.e. they ascribe some part of what God gives them to other causes.

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ

57. And they appoint for God daughters.

سُبْحَنَهُ
وَالْعِزُّ لَهُGlory³⁹⁴⁰ be unto him!

وَلَهُمْ مَا يَشْتَهُونَ

But they have what they desire.³⁹⁴¹

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ

58. And when one of them receives glad tidings of a female his face turns black

مُسْوَدًّا

وَهُوَ كَظِيمٌ

And he suppresses grief.

يَتَوَرَّى مِنَ الْقَوْمِ

59. He hides himself from the people

مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ

Because of the evil³⁹⁴² of that whereof he had glad tidings

أَيُّمْسِكُهُ ۖ عَلَىٰ هُونٍ

Whether to hold it in contempt

أَمْ يَدُسُّهُ فِي التُّرَابِ ۚ

Or bury it in the dust.

أَلَا سَاءَ مَا يَحْكُمُونَ

In truth:³⁹⁴³ evil is what they judge.3940. 16:57 [2]. Arabic: *s-b-ḥ*. See 2:32.

3941. 16:57 [3]. I.e. sons.

3942. 16:59 [2]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII.3943. 16:59 [5]. Arabic: *alā*. See note to 2:12.

لِلَّذِينَ لَا يُؤْمِنُونَ بِآلِ آخِرَةٍ مَثَلُ السَّوْءِ^ط

60. (For those who believe not in³⁹⁴⁴ the hereafter is an evil example

وَلِلَّهِ الْمَثَلُ الْأَعْلَى^ج

And for God is the most high example

وَهُوَ الْعَزِيزُ الْحَكِيمُ

And he is the Mighty, the Wise:³⁹⁴⁵

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ^ط

61. And were God to take men to task for their injustice he would not leave upon it³⁹⁴⁶ any creature

عَلَيْهَا مِنْ دَابَّةٍ^ط

وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى^ط

But he delays them to a named term.

فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَحْزِرُونَ سَاعَةً^ط

And when their term comes they cannot postpone an hour

وَلَا يَسْتَقْدِمُونَ

Nor can they advance.)

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ

62. And they assign to God what they dislike³⁹⁴⁷

وَنَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ

And their tongues describe the lie that for them is the best.

الْحُسْنَى^ط

3944. 16:60 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

3945. 16:60 [3]. Arabic: *al 'aziz al hakim*. See 3:18.

3946. 16:61 [1]. I.e. the earth.

3947. 16:62 [1]. I.e. daughters.

لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ

Beyond doubt, for them is the fire and they are rushed in.³⁹⁴⁸

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ

63. By God, we sent messengers to communities before thee

فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ

But the *shayṭān* made their deeds fair to them

فَهُوَ وَلِيُّهُمْ الْيَوْمَ

And he is their ally this day

وَلَهُمْ عَذَابٌ أَلِيمٌ

And they have a painful punishment.

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ

64. And we sent down the law³⁹⁴⁹ upon thee only that thou make plain³⁹⁵⁰ to them that wherein they differ

الَّذِي اخْتَلَفُوا فِيهِ ۚ

وَهُدًى وَرَحْمَةً لِّلْقَوْمِ الْيُؤْمِنُونَ

And as guidance and mercy for people who believe.

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ

65. And God sent down water from the sky and gave life thereby to the earth after its death.

الْأَرْضَ بَعْدَ مَوْتِهَا ۚ

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْقَوْمِ يَسْمَعُونَ

In that is a proof³⁹⁵¹ for people who hear.

3948. 16:62 [3]. Arabic: *muḥṣṣūn*. This is the passive participle from the form IV verb *ḥaṣṣa*. In the form here it could mean one of two things: *rushed in*, or *neglected, forgotten*. This is the only instance of this verb in this form so there is no way of correlating the sense internally. It could be either contextually, with a slight preference to my mind for the option I have chosen.

3949. 16:64 [1]. Arabic: *al kitāb*. See Article XI.ii.

3950. 16:64 [1]. Arabic: *bayyana*. See 2:69.

3951. 16:65 [2]. Arabic: *āya*. See Article X.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً^{٣٩٥٢}

66. And you have in the cattle a lesson:

نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ^{٣٩٥٣}

We give you to drink of what is in its bellies

مِنْ بَيْنِ فَزٍّ وَدَمٍ

Between excreta and blood

لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ

Pure milk palatable to the drinkers.

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ

67. And of the fruits of the date-palms and grapes

تَتَّخِذُونَ مِنْهُ سَكَرًا

You take strong drink thereof

وَرِزْقًا حَسَنًا^{٣٩٥٤}

And goodly provision.

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ

In that is a proof³⁹⁵² for people who reason.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

68. And thy lord instructed³⁹⁵³ the bee:

أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا

Take thou dwellings of the mountains

وَمِنَ الشَّجَرِ

And of the trees

3952. 16:67 [4]. Arabic: *āya*. See Article X.

3953. 16:68 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

وَمِمَّا يَعْرِشُونَ

And of what they construct.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ

69. Then eat thou every sort of³⁹⁵⁴ fruit

فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا

And follow thou the gentle ways of thy lord.

يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَنُهُ

There comes out of their bellies a drink
differing in its hues wherein is healing for men.

فِيهِ شِفَاءٌ لِلنَّاسِ

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

In that is a proof³⁹⁵⁵ for people who reflect.

وَاللَّهُ خَلَقَكُمْ

70. And God created you.

ثُمَّ يَتَوَفَّاكُمْ

Then he takes you.

وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا

And among you is he who is returned to a
feeble age so that he knows not – after
knowledge – anything.

يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا

إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ

God is knowing, powerful.

3954. 16:69 [1]. Arabic: *min kulli*. See 2:164.

3955. 16:69 [4]. Arabic: *āya*. See Article X.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي
الرِّزْقِ ۚ

71. And God favoured some of you above others in provision:

فَمَا الَّذِينَ فَضَّلُوا بِرَادَىٰ رِزْقِهِمْ عَلَىٰ مَا
مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۚ

Those more favoured do not give over their provision to those whom their right hands possess,³⁹⁵⁶ that they be equal therein.³⁹⁵⁷

أَفَبِعِزَّةِ اللَّهِ يَجْحَدُونَ

Is it then the grace of God they deny?

وَاللَّهُ جَعَلَ لَكُمْ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا

72. And God has made for you among yourselves wives

وَجَعَلَ لَكُمْ مِّنْ أَزْوَاجِكُم بَنِينَ

And made for you from your wives sons

وَحَفَدَةً

And grandsons

وَرَزَقَكُمْ مِّنَ الطَّيِّبَاتِ ۚ

And made provision of good things for you.

أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ
يَكْفُرُونَ

Is it then in vanity that they believe and the grace of God they deny

3956. 16:71 [2]. I.e. slaves.

3957. 16:71 [2]. Rather, they would keep their own wealth and status for themselves and maintain dependants out of it.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ
رِزْقًا مِّنَ السَّمُوتِ وَالْأَرْضِ شَيْئًا

73. And serve rather than³⁹⁵⁸ God what possesses
no provision for them among the heavens or
the earth at all

وَلَا يَسْتَطِيعُونَ

And can do nothing?³⁹⁵⁹

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ^ج

74. So present not examples to God.³⁹⁶⁰

إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

God knows and you know not.

❖ ضَرَبَ اللَّهُ مَثَلًا

75. God presents an example:

عَبْدًا مَّملُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ

A slave owned, not having power over anything

وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَبًا فَهُوَ يُنْفِقُ مِنْهُ

And him whom we provided with goodly
provision from us and spends thereof secretly
and openly.

سِرًّا وَجَهْرًا^ط

هَلْ يَسْتَوُونَ^ج

Are they equal?

الْحَمْدُ لِلَّهِ^ج

Praise belongs to God!

3958. 16:73 [1]. Arabic: *min dūni*. See 2:23.

3959. 16:73 [2]. Lit.: *and they are unable*.

3960. 16:74 [1]. I.e. do not make conceptual comparisons with and for God.

بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

But³⁹⁶¹ most of them know not.

وَضَرَبَ اللَّهُ مَثَلًا

76. And God presents an example:

رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى

Two men: one of them³⁹⁶² dumb – not having power over anything – and a burden on his benefactor

شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ

أَيْنَمَا يُوجِّهُهُ لَا يَأْتِ بِخَيْرٍ^ح

Wheresoever he directs him, he brings no good.

هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ

Is he equal with one who enjoins justice and is on a straight path?

عَلَى صِرَاطٍ مُسْتَقِيمٍ

وَلِلَّهِ غَيْبُ السَّمُوتِ وَالْأَرْضِ^ج

77. And to God belongs the unseen of the heavens and the earth.

وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ

And the matter of the Hour is only as the twinkling of an eye – or³⁹⁶³ nearer.

أَقْرَبُ^ج

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

God is powerful over all things.

3961. 16:75 [6]. Arabic: *bal*. See note to 2:88.

3962. 16:76 [2]. Grammar: dual.

3963. 16:77 [2]. Lit.: *or it is*.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا
تَعْلَمُونَ شَيْئًا

78. And God brought you forth from the wombs of
your mothers not knowing anything

وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ³⁹⁶⁴
لَعَلَّكُمْ تَشْكُرُونَ

And made for you hearing and sight and
intellect³⁹⁶⁴

That you might be grateful.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ
السَّمَاءِ

79. Have they not considered the birds made
serviceable in the air of the sky?

مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ³⁹⁶⁵

There holds them only God.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

In that are proofs³⁹⁶⁵ for people who believe.

وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا

80. And God made for you from your dwellings an
abode

وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا
تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ³⁹⁶⁴

And made for you from the hides of cattle
dwellings which you find light on the day of
your journey and on the day of your sojourn

3964. 16:78 [2]. Lit.: hearts.

3965. 16:79 [3]. Arabic: *āyāt*. See Article X.

وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا

And of their wool and their fur and their hair,
furnishings and goods for a time.

وَمَتَّعًا إِلَىٰ حِينٍ

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلًّا

81. And God made for you of what he has created,
shade

وَجَعَلَ لَكُمْ مِّنَ الْجِبَالِ أَكْنَانًا

And made for you from the mountains, places
of refuge

وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ

And made for you garments to protect you from
the heat

وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ

And garments to protect you from your might.

كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ

Thus does he perfect his grace towards you

لَعَلَّكُمْ تُسْلِمُونَ

That you might submit.

فَإِنْ تَوَلَّوْا

82. And if they turn away

فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ

But upon thee is the clear communication.

يَعْرِفُونَ نِعْمَتَ اللَّهِ

83. They recognise the grace of God

ثُمَّ يُنْكِرُونَهَا

Then they deny it.

وَأَكْثَرُهُمُ الْكَافِرُونَ

And most of them are those who spurn guidance while claiming virtue.³⁹⁶⁶

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا

84. And the day we raise up from every community a witness

ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا

Then no leave will be given those who are indifferent to warning³⁹⁶⁷

وَلَا هُمْ يُسْتَعْتَبُونَ

Nor will they be allowed to make amends.

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ

85. And when those who do wrong behold the punishment:

فَلَا يُخَفَّفُ عَنْهُمْ

It will not be lightened for them

وَلَا هُمْ يُنْظَرُونَ

Nor will they be granted respite.

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا

86. And when those who ascribe a partnership³⁹⁶⁸ see their partners³⁹⁶⁹ they will say:

رَبَّنَا هَؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ

Our lord: these are our partners³⁹⁷⁰ to whom we called rather than³⁹⁷¹ thee.

دُونِكَ

3966. 16:83 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

3967. 16:84 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

3968. 16:86 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

3969. 16:86 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.

3970. 16:86 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

3971. 16:86 [2]. Arabic: *min dūni*. See 2:23.

فَالْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ

And they will extend to them the saying: You are liars!

وَالْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ

87. And they will extend to God submission that day.

وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

And strayed from them will be what they invented.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ

88. Those who are indifferent to warning³⁹⁷² and forsake³⁹⁷³ the path of God

زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا

Will we increase them in punishment over the punishment for what they wrought of corruption.

يُفْسِدُونَ

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ

89. And the day we raise in every community a witness against them from themselves

مِّنْ أَنْفُسِهِمْ

وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ

And we bring thee as a witness against these[...] ³⁹⁷⁴

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

And we sent down the law³⁹⁷⁵ upon thee as a clarification of all things

وَهُدًى وَرَحْمَةً

And guidance and mercy

3972. 16:88 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

3973. 16:88 [1]. Arabic: *ṣadda*. See note to 8:47.

3974. 16:89 [2]. Sc. *they will be culpable for what they knew*.

3975. 16:89 [3]. Arabic: *al kitāb*. See Article XI.ii.

وَبُشْرَىٰ لِّلْمُسْلِمِينَ

And glad tidings for the submitted.³⁹⁷⁶

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ

90. God commands justice

وَالْإِحْسَنِ

And good conduct

وَإِيتَايَ ذِي الْقُرْبَىٰ

And giving to relatives

وَيَنْهَىٰ عَنِ الْفَحْشَاءِ

And forbids sexual immorality³⁹⁷⁷

وَالْمُنْكَرِ

And perversity³⁹⁷⁸

وَالْبَغْيِ

And sectarian zealotry.³⁹⁷⁹

يَعِظُكُمْ

He exhorts you

لَعَلَّكُمْ تَذَكَّرُونَ

That you might take heed.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ

91. And fulfil the pledge of God³⁹⁸⁰ when you pledge3976. 16:89 [5]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.3977. 16:90 [4]. Arabic: *fāḥishat*, *faḥshā'*. See Article XIII.iii.3978. 16:90 [5]. Arabic: *munkar*. See 3:104.3979. 16:90 [6]. Arabic: *baghy*. See 2:90 and Article XIV.3980. 16:91 [1]. I take this to be a reference *al fātiḥah* in the first instance. See note to 2:27.

وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ

جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا

And break not your oaths after their confirmation when you have made God guarantor over you.

إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

God knows what you do.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ

قُوَّةٍ أَنْكثًا

92. And be not like her who breaks her thread – after she has made it strong – into fibres

تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ

أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ

Taking your oaths³⁹⁸¹ as a deception between you since one community is more numerous than another community.³⁹⁸²

إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ

God but tries you thereby.

وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ

تَخْتَلِفُونَ

And he will make plain³⁹⁸³ to you on the Day of Resurrection that wherein you differed.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً

93. And had God willed he would have made you one community

3981. 16:92 [2]. The importance of this may not immediately be apparent to moderns since we do not take oaths so readily. However, contract – verbal or written – is the basis of any functioning society.

3982. 16:92 [2]. Lit.: [...]*a community is more numerous than a community*.

3983. 16:92 [4]. Arabic: *bayyana*. See 2:69.

وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ

But he sends whom he wills astray and guides whom he wills³⁹⁸⁴

وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ

And you will be asked about what you did.

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ

94. And take not your oaths as deception between you

فَتَرِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا

So a foot slip after its being firm

وَتَذُوقُوا السُّوَاءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ

And you taste evil for forsaking³⁹⁸⁵ the path of God

اللَّهِ

وَلَكُمْ عَذَابٌ عَظِيمٌ

And there be for you a tremendous punishment.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا

95. And sell not the pledge of God³⁹⁸⁶ for a cheap price.

إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ

What is with God is better for you

إِنْ كُنْتُمْ تَعْلَمُونَ

If you would know.

مَا عِنْدَكُمْ يَنْفَدُ

96. What is with you has an end

3984. 16:93 [2]. Despite what religionists of all stripes throughout all ages have claimed, God is not a denominationalist; he whom God guides is guided.

3985. 16:94 [3]. Arabic: *ṣadda*. See note to 8:47.

3986. 16:95 [1]. I take this to be a reference *al fātiḥah* in the first instance. See note to 2:27.

وَمَا عِنْدَ اللَّهِ بَاقٍ فَلَهُ

And what is with God remains.

وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا
كَانُوا يَعْمَلُونَ

And we will pay those who are patient their
reward according to the best of what they did.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ
مُؤْمِنٌ

97. Whoso works righteousness whether male or
female and is a believer:³⁹⁸⁷

فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً

Such will we make live a good life.

وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا
يَعْمَلُونَ

And we will reward them according to the best
of what they did.

فَإِذَا قَرَأْتَ الْقُرْءَانَ

98. And when thou recitest the Qur'an:³⁹⁸⁸

فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Seek thou refuge in God from the accursed
shayṭān

إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ ءَامَنُوا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

99. (He has no warrant against those who heed
warning³⁹⁸⁹ and in their lord place their trust.

3987. 16:97 [1]. Arabic: *(al) mu'min*. See note to 8:2.

3988. 16:98 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

3989. 16:99 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ

100. His warrant is but against those who take him for ally

وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ

And those who ascribe a partnership³⁹⁹⁰ to him.)

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ لَا

101. And when³⁹⁹¹ we change³⁹⁹² by a proof³⁹⁹³ the place of a proof.³⁹⁹⁴

وَاللَّهُ أَعْلَمُ بِمَا يُنْزِلُ

And God knows best what he sends down in stages.³⁹⁹⁵

قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ

They say: Thou art but inventing.³⁹⁹⁶

بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

The truth is:³⁹⁹⁷ most of them know not.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ

102. Say thou: The Spirit of Holiness brought it down from thy lord aright³⁹⁹⁸

لِيُثَبِّتَ الَّذِينَ آمَنُوا

That it might strengthen those who heed warning³⁹⁹⁹

3990. 16:100 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

3991. 16:101 [1]. This is a continuation of verse 16:98 evidenced by *idhā* (when) in the introductions to both.

3992. 16:101 [1]. If one is to believe the Qur'an rather than the stories written down centuries afterwards which comprise the principle reading of those who claim the banner of a religion known as Islam, we find that the Qur'an itself was written down in full at the time of the revelation and that both the content and the ordering thereof are from God. On that basis one may reasonably conclude – in fact, must conclude – that as new revelation was sent down the text was added to, and sections inserted into the existing corpus, until such time as the revelation was complete. This, logically, is the process alluded to here. The messenger is told here to seek refuge with God at two times: when he recites the Qur'an (i.e. when he receives words from God which he repeats aloud) and when those words are placed in writing into the existing corpus. The surrounding context fully supports this assertion.

3993. 16:101 [1]. Arabic: *āya*. See Article X.

3994. 16:101 [1]. Arabic: *āya*. See Article X.

3995. 16:101 [2]. Arabic: *nazzala* – to send down in stages.

3996. 16:101 [3]. See note above to the same verse. This statement now makes logical sense. As new revelation was given and added to the corpus critics of the messenger accused him of fabrication.

3997. 16:101 [4]. Arabic: *bal*. See note to 2:88.

3998. 16:102 [1]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi ii.).

3999. 16:102 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَهْدَىٰ

And as guidance

وَبُشْرَىٰ لِّلْمُسْلِمِينَ

And glad tidings for the submitted.⁴⁰⁰⁰

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ مِّثْلُ

103. And we know that they say: A man but teaches him.

لِّسَانٍ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيّ

The tongue to which they incline is foreign

وَهَذَا لِسَانٌ عَرَبِيّ مُّبِينٌ

But this is a clear Arabic tongue.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ

104. Those who believe not in⁴⁰⁰¹ the proofs⁴⁰⁰² of God

لَا يَهْدِيهِمُ اللَّهُ

God guides them not

وَلَهُمْ عَذَابٌ أَلِيمٌ

And they have a painful punishment.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ

105. They but invent lies⁴⁰⁰³ who believe not in⁴⁰⁰⁴ the proofs⁴⁰⁰⁵ of God.

بِآيَاتِ اللَّهِ

وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ

And these are the liars:

4000. 16:102 [4]. Arabic: *muslīm* – one who is yielded, submitted, submitting. See Article XV.iii.4001. 16:104 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.4002. 16:104 [1]. Arabic: *āyāt*. See Article X.4003. 16:105 [1]. Lit.: *the lie*.4004. 16:105 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.4005. 16:105 [1]. Arabic: *āyāt*. See Article X.

- مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيْمَانِهِ ۖ
 إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيْمَانِ
 وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا
 فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ
 وَلَهُمْ عَذَابٌ عَظِيمٌ
106. Whoso denies God after his faith
 Save he who is compelled thereto but whose
 heart finds rest in faith.
 But whoso expands his breast to denial:
 Upon them is wrath from God
 And they have a tremendous punishment
- ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى
 الْآخِرَةِ
107. Because⁴⁰⁰⁶ they chose the life of this world
 over the hereafter
- وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ
108. These are they whose hearts God has sealed
 And their hearing
 And their eyes.
- أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ
 وَسَمْعِهِمْ
 وَأَبْصَرِهِمْ

4006. 16:107 [1]. Arabic: *dhālīka bianna*. See Article XVI.

4007. 16:107 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

وَأُولَٰئِكَ هُمُ الْغَافِلُونَ

And these are the unaware.

لَا جَرَمَ أَنَّهُمْ فِي آٰءِخِرَةٍ هُمْ الْخٰسِرُونَ

109. Beyond doubt, in the hereafter they are the losers

ثُمَّ إِنَّ رَبَّكَ

110. (Then thy lord

لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا

To those who emigrate after they are subjected to means of denial⁴⁰⁰⁸

ثُمَّ جَاهِدُوا وَصَبِرُوا

Then strive and are patient:

إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ

Thy lord after that is forgiving, merciful)

﴿يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ

111. The day every soul comes pleading for itself

نَفْسِهَا

وَتُوفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ

And every soul is repaid in full for what it did.

وَهُمْ لَا يُظْلَمُونَ

And they will not be wronged.

وَضَرَبَ اللَّهُ مَثَلًا

112. And God presents an example:

قَرْيَةٍ كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً

A city secure, at ease

4008. 16:110 [2]. See note on *fitnah* to 2:102.

يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ

Its provision coming to it in abundance from every side.

فَكَفَرَتْ بِأَنْعُمِ اللَّهِ

But it denied the favours of God

فَأَذَقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا

So God made it taste the cloak⁴⁰⁰⁹ of hunger and fear because of what they wrought.

كَانُوا يَصْنَعُونَ

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ

113. And a messenger from among them had come to them

فَكَذَّبُوهُ

Then they rejected him⁴⁰¹⁰

فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ

Then the punishment took them while they were wrongdoers.⁴⁰¹¹

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ

114. So eat of the provision of God

حَلَالًا طَيِّبًا

Lawful, good

وَأَشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ

And be grateful for the grace of your lord if it be him you serve.

تَعْبُدُونَ

4009. 16:112 [5]. Lit.: *clothing*.

4010. 16:113 [2]. Cf. 7:64, 10:73, 16:113, 26:139, 26:189, 29:37, 37:127, 91:14.

4011. 16:113 [2]. Arabic: *zālimūn*. See 2:229.

115. He has but made unlawful to you
 إِنَّمَا حَرَّمَ عَلَيْكُمُ
 الْمَيْتَةَ
 Carrion
 وَالْدَّمَ
 And blood
 وَلَحْمَ الْخِنْزِيرِ
 And the flesh of swine
 وَمَا أَهْلَ لِغَيْرِ اللَّهِ بِهِ ^ط
 And that dedicated to other than God.
 فَمَنْ أَضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ
 But whoso is forced, neither desiring nor
 transgressing:
 فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
 God is forgiving, merciful.
 116. And add ⁴⁰¹² not to what your tongues describe
 وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ
 the lie: This is lawful and this is unlawful ⁴⁰¹³
 هَذَا حَلَلٌ وَهَذَا حَرَامٌ
 To invent lies ⁴⁰¹⁴ about God.
 لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ^ع

4012. 16:116 [1]. Lit.: *say*.

4013. 16:116 [1]. This is, in essence, what religionists of any stripe do for a living. In the case of the religion known as Islam, there is a long list of things made up by men and ascribed either directly to God, or to him via the messenger of God.

4014. 16:116 [2]. Lit.: *the lie*.

إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا
يُفْلِحُونَ

Those who invent lies⁴⁰¹⁵ about God will not succeed.

مَتَّعَ قَلِيلٌ

117. A brief enjoyment

وَلَهُمْ عَذَابٌ أَلِيمٌ

And they have a painful punishment.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا
عَلَيْكَ مِنْ قَبْلُ

118. (And to those who hold to Judaism⁴⁰¹⁶ we made unlawful what we narrated to thee before.

وَمَا ظَلَمْنَاهُمْ

And we wronged them not

وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

But they wronged their souls.)

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوْءَ بِجَهْلَةٍ

119. Then is thy lord to those who did evil through ignorance

ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا

Then repented after that and did right:

إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ

Thy lord is after it⁴⁰¹⁷ forgiving, merciful.

4015. 16:116 [3]. Lit.: *the lie*.

4016. 16:118 [1]. Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily by race. Article XV.i.

4017. 16:119 [3]. I.e. after the repentance and making of amends.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ

120. Ibrāhīm was a leader⁴⁰¹⁸ devoutly dutiful to God

حَنِيفًا

Inclining to truth⁴⁰¹⁹

وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

And he was not of the idolaters.⁴⁰²⁰

شَاكِرًا لِّأَنْعَمِهِ^ج

121. One grateful for his favours

أَجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

He chose him and guided him to a straight path.

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً^ح

122. And we gave him good in this world.

وَأِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

And in the hereafter he is among the righteous.

ثُمَّ أَوْحَيْنَا إِلَيْكَ

123. Then we instructed⁴⁰²¹ thee:

أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ

Follow thou the creed of Ibrāhīm

حَنِيفًا^ط

Inclining to truth⁴⁰²²

4018. 16:120 [1]. Arabic: *ummah* – nation, community, people, generation, species, class, faith, model, leader.

4019. 16:120 [2]. Arabic: *ḥanif* – inclining to a right state or tendency; spurning falsehood. See note to 2:130.

4020. 16:120 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

4021. 16:123 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

4022. 16:123 [3]. Arabic: *ḥanif* – inclining to a right state or tendency; spurning falsehood. See note to 2:130.

وَمَا كَانَ مِنَ الْمُشْرِكِينَ

And he was not of the idolaters.⁴⁰²³

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا

124. The Sabbath was but appointed for those who differed concerning it⁴⁰²⁴

فِيهِ

وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا

And thy lord will judge between them on the Day of Resurrection concerning that wherein they differed.

كَانُوا فِيهِ يَخْتَلِفُونَ

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ

125. Invite thou to the way of thy lord with wisdom⁴⁰²⁵ and comely exhortation

وَالْمَوْعِظَةِ الْحَسَنَةِ

وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ

And argue thou with them with what is best.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ

Thy lord, he knows best him who strays from his way.

وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

And he knows best the rightly guided.

4023. 16:123 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

4024. 16:124 [1]. I understand this to indicate *Sabbath* and the sense to relate to those who say they follow Mūsā and those who say they follow Jesus (conflated with 'Īsā; see Articles XVIII and XXI) and who observe Sabbath on different days. However, the object can also mean *him*. Muhammad Asad takes it in that sense, for example, and relates it to Ibrāhīm. While I am not persuaded by his argument, I include it for interest: *The implication is that the majority of the Jews had deviated from the true creed of Abraham (which is the meaning of the phrase, "those who came to hold divergent views about him") inasmuch as most of them became convinced that they were "God's chosen people" simply because of their physical descent from that great Prophet: an assumption which obviously runs counter to every truly religious principle. As the Qur'an repeatedly points out, this spiritual arrogance was punished by God's imposition on the children of Israel - and on them alone - of all manner of severe restrictions and rituals, of which the obligation to refrain from all work and even travel on the Sabbath was one. In its widest implication, this passage is meant to stress the fact that all God-imposed rituals are only a means towards the achievement of spiritual discipline, and never a religious goal in themselves.*

4025. 16:125 [1]. See note at 33:34.

وَإِنْ عَاقَبْتُمْ

126. And if you retaliate:

فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ^ط

Retaliate with the like of that wherewith you were afflicted.

وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

But if you be patient, it is better for the patient.

وَأَصْبِرْ

127. And be thou patient.

وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ^ج

And thy patience is only through God.

وَلَا تَحْزَنْ عَلَيْهِمْ

And grieve thou not for them.

وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

And be thou not in distress over what they scheme.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا

128. God is with those of prudent fear⁴⁰²⁶

وَالَّذِينَ هُمْ مُحْسِنُونَ

And those who are doers of good.

4026. 16:128 [1]. See note to 2:2.

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In the name of God: the Almighty,⁴⁰²⁷ the Merciful.

سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ ۚ لَيْلًا

1. Glory⁴⁰²⁸ be unto him who conveyed his servant by night

مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ

From the inviolable place of worship⁴⁰²⁹ to the ultimate place of worship⁴⁰³⁰ which we made blessed roundabout him

الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ ۚ

لِنُرِيَهُ ۚ مِنْ ءَايَاتِنَا ۚ

That we might show him some of our proofs!⁴⁰³¹

إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

He is the Hearing, the Seeing.

وَأَنزَلْنَا مُوسَىٰٓ ذِكْرَٰهُ

2. And we gave Mūsā the law⁴⁰³²

وَجَعَلْنَاهُ هُدًى لِّلْبَنِي إِسْرَءِيلَ

And made it a guide for the children of Isrā'īl:

4027. 17:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4028. 17:1 [1]. Arabic: *s-b-h*. See 2:32.

4029. 17:1 [2]. Arabic: *al masjid al ḥarām*. See Article IX.ii and Article XVIII.

4030. 17:1 [2]. Arabic: *al masjid al aqṣā*. See Article IX.iii and Article XVIII. The Traditionalist links this verse to a claim originating with the *ḥadīth* literature wherein Muḥammad is said to have entered the heavens and negotiated with God on the number of daily prayers. Such a claim puts one in mind of the Talmud, and I reject it as hearsay along with the rest of the Traditionalist's hearsay. Any suggestion that *al masjid al aqṣā* means the mosque of that name in Jerusalem is obviously erroneous since no such building existed until after the Muslims took Jerusalem. The context here in the Qur'an suggests, perhaps, Mūsā rather than Muḥammad as the subject in any case since Mūsā is the first person named in the segment; an assessment for which comparison with 27:8 suggests support. Within the Petra thesis – or, at least, the Petra pilgrimage thesis – one may reasonably suppose 17:1 to indicate a journey from *al masjid al ḥarām* (in Petra) to Jabal al Lawz in Midian in the northern part of what today is Saudi Arabia near the border with Jordan about 120 miles away if one takes *al masjid al aqṣā* to indicate that place Mūsā received the commandments and accepts Jabal al Lawz as its location; however, this is supposition, and God knows best.

4031. 17:1 [3]. Arabic: *āyāt*. See Article X.

4032. 17:2 [1]. Arabic: *al kitāb*. See Article XI.ii.

أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا

Take not instead of⁴⁰³³ me as guardian

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ

3. Progeny⁴⁰³⁴ of those whom we carried with Nūḥ.⁴⁰³⁵

إِنَّهُ كَانَ عَبْدًا شَكُورًا

He was a grateful servant.

وَقَضَيْنَا إِلَى بَنِي إِسْرَءِيلَ فِي الْكِتَابِ

4. And we decreed for the children of Isrā'īl in⁴⁰³⁶ the law⁴⁰³⁷

لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوجًا

That you will work corruption in the land twice⁴⁰³⁸ and wax high to a great height.

كَبِيرًا

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا

5. Then when the promise came of the first of the two we raised up against them servants of ours of severe might who conducted a search into the dwellings⁴⁰³⁹

لَنَا أُولَىٰ بِأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ

4033. 17:2 [3]. Arabic: *min dūni*. See 2:23.

4034. 17:3 [1]. Translators try by various means to avoid what for me is the obvious conclusion that *progeny* here is an object of the verb in the preceding clause.

4035. 17:3 [1]. I.e. any human being.

4036. 17:4 [1]. Or *concerning*. I render *in* under by analogy with 17:58.

4037. 17:4 [1]. Arabic: *al kitāb*. See Article XI.ii.

4038. 17:4 [2]. In my opinion, the first of these was the creation of the Talmud and associated fictions (albeit in oral form since the Talmud was not written down until around the 4th century CE) by which means the Jews usurped the law and created moral abomination based on their imagined racial supremacy, the related reward for which was the destruction of the Temple and Jerusalem in 70 CE (history has been sanitised, but the reasons for the destruction of the Jerusalem included the financial perfidy of the Jews who used the Temple as a banking centre from which they inflicted ruin upon the world at large – a situation mirrored in part today). The second is a secular rehash of the former: the creation of Zionism and political and cultural Marxism. These latter movements, in combination with their supporting movements of fraudulent science, history, psychology and the perversion of the cultural narrative (media) are maintained by a tyranny of usury-based economics which together have made moral decline, depravity, and suffering the staple of those living in countries thus controlled (namely, any country with a central bank), and caused the deaths of many tens of millions of people in wars and persecutions created and fanned by those same interests. The goal, clearly, is the recreation of the Temple in Jerusalem – after which the Jews will again be brought low. Any people (be they Jews or not) who promote and benefit from pernicious and demoralising actions and die unrepentant while so doing – according to a plain reading of the Qur'anic narrative – are damned to Hell. Any hope of preferential treatment is consistently denied the Jews by the Qur'an, and personal responsibility for actions in this life stressed for all people, including Jews (see the first two clauses of 17:7 as an example).

4039. 17:5 [1]. The Romans plundered Jerusalem.

وَكَانَ وَعْدًا مَّفْعُولًا

And it is a promise fulfilled.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ

6. Then we returned to you a turn over them

وَأَمَدَدْنَكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَكُمْ أَكْثَرَ

And aided you with wealth and children and made you greater in influence.

نَفِيرًا

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ

7. If you do good, you do good for your souls

وَإِنْ أَسَأْتُمْ فَلَهَا

And if you do evil, it is for them.

فَإِذَا جَاءَ وَعْدُ أَلَاءِ خَيْرَةٍ

Then when the promise of the latter comes

لَيْسَ بُرْهَانًا وَجُوهَكُمْ

That they should disgrace your countenances

وَلْيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ

And enter the place of worship⁴⁰⁴⁰ as they entered it the first time

وَلْيَتَّبِعُوا مَا عَلَوْا تَتْبِيرًا

And lay waste to all that they overcome by laying waste[...]⁴⁰⁴¹

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُم

8. It may be that your lord will have mercy on you.

4040. 17:7 [5]. Arabic: *masjid, masājid*. See Article IX.i.

4041. 17:7 [6]. Sc. *there will be after that no more chances*.

وَإِنْ عُدْتُمْ عُدْنَا

But if you go back we go back.⁴⁰⁴²

وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

And we made Hell a dungeon for those who spurn guidance while claiming virtue.⁴⁰⁴³

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

9. This Qur'an⁴⁰⁴⁴ guides to what is most upright

وَيُنَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ

And gives tidings to the believers⁴⁰⁴⁵ who do deeds of righteousness

أَنَّ لَهُمْ أَجْرًا كَبِيرًا

That they have a great reward

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ

10. And that those who believe not in⁴⁰⁴⁶ the hereafter:

أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

We have prepared for them a painful punishment.

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ

11. And man calls for evil by his call for good.

4042. 17:8 [2]. The tenor of this second section places the responsibility for the choice for what happens squarely on the people concerned. The Jews have a high calling. Contrary to the tenets of Talmudism and Zionism, that calling is not that of master race; Jews were intended to be witnesses to – and teachers of – the Torah (the foolishness called the Noahide Laws is an invention of their own). The Qur'an exhorts the Jews to remember their calling and to abide by it. I tend to believe that the original Torah exists somewhere – or at least existed at the time of the Qur'anic revelation. In its present state, the Torah promotes the idea of Jewish supremacy – a concept both odious and ludicrous given Jews' singular lack of generative achievement – and places common Jewry in a position which defines them in terms of the conflict their premises necessitate. The Qur'an is clear: those of the Jews who abandon their calling are cursed. God is not arbitrary. When God curses a people he gives them the means by which to condemn themselves, which fact explains much that we see in the world. Yet, if the Jews were to stop creating corruption in the earth and return to God, he would return to them. However, that door remains open only up to a point, after which it is too late. Certainly, not all Jews are corrupt – and the Qur'an does not claim that they are – however, communities are judged on the aggregate of their output, and there exists no special treatment for Jews in that regard.

4043. 17:8 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

4044. 17:9 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

4045. 17:9 [2]. Arabic: *(al) mu'minūn*. See note to 8:2.

4046. 17:10 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

وَكَانَ الْإِنْسَانُ عَجُولًا

And man is hasty.⁴⁰⁴⁷وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ^ط12. And we made the night and the day two proofs:⁴⁰⁴⁸

فَمَحَوْنَا آيَةَ اللَّيْلِ

We erase the proof⁴⁰⁴⁹ of the night

وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً

And we make the proof⁴⁰⁵⁰ of the sight-giving day

لِتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ

That you might seek favour of your lord

وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابِ^جAnd that you might know the number of the years and the reckoning.⁴⁰⁵¹

وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا

And everything have we set out and detailed⁴⁰⁵² with a clear explanation.وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ^ط13. And every man, we have attached his fate⁴⁰⁵³ to his neck.⁴⁰⁵⁴

4047. 17:11 [2]. Evil is always packaged as good; the manifesto of every evil agenda reads as the embodiment of virtue. Few are the men who take the time to do due diligence on what they accept. Notwithstanding, we are judged on the basis of what we do, in fact, accept and act upon. See 17:36.

4048. 17:12 [1]. Arabic: *āya* – here dual. See Article X.

4049. 17:12 [2]. Arabic: *āya*. See Article X.

4050. 17:12 [3]. Arabic: *āya*. See Article X.

4051. 17:12 [5]. I.e. of days.

4052. 17:12 [6]. Arabic: *faṣṣala* – to set out (that is, present in a logical order, categorise) and to make plain or detail.

4053. 17:13 [1]. Or omen.

4054. 17:13 [1]. Muhammad Asad comments here: *The word ta'ir literally signifies a "bird" or, more properly, a "flying creature". Since the pre-Islamic Arabs often endeavoured to establish a good or bad omen and, in general, to foretell the future from the manner and direction in which birds would fly, the term ta'ir came to be tropically used in the sense of "fortune", both good and evil, or "destiny" [...] It should, however, be borne in mind that the Qur'anic concept of "destiny" relates not so much to the external circumstances of and events in man's life as, rather, to the direction which this life takes in result of one's moral choices: in other words, it relates to man's spiritual fate - and this, in its turn, depends - as the Qur'an so often points out - on a person's inclinations, attitudes and conscious actions (including self-restraint from morally bad actions or, alternatively, a deliberate omission of good actions). Hence, man's spiritual fate depends on himself and is inseparably linked with the whole tenor of his personality; and since it is God who has made man responsible for his behaviour on earth, He speaks of Himself as having "tied every human being's destiny to his neck". This opinion is fully supported by the verses which follow.*

وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا

And we will bring forth for him on the Day of Resurrection a decree⁴⁰⁵⁵ which he will find unrolled:

أَقْرَأُ كِتَابِكَ

14. Read thou thy decree.⁴⁰⁵⁶

كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

Thy soul this day suffices as reckoner against thee.

مَنْ أَهْتَدَىٰ

15. Whoso was rightly guided:

فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ^ط

He was but rightly guided for his soul.

وَمَنْ ضَلَّ

And whoso strayed:

فَإِنَّمَا يَضِلُّ عَلَيْهَا^ج

He but strayed against it.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ^ك

Nor does there bear any bearer the burden of another.

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

And we do not punish until we have raised up a messenger.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا

16. And when we intend to destroy a city we command its opulent ones

فَفَسَقُوا فِيهَا

But they are wantonly perfidious⁴⁰⁵⁷ therein

4055. 17:13 [2]. Arabic: *kitāb*. See Article XI.iii.

4056. 17:14 [1]. Arabic: *kitāb*. See Article XI.iii.

4057. 17:16 [2]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

فَحَقَّ عَلَيْهَا الْقَوْلُ

So the word becomes binding⁴⁰⁵⁸ upon it

فَدَمَّرْنَاهَا تَدْمِيرًا

And we annihilate it utterly.⁴⁰⁵⁹

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ

17. And how many generations have we destroyed since Nūḥ?

وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا

And God suffices as one aware and beholder of the transgressions⁴⁰⁶⁰ of his servants.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ

18. Whoso desires the transient

عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ

We hasten for him therein what we will for whom we please.

ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ

Then we appoint for him Hell.

يَصْلَاهَا مَذْمُومًا مَدْحُورًا

He will burn therein condemned, banished.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا

19. And whoso desires the hereafter and strives for it as he should⁴⁰⁶¹ and is a believer:⁴⁰⁶²

وَهُوَ مُؤْمِنٌ

فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا

These: their striving is appreciated.

4058. 17:16 [3]. Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

4059. 17:16 [4]. Lit: with annihilation.

4060. 17:17 [2]. Arabic: *dhunūb*. See Article XIII.iv.

4061. 17:19 [1]. Lit.: with its striving.

4062. 17:19 [1]. Arabic: (*al*) *mu'min*. See note to 8:2.

كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ۚ

20. Each do we aid – these and those – from the bestowal of thy lord

وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا

And the bestowal of thy lord is not restricted.

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ

21. See thou how we have preferred some of them above others.

وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا

But the hereafter will be greater in degrees and greater in preference.⁴⁰⁶³

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ

22. Make thou not with God another god lest thou sit down condemned, forsaken.

مَذْمُومًا مَخْذُومًا

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

23. And thy lord has decreed that you serve not save him

وَبِالْوَالِدَيْنِ إِحْسَانًا

And towards parents good conduct.

إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ

If one or both of them attain old age with thee say thou not Fie to them

كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفُ

وَلَا تَنْهَرُهُمَا

Nor repel thou them.

وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

But speak thou to them a noble word⁴⁰⁶⁴

4063. 17:21 [2]. Or esteem, high estimation.

4064. 17:23 [5]. Arabic: qawl – speech; teaching, doctrine; saying, word.

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ

24. And lower thou to them the wing of gentleness out of mercy

وَقُلْ رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا

And say thou: My lord: have mercy on them as they did bring me up when I was small.

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ^ج

25. (Your lord knows best what is in your souls.

إِنْ تَكُونُوا صَالِحِينَ

Should you be righteous:

فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا

He is to those who turn in penitence forgiving.)

وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ

26. And give thou the relative his due⁴⁰⁶⁵

وَالْمَسْكِينِ

And the needy

وَابْنِ السَّبِيلِ

And the wayfarer.⁴⁰⁶⁶

وَلَا تُبْذِرْ تَبْذِيرًا

But squander thou not in extravagance.

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ^ط

27. The squanderers are brothers of the *shayṭāns*

وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

And the *shayṭān* is an ingrate towards his lord.

4065. 17:26 [1]. Arabic: *ḥaqqā*. See Article XIX (*ḥaqq*- v.).

4066. 17:26 [3]. Lit.: *the son of the road*.

وَأَمَّا تُعْرِضَنَّ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ مِّنْ
رَّبِّكَ تَرْجُوهَا

28. But if thou turn away from them seeking the mercy from thy lord that thou expectest⁴⁰⁶⁷

فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا

Then speak thou to them an easy word.⁴⁰⁶⁸

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ

29. And make thou not thy hand chained to thy neck

وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ

Nor open thou it with full opening

فَتَقْعَدَ مَلُومًا مَّحْسُورًا

Then sit down censured, denuded.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ

30. Thy lord expands and straitens provision for whom he wills.

إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

He is of his servants aware, seeing.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ^ص

31. And kill not your children fearing impoverishment

نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ

(We will provide for them and for you.

إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

The killing of them is a great error.)⁴⁰⁶⁹

4067. 17:28 [1]. I.e. because thou hast not the means to give at the present.

4068. 17:28 [2]. Arabic: *qawl* – speech; teaching, doctrine; saying, word.

4069. 17:31 [3]. Arabic: *kh-t*: See 33:5 and Article XIII.

وَلَا تَقْرُبُوا الزَّوَاجَ ۚ

32. And approach not unlawful sexual intercourse⁴⁰⁷⁰

إِنَّهُ كَانَ فُحْشَةً وَسَاءَ سَبِيلًا

(It is sexual immorality⁴⁰⁷¹ and an evil way)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا

33. And kill not the soul which God has made unlawful save aright⁴⁰⁷²

بِالْحَقِّ ۚ

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ

(And whoso is killed wrongfully, we have given warrant to his ally

سُلْطَانًا

فَلَا يُسْرِفُ فِي الْقَتْلِ ۚ

But let him not commit excess in killing

إِنَّهُ كَانَ مَنصُورًا

He is supported.)⁴⁰⁷³

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ

34. And approach not the property of the fatherless⁴⁰⁷⁴

إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ

(Save with what is better until he reaches maturity)

وَأَوْفُوا بِالْعَهْدِ ۚ

And fulfil the pledge

4070. 17:32 [1]. Arabic: z-n-y. This root denotes unlawful sexual intercourse (sexual congress between two people who are not married to each other) and occurs at 17:32, 24:2, 24:3, 24:3, 24:3, 24:3, 25:68, 60:12.

4071. 17:32 [2]. Arabic: *fāhishat*, *faḥshā'*. See Article XIII.iii.

4072. 17:33 [1]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi ii.).

4073. 17:33 [4]. I.e. by law and by right.

4074. 17:34 [1]. Arabic: *yatāmā*. See 4:2.

إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

(The pledge is to be accounted for)

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ

35. And fulfil the measure when you measure

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ

And weigh with the straight balance

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

(That is good and a better interpretation)

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

36. And follow thou not that whereof thou hast no knowledge

إِنَّ السَّمْعَ

(The hearing

وَالْبَصَرَ

And the sight

وَالْفُؤَادَ

And the heart

كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

Each of these is to be accounted for)

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا

37. And walk thou not in the earth conceitedly

إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ

(Thou canst not cleave the earth nor canst thou reach the mountains in height)

طُولًا

- كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا 38. All that, its evil is hateful in the sight of thy lord.
- ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ 39. That is from what thy lord has instructed⁴⁰⁷⁵ thee of wisdom.⁴⁰⁷⁶
- وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا
- أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا 40. Has your lord then distinguished you by sons and taken from among the angels females?⁴⁰⁷⁷
- إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا 4078 You speak a tremendous word.
- وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا 41. And we have expounded in this Qur'an⁴⁰⁷⁹ that they take heed
- وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا
- قُلْ لَوْ كَانَ مَعَهُ ءَالِهَةٌ كَمَا يَقُولُونَ 42. Say thou: If there were gods with him as they say
- إِذَا لَآتَوْا عَنَّا مِنَ عِزِّ مَوْلَانَا هَا تِلْكَ الْأَفْئِدَةُ الَّتِي لَا يَبْتَغُونَ إِلَهًا إِلَّا إِلَهُنَا وَلَهُمْ حُكْمٌ 42. Then would they have sought a way against the Lord of the Throne.

4075. 17:39 [1]. Arabic: *wahī* and *awḥā*. See 3:44.

4076. 17:39 [1]. See note to 33:34.

4077. 17:40 [1]. Often translated *daughters*, I have rendered *ināth* literally as *females*.

4078. 17:40 [2]. Arabic: *qawl* – *speech; teaching, doctrine; saying, word*.

4079. 17:41 [1]. Arabic: *qur'ān* – *reading, recital, recitation, something which is read out*.

سُبْحَنَهُ

43. Glory⁴⁰⁸⁰ be unto him!

وَتَعْلَىٰ عَمَّا يُقُولُونَ عُلُوًّا كَبِيرًا

And exalted is he above what they say by great exaltation!

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ

44. The seven heavens and the earth and whoso is in them glorify⁴⁰⁸¹ him

فِيهِنَّ ج

وَإِنْ مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

And there is nothing save gives glory⁴⁰⁸² with his praise

وَلَكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ط

But you understand not their glorification.⁴⁰⁸³

إِنَّهُ كَانَ حَلِيمًا غَفُورًا

He is forbearing, forgiving.

وَإِذَا قَرَأْتَ الْقُرْآنَ

45. And when thou recitest the Qur'an⁴⁰⁸⁴

جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ

We place between thee and those who believe not in⁴⁰⁸⁵ the hereafter an invisible barrier

بِأَلْءَاخِرَةِ حِجَابًا مَّسْتُورًا

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ

46. And we place upon their hearts coverings lest they should understand it

4080. 17:43 [1]. Arabic: *s-b-h*. See 2:32.4081. 17:44 [1]. Arabic: *s-b-h*. See 2:32.4082. 17:44 [2]. Arabic: *s-b-h*. See 2:32.4083. 17:44 [3]. Arabic: *s-b-h*. See 2:32.4084. 17:45 [1]. Arabic: *qur'an* – reading, recital, recitation, something which is read out.4085. 17:45 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

وَفِي آذَانِهِمْ وَقْرًا^{٤٨٦}

And in their ears deafness.

وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا

And when thou rememberest thy lord alone in the Qur'an⁴⁰⁸⁶ they turn their backs in aversion.

عَلَىٰ أَدْبُرِهِمْ نُفُورًا

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ

47. We know best for what they listen out when they listen to thee

يَسْتَمِعُونَ إِلَيْكَ

وَإِذَا هُمْ نَجْوَىٰ

And when they meet in confidential conversation

إِذْ يَقُولُ الظَّالِمُونَ

When the wrongdoers⁴⁰⁸⁷ say:

إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا

You follow only a man taken by sorcery.⁴⁰⁸⁸

أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ

48. See thou how they present examples to thee

فَضَلُّوا

And go astray

فَلَا يَسْتَطِيعُونَ سَبِيلًا

And cannot find a way.

4086. 17:46 [3]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

4087. 17:47 [3]. Arabic: *ẓālimūn*. See 2:229.

4088. 17:47 [4]. Arabic: *siḥr* – sorcery. See 2:102.

وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَّتًا أَيْنَا لَمَبْعُوثُونَ

49. And they say: When we are bones and dust⁴⁰⁸⁹ will we be raised up a new creation?

خَلْقًا جَدِيدًا

﴿قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

50. Say thou: Be you stones or iron

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ

51. Or a thing created of what is great within your breasts!⁴⁰⁹⁰

فَسَيَقُولُونَ مَنْ يُعِيدُنَا

And they will say: Who will bring us back?

قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ

Say thou: He who made you the first time.

فَسَيَنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى

Then they will shake their heads at thee and say: When will it be?

هُوَ

قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا

Say thou: It may be that it is near

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ

52. The day he will call you and you will respond with his praise

وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا

And you will think that you tarried only a little.

4089. 17:49 [1]. Lit.: particles, crushed bits.

4090. 17:51 [1]. I.e. whatever you can imagine.

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ

53. And say thou to my servants that they say what is best.⁴⁰⁹¹

إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ

The *shayṭān* provokes to evil between them.

إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

The *shayṭān* is to man an open enemy.

رَبُّكُمْ أَعْلَمُ بِكُمْ ۖ

54. Your lord knows you best.

إِنْ يَشَأْ يُرْحَمَكُم

If he wills he will have mercy on you

أَوْ إِنْ يَشَأْ يُعَذِّبْكُمْ ۚ

Or if he wills he will punish you.

وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا

And we have not sent thee as a guardian over them.

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمُوتِ وَالْأَرْضِ ۚ

55. And thy lord knows best those who are in the heavens and the earth.

وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۖ

And we preferred some prophets above others.

وَعَاتَيْنَا دَاوُدَ زَبُورًا

And we gave Dāwūd psalms.⁴⁰⁹²

قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِۦ

56. (Say thou: Call to those whom you claim besides⁴⁰⁹³ him:

4091. 17:53 [1]. I think the context here indicates – at least in the first instance – when bearing witness to the truth of the Day of Judgment.

4092. 17:55 [3]. Arabic: *zabūr*. See 4:163.

4093. 17:56 [1]. Arabic: *min dūnī*. See 2:23.

فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا

They have no power over the removal or alteration of affliction from you.)

تَحْوِيلًا

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمْ

57. These⁴⁰⁹⁴ are they who called seeking the means of approach to their lord, which of them should be nearest

الْوَسِيلَةَ إِلَيْهِمْ أَقْرَبَ

وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ

And hoped for his mercy and feared his punishment.

إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

The punishment of thy lord is to be feared.

وَإِنْ مِّنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ

58. And there is no city save we will destroy it before the Day of Resurrection, or punish it with severe punishment.

الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا

كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

That is in the law⁴⁰⁹⁵ inscribed.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ

59. And there prevented us from sending proofs⁴⁰⁹⁶ only that the men of old repudiated them.⁴⁰⁹⁷

كَذَّبَ بِهَا الْأَوَّلُونَ

4094. 17:57 [1]. I.e. the prophets alluded to at 17:55.

4095. 17:58 [2]. Arabic: *al kitāb*. See Article XI.ii.

4096. 17:59 [1]. Arabic: *āyāt*. See Article X.

4097. 17:59 [1]. Muhammad Asad supplies what I regard as an insightful and helpful comment here which I reproduce with some light editing: *This highly elliptic sentence has a fundamental bearing on the purport of the Qur'an as a whole. In many places the Qur'an stresses the fact that the Prophet Muhammad[...] was not empowered to perform miracles similar to those with which the earlier prophets are said to have reinforced their verbal messages. His only miracle was and is the Qur'an itself - a message perfect in its lucidity and ethical comprehensiveness, destined for all times and all stages of human development, addressed not merely to the feelings but also to the minds of men, open to everyone, whatever his race or social environment,*

وَعَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً

And we gave Thamūd the she-camel as a sight-giving proof⁴⁰⁹⁸

فَظَلَمُوا بِهَا

And they wronged her.

وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا

And we send proofs⁴⁰⁹⁹ only as warning.⁴¹⁰⁰

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ

60. And when we said to thee: Thy lord encompasses mankind:

وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً

(And we made the vision which we showed thee and the accursed tree⁴¹⁰¹ in the Qur'an⁴¹⁰² only a means of denial⁴¹⁰³ for mankind[...]⁴¹⁰⁴

لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ

وَنُخَوِّفُهُمْ

And we warn them.)

فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا

It increased them not save in great inordinacy.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

61. And when we said to the angels: Submit⁴¹⁰⁵ to Adam:

and bound to remain unchanged forever. Since the earlier prophets invariably appealed to their own community and their own time alone, their teachings were, of necessity, circumscribed by the social and intellectual conditions of that particular community and time; and since the people to whom they addressed themselves had not yet reached the stage of independent thinking, those prophets stood in need of symbolic portents or miracles[...] in order to make the people concerned realize the inner truth of their mission. The message of the Qur'an, on the other hand, was revealed at a time when mankind (and, in particular, that part of it which inhabited the regions marked by the earlier, Judaeo-Christian religious development) had reached a degree of maturity which henceforth enabled it to grasp an ideology as such without the aid of those persuasive portents and miraculous demonstrations which in the past, as the above verse points out, only too often gave rise to new, grave misconceptions.

4098. 17:59 [2]. Lit.: as a sight-giver.

4099. 17:59 [4]. Arabic: *āyāt*. See Article X.

4100. 17:59 [4]. Lit.: fear, intimidation.

4101. 17:60 [2]. Cf. 37:62-66, 44:43, 56:52.

4102. 17:60 [2]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

4103. 17:60 [2]. Arabic: *fitnah*. See note to 2:102.

4104. 17:60 [2]. Sc. but they repudiate that also.

4105. 17:61 [1]. Arabic: *s-j-d*. See Article VI.

فَسَجَدُوا إِلَّا إِبْلِيسَ

They submitted⁴¹⁰⁶ save Iblīs.

قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا

He said: Shall I submit⁴¹⁰⁷ to what thou hast created of clay?

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ

62. He said: Seest thou this whom thou hast honoured above me?

لَنْ أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَمَةِ

If thou grant me respite until the Day of Resurrection

لَأُحْتَكِنَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا

I will master his progeny save a few.

قَالَ أَذْهَبْ

63. Said he: Depart thou.

فَمَنْ تَبِعَكَ مِنْهُمْ

And whoso of them follows thee:

فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ

Hell is your reward

جَزَاءً مَوْفُورًا

An ample reward.

وَأَسْتَفْزِرُ مِنْ أَسْطَظَّتْ مِنْهُمْ بِصَوْتِكَ

64. And incite thou whom thou canst of them with thy voice

وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ

And rally thou horse and foot⁴¹⁰⁸ against them

4106. 17:61 [2]. Arabic: *s-j-d*. See Article VI.

4107. 17:61 [3]. Arabic: *s-j-d*. See Article VI.

4108. 17:64 [2]. I.e. cavalry and infantry, or all forces.

وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ

And partner⁴¹⁰⁹ thou them in their wealth and children

وَعِدُّهُمْ

And promise thou them.

وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا

(But the *shayṭān* promises them only deception.)

إِنَّ عِبَادِي

65. My servants

لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ

Against them thou hast no warrant.

وَكَفَىٰ بِرَبِّكَ وَكِيلًا

And thy lord suffices as guardian.

رَبُّكُمْ الَّذِي يُرْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ

66. Your lord is he who drives for you the ship upon the sea that you might seek of his bounty

لِتَبْتَغُوا مِنْ فَضْلِهِ

(He is merciful towards you)

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ

67. But when affliction touches you upon the sea

ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا

Strayed have those to whom you call save he.

فَلَمَّا نَجَّكُم إِلَى الْبَرِّ أَعْرَضْتُمْ

Then when he delivers you to land you turn away.

4109. 17:64 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

وَكَانَ الْإِنْسَانُ كَفُورًا

And man is an ingrate.

أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ

68. Do you feel secure that he would not cause a portion of the land to swallow you, or send against you a hurricane?

يُرْسِلَ عَلَيْكُمْ حَاصِبًا

ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا

Then would you not find for you a guardian.

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى

69. Or do you feel secure that he would not return you to it a second time

فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيَغْرِقَكُمْ

And send against you a storm of wind and drown you for your denial?

بِمَا كَفَرْتُمْ لَا

ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا

Then would you not find for you against us an adherent.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

70. We have honoured the children of Ādam

وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ

And we carried them on land and sea

وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ

And provided them with good things

وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

And preferred them greatly in preference⁴¹¹⁰ above many of those whom we created.

4110. 17:70 [4]. Or esteem, high estimation.

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ^{٤١١١}

71. The day we call all men with their leader:

فَمَنْ أُوتِيَ كِتَابَهُ^{٤١١٢} بِيَمِينِهِ

Whoso is given his decree⁴¹¹¹ in his right hand:

فَأُولَٰئِكَ يَفْرَأُونَ^{٤١١٣} كِتَابَهُمْ

These will read⁴¹¹² their decree⁴¹¹³

وَلَا يُظْلَمُونَ^{٤١١٤} فَتِيلًا

And they will not be wronged a hair upon a date-stone.

وَمَنْ كَانَ فِي هَذِهِ^{٤١١٥} أَعْمَىٰ فَهُوَ فِي

72. And whoso is blind here will be blind in the hereafter and further astray in the way.

آخِرَةِ^{٤١١٦} أَعْمَىٰ وَأَضَلُّ سَبِيلًا

وَإِنْ كَادُوا لَيَفْتِنُونَكَ^{٤١١٧} عَنِ الَّذِي أَوْحَيْنَا

73. And they would seduce thee away from that we instructed⁴¹¹⁴ thee

إِلَيْكَ^{٤١١٨}

لِتَفْتَرِيَ^{٤١١٩} عَلَيْنَا غَيْرَهُ^{٤١٢٠}

That thou invent about us other than it

وَإِذَا لَاتَخَذُوكَ^{٤١٢١} حَلِيلًا

And then would they take thee as a friend.⁴¹¹⁵

4111. 17:71 [2]. Arabic: *kitāb*. See Article XI.iii.

4112. 17:71 [3]. Or *recite*. The verb is based on the same root as the word *qur'ān*.

4113. 17:71 [3]. Arabic: *kitāb*. See Article XI.iii.

4114. 17:73 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

4115. 17:73 [3]. Respect for the messenger has provided the leverage to justify the creation of a religion based on what he did not authorise.

وَلَوْلَا أَن تَبَيَّنْتَكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ
شَيْئًا قَلِيلًا

74. And were it not that we had made thee firm thou wouldst have inclined towards them a little

إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ
الْمَمَاتِ

75. Then would we make thee taste double⁴¹¹⁶ in life and double in death.

ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا

Then hadst thou found no helper against us.

وَإِن كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ
لَيُخْرِجُوكَ مِنْهَا^ط

76. And they would draw thee out of the land, to turn thee out therefrom

وَإِذَا لَا يَلْبِثُونَ خِلْفَكَ إِلَّا قَلِيلًا

And then would they not tarry after thee save little.⁴¹¹⁷

سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا^ط

77. The practice⁴¹¹⁸ of those we have sent before thee of our messengers[...]⁴¹¹⁹

وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا

And thou wilt not find to our practice⁴¹²⁰ any alteration.

4116. 17:75 [1]. I.e. punishment.

4117. 17:76 [2]. Because punishment would have become binding upon them at this point.

4118. 17:77 [1]. Arabic: *sunnaḥ*. I.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See also 3:137, 17:77, 33:62, 35:43, 48:23.

4119. 17:77 [1]. Sc. *has not changed*. Cf. 17:77, 33:38-39, 33:62, 35:43, 40:85, 48:23.

4120. 17:77 [2]. Arabic: *sunnaḥ*. I.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See also 3:137, 17:77, 33:62, 35:43, 48:23.

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ
الَّيْلِ

78. Uphold thou the duty⁴¹²¹ at the merging⁴¹²² of
the sun until the dark of night

وَقُرْآنَ الْفَجْرِ

And the recitation⁴¹²³ of dawn

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

(The recitation⁴¹²⁴ of dawn is witnessed)⁴¹²⁵

وَمِنَ اللَّيْلِ

79. And some of the night

فَتَهَجَّدْ بِهِ

Stay thou awake therein

نَافِلَةً لَّكَ

As an addition⁴¹²⁶ for thee.

عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

It may be that thy lord will raise thee to a
praised station.⁴¹²⁷

4121. 17:78 [1]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172). The purport here, naturally, is construed by the Traditionalist in accordance with a pre-existing expectation of a 'prayer' regimen. The context, perhaps, fits better an obligation to warn by means of the Qur'an; see Article XXIV (cf. 50:40, 68:42, 68:43).

4122. 17:78 [1]. Arabic: *dulūk*. The primary meaning of the verb from which this noun derives is *to rub* or *to press* or *to squeeze* (often: *until things merge*). It signifies that time at which the sun seems to merge with the land as it passes into that vanishing point which is a function of the laws of perspective which – given no intervening barriers to vision – form the land or water horizon (which is that place where all things likewise vanish unless a contraction of distance is simulated by means of a lens).

4123. 17:78 [2]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

4124. 17:78 [3]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

4125. 17:78 [3]. Cf. 11:114.

4126. 17:79 [3]. I.e. extra merit; supererogation.

4127. 17:79 [4]. Arabic: *maqām*. See 2:125.

وَقُلْ رَبِّ أَدْخِلْنِيْ مُدْخَلَ صِدْقٍ

80. And say thou: My lord: cause thou me to enter at a true entrance and to leave at a true exit.

وَأَخْرِجْنِيْ مُخْرَجَ صِدْقٍ

وَأَجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا

And appoint thou for me from thyself a helping warrant.

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبٰطِلُ

81. And say thou: Truth⁴¹²⁸ has come and vanity has vanished away.

إِنَّ الْبٰطِلَ كَانَ زَهُوًّا

Vanity is to vanish away.

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ

82. And we send down of the Qur'an⁴¹²⁹ what is a healing and mercy for the believers⁴¹³⁰

لِّلْمُؤْمِنِيْنَ

وَلَا يَزِيْدُ الظَّٰلِمِيْنَ إِلَّا خَسَارًا

But it increases not the wrongdoers⁴¹³¹ save in loss.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَا

83. And when we give grace to man he turns away and remains aloof on his side.

بِجَانِبِهِ

وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا

And when evil touches him he is without hope.

4128. 17:81 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

4129. 17:82 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

4130. 17:82 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

4131. 17:82 [2]. Arabic: *ẓālimūn*. See 2:229.

- قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ ۖ 84. Say thou: Each does as he sees fit⁴¹³²
- فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ۖ And your lord knows best him who is guided in the way.
- وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ 85. And they ask thee about the Spirit.
- قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي Say thou: The Spirit is by command of my lord.
- وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا And you have been given of knowledge only a little
- وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ 86. (And if we will we will take away what we instructed⁴¹³³ thee
- ثُمَّ لَا تَجِدُ لَكَ بِهِ عِلْمًا ۖ وَلَا تَجِدُ لَكَ بِهِ عِلْمًا وَلَا تَجِدُ لَكَ بِهِ عِلْمًا ۖ Then wilt thou not find for thee therein against us a guardian)
- إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ 87. Only by mercy from thy lord.
- إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا His kindness to thee is great.
- قُلْ لَّئِنْ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ 88. Say thou: If men and *jinn* should gather to bring the like of this Qur'an⁴¹³⁴
- يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ

4132. 17:84 [1]. Lit.: *does after his manner*.

4133. 17:86 [1]. Arabic: *wahī* and *awḥā*. See 3:44.

4134. 17:88 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

لَا يَأْتُونَ بِمِثْلِهِ ۚ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ
ظَهِيرًا

They would not bring the like thereof though
they were helpers one of another.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ
كُلِّ مَثَلٍ

89. And we have expounded for men in this
Qur'an⁴¹³⁵ every sort of⁴¹³⁶ example⁴¹³⁷

فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

But most men refuse save denial.

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنْ
الْأَرْضِ يَنْبُوعًا

90. And they say: We will not believe thee until
thou cause a spring to gush forth from the earth
for us

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ
فَتُفَجَّرُ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا

91. Or there be for thee a garden of date-palms and
grapes and thou cause rivers to gush forth
therein abundantly⁴¹³⁸

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا
كِسْفًا

92. Or thou cause the sky to fall – as thou hast
claimed – upon us in pieces

أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا

Or thou bring God and the angels as surety⁴¹³⁹

4135. 17:89 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

4136. 17:89 [1]. Arabic: *min kulli*. See 2:164.

4137. 17:89 [1]. Lit.: *of every example*.

4138. 17:91 [1]. Lit.: *to gush forth[...]* with gushing forth.

4139. 17:92 [2]. Or *face to face* (i.e. with us).

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ

93. Or thou have a house of decoration

أَوْ تَرْقَىٰ فِي السَّمَاءِ

Or thou ascend into the sky.

وَلَن نُّؤْمِنَ لِرُفْيِكَ حَتَّىٰ تُنْزِلَ عَلَيْنَا كِتَابًا

And we will not believe thy ascension until thou bring down upon us a decree⁴¹⁴⁰ we can read.

نَقْرُوهُ

قُلْ سُبْحَانَ رَبِّي

Say thou: Glory⁴¹⁴¹ be unto my lord!

هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

Am I anything save a mortal messenger?

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ

94. And there prevented men from believing when the guidance came to them save that they said:

الْهُدَىٰ إِلَّا أَنْ قَالُوا

أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا

Has God raised up a mortal as messenger?

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ

95. Say thou: Had there been in the earth angels walking securely

مُطْمَئِنِّينَ

لَنُنَزِّلَنَّ عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا

We would have sent down upon them from the sky an angel as messenger.⁴¹⁴²

4140. 17:93 [3]. Arabic: *kitāb*. See Article XLiii.

4141. 17:93 [4]. Arabic: *s-b-h*. See 2:32.

4142. 17:95 [2]. I.e. one like those who were to receive his message.

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ^ج

96. Say thou: God suffices as witness between me and you.

إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

He is of his servants aware, seeing.

وَمَنْ يَهْدِ اللَّهُ

97. And he whom God guides:

فَهُوَ الْمُهْتَدِ^ط

He is rightly guided.

وَمَنْ يُضِلِّ

And he whom he sends astray:

فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ^ط

For them wilt thou find no allies besides⁴¹⁴³ him.

وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ

And we will gather them on the Day of Resurrection on their faces

عُمًى

Blind

وَبُكْمًا

And dumb

وَصُمًّا^ط

And deaf.

مَّا وَلَهُمْ جَهَنَّمَ^ط

Their habitation is Hell

4143. 17:97 [4]. Arabic: *min dūni*. See 2:23.

كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

Whenever it subsides we increase for them an inferno.

ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا

98. That is their reward because they denied our proofs⁴¹⁴⁴ and said:

أَإِذَا كُنَّا عِظْمًا وَّرُفَّتًا آءِنَّا لَمَبْعُوثُونَ خَلْقًا

When we are bones and dust⁴¹⁴⁵ will we be raised up a new creation?

جَدِيدًا

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ

99. Have they not considered that God who created the heavens and the earth

السَّمُوتِ وَالْأَرْضِ

Is able to create the like of them

قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ

وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ

And has made for them a term whereof there is no doubt?

فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا

But the wrongdoers⁴¹⁴⁶ refuse save denial.

قُلْ لَوْ أَنَّتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي

100. Say thou: If you possessed the treasures of the mercy of my lord

إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ

Then would you hold them back for fear of spending.

4144. 17:98 [1]. Arabic: *āyāt*. See Article X.

4145. 17:98 [2]. Lit.: *bones and particles, crushed bits*.

4146. 17:99 [4]. Arabic: *ẓālimūn*. See 2:229.

وَكَانَ الْإِنْسَانُ قَتُورًا

And man is miserly.

وَلَقَدْ ءَاتَيْنَا مُوسَى تِسْعَ ءَايَاتٍ بَيِّنَاتٍ

101. And we gave Mūsā nine clear proofs⁴¹⁴⁷

فَسَلِّ بَنِي إِسْرَءِيلَ

So ask thou the children of Isrā'īl.

إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ

When he came to them and Fir'awn⁴¹⁴⁸ said to him:

إِنِّي لَأَظُنُّكَ يُمُوسَى مَسْحُورًا

I consider thee one taken by sorcery,⁴¹⁴⁹ O Mūsā

قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ هَؤُلَاءِ إِلَّا رَبُّ

102. Said he: Thou hast understood that there sends these down only the Lord of the Heavens and the Earth as a means of insight.⁴¹⁵⁰

السَّمُوتِ وَالْأَرْضِ بِصَآئِرَ

وَإِنِّي لَأَظُنُّكَ يُفْرَعَوْنُ مَثْبُورًا

And I consider thee one doomed, O Fir'awn.⁴¹⁵¹

فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ

103. And he wished to expel them from⁴¹⁵² the land

فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا

So we drowned him and those with him all together⁴¹⁵³

4147. 17:101 [1]. Arabic: *āyāt*. See Article X.

4148. 17:101 [3]. Arabic: *fir'awn*. See note to 2:49.

4149. 17:101 [4]. Arabic: *sihr* – *sorcery*. See 2:102.

4150. 17:102 [1]. Arabic: *baṣā'ir* – *that which gives insight, perception, enlightenment*.

4151. 17:102 [2]. Arabic: *fir'awn*. See note to 2:49.

4152. 17:103 [1]. Arabic: *fazza*. The form X of this verb with *min* (as here) is said to mean either *to unsettle from* or *to incite from* though Lane (p. 2447) also lists *to expel from*.

4153. 17:103 [2]. This scenario defies reasonable identification with the dominant Egypt-Palestine thesis. A ruler personally pursuing an enemy accompanied by his kin better fits a small tribal scenario. See Article XVIII.

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ أَكُنُوا
الْأَرْضَ

104. And we said to the children of Isrā'īl after it:
Dwell in the land.⁴¹⁵⁴

فَإِذَا جَاءَ وَعْدُ آلِ عَاخِرَةٍ جِئْنَا بِكُمْ لَفِيفًا

Then when there comes the promise of the
hereafter we will bring you as a mass.

وَبِالْحَقِّ أَنْزَلْنَاهُ

105. And aright⁴¹⁵⁵ have we sent it⁴¹⁵⁶ down

وَبِالْحَقِّ نَزَلَ

And aright⁴¹⁵⁷ has it come down

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا

(And we sent thee only as a bearer of glad
tidings

وَنَذِيرًا

And a warner)

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى

106. And as a recitation⁴¹⁵⁸ we divided that thou
recite it to men in stages.⁴¹⁵⁹

مُكْتَبٍ

وَنَزَّلْنَاهُ تَنْزِيلًا

And we sent it down as a successive
revelation.⁴¹⁶⁰

4154. 17:104 [1]. Contrary to – or, at least, clearly at odds with – the dominant Egypt-Palestine thesis, the Qur'an indicates that the children of Isrā'īl inherited the land of Fir'awn. See note to 7:129 and Article XVIII.

4155. 17:105 [1]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi i.).

4156. 17:105 [1]. I.e. the Qur'an.

4157. 17:105 [2]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi ii.).

4158. 17:106 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

4159. 17:106 [1]. Arabic: *alā mukth* – in slow deliberate stages, slowly and deliberately, at intervals.

4160. 17:106 [2]. Lit.: (gradual or successive) sending down.

قُلْ ءَامِنُوا بِهِ ءَوْ لَا تُؤْمِنُوا ۚ 107. Say thou: Believe in it⁴¹⁶¹ or believe not[...] ⁴¹⁶²

إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ ۚ Those who were given knowledge⁴¹⁶³ before it

إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ۚ When it is read to them they fall down most earnestly⁴¹⁶⁴ in submission⁴¹⁶⁵

وَيَقُولُونَ سُبْحَنَ رَبِّنَا ۚ 108. And they say: Glory⁴¹⁶⁶ be unto our lord!

إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ۚ The promise of our lord is fulfilled!

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ ۚ 109. And they fall down most earnestly⁴¹⁶⁷ weeping.

وَيَزِيدُهُمْ خُشُوعًا ۝ And it increases them in humility.

قُلْ أَدْعُوا اللَّهَ 110. Say thou: Call to God

أَوْ أَدْعُوا الرَّحْمَنَ ۖ Or call to the Almighty⁴¹⁶⁸

4161. 17:107 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

4162. 17:107 [1]. Sc. *you neither benefit nor harm God thereby*.

4163. 17:107 [2]. I.e. those who have genuine knowledge in one or more of the areas of which the Qur'an treats.

4164. 17:107 [3]. Arabic: *adhaqān* – *chins*. This word (the only instance of the root) occurs three times: 17:107, 17:109, 36:8. It means *chins*. At 36:8 it means *chins* – a point uncontested by the Traditionalist who renders there thus himself. Here, however, he is very eager to impress upon the mind some connection with his externally derived prayer regimen and so would have the reader believe that *fall on their faces* is the value. But it is not. It says *fall down to the chins*. It does not even say *fall down to their chins* but: *fall down to the chins*. Thus *to the chins* is an adverbial modifier describing how '*they*' fall down. I do not believe that it is possible to fall down *to the chins* physically – at least not with any degree of naturalness or spontaneity. I am compelled therefore to regard *to the chins* as a non-physical (i.e. metaphorical) adverbial modifier (cf. English *up to one's neck*) and take it to mean *without reservation, completely, most earnestly*.

4165. 17:107 [3]. Arabic: *s-j-d*. See Article VI.

4166. 17:108 [1]. Arabic: *s-b-h*. See 2:32.

4167. 17:109 [1]. See 17:107.

4168. 17:110 [2]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

أَيَّامًا تَدْعُوا

By whichever you call:

فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ

To him belong the most beautiful names.

وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا

And be thou not loud in thy duty⁴¹⁶⁹ nor silent therein

وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

But follow thou a way in between

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا

111. And say thou: Praise belongs to God who has taken no son

وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ

And has no partner⁴¹⁷⁰ in dominion

وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الْذُلِّ

And has no ally from weakness.

وَكَبِّرْهُ تَكْبِيرًا

And magnify thou him with magnification.

4169. 17:110 [5]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172). Worship – which is the value the Traditionalist insists upon here – is, doubtless, a duty; however, see 17:78 and note thereto.

4170. 17:111 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁴¹⁷¹ the Merciful.

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ

1. Praise belongs to God who sent down the law⁴¹⁷² upon his servant

وَلَمْ يَجْعَلْ لَهُ عِوَجًا

(And has not placed therein deviation)

قَيِّمًا

2. Straight

لِيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ

That it⁴¹⁷³ might warn of severe punishment from his presence

وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ

And bring glad tidings to the believers⁴¹⁷⁴ who do deeds of righteousness

أَنَّ لَهُمْ أَجْرًا حَسَنًا

That they have a goodly reward

مُكْثِرِينَ فِيهِ أَبَدًا

3. They ever remaining therein

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا

4. And warn those who say: God has taken a son.⁴¹⁷⁵

4171. 18:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4172. 18:1 [1]. Arabic: *al kitāb*. See Article XI.ii.

4173. 18:2 [2]. Or *he*.

4174. 18:2 [3]. Arabic: *(al) mu'minūn*. See note to 8:2.

4175. 18:4 [1]. It is perhaps significant that the calumny brought by many Christians over the centuries against God is mentioned at this point, just prior to the story of the companions of the cave (or The Seven Sleepers as Christian sources put it). Modern Christians typically have the impression that all early Christians were Trinitarians, but this is simply not the case. The first Christians were Jews, and Jews, properly speaking, are uncompromising monotheists. (The idea of Trinitarianism triumphed only at the Council of Nicaea in 325 under the direction of a sun-worshipping pagan tyrant who wanted to agree a creed which would be acceptable also to other pagans.) There certainly exists a similar story in a cave featuring Christians and set in Ephesus which predates the Qur'an. The fact that the Qur'an features stories which were previously known is presented

مَا لَهُمْ بِهِ مِنْ عِلْمٍ

5. No knowledge have they thereof

وَلَا لِآبَائِهِمْ

And nor did their fathers.

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ

Great is the word that comes out of their mouths.

يَقُولُونَ إِلَّا كَذِبًا

They speak only a lie.

فَلَعَلَّكَ بُخْعُ نَفْسِكَ عَلَى آثَرِهِمْ إِنْ لَمْ

6. Then wouldst thou, perchance, destroy thy soul – following hard upon them – from grief⁴¹⁷⁶ if they believe not in⁴¹⁷⁷ this narrative?⁴¹⁷⁸

يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا

7. We made what is on the earth an adornment for it that we might try them

لِنَبْلُوهُمْ

أَيُّهُمْ أَحْسَنُ عَمَلًا

Which of them is best in conduct.

by its detractors as grounds to question its veracity or to accuse it of imitation. Such a position gains some traction over ignorant and inattentive audiences. However, the fact is that the Qur'an rehearses (and corrects) a wide range of narratives as part of its *modus operandi*. If one can fault the arguments or the facts, that is one thing. But to criticise a message which itself states that it repeats and corrects known accounts – for doing exactly that – is a cheap shot designed to give audiences which are unlikely ever to consider the Qur'an's arguments in context the impression that they have reliable grounds to disregard the Qur'anic revelation *in toto*. Where the Qur'an performs this function it often states as much, as here at 18:13 – *We narrate to thee their report aright*. The implication is that other reports exist and are incorrect and that this one states things correctly. Any suggestion that the subjects of the current story were Trinitarian Christians is also implicitly corrected by the Qur'an.

4176. 18:6 [1]. I.e. in the wake of those who subscribe to the lie about God outlined above.

4177. 18:6 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

4178. 18:6 [1]. Arabic: *ḥadīth* – story; account; narrative, statement. I concur with Muhammad Asad's reasoning on this point and include his comment here in full: *Lit., "it may well be that thou wilt...", etc. However, the particle la'alla does not, in this context, indicate a possibility but, rather, a rhetorical question implying a reproach for the attitude referred to (Maraghl XIII, 116).*

وَإِنَّا لَجُعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا

8. And we will make what is thereon a barren ground.⁴¹⁷⁹

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ

9. If⁴¹⁸⁰ thou think that the companions of the cave

وَالرَّقِيمِ

And the inscription⁴¹⁸¹

كَانُوا مِنْ ءَايَاتِنَا عَجَبًا

Were a wonder among our proofs:⁴¹⁸²

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا

10. (When the young men took shelter in the cave⁴¹⁸³ and said:

رَبَّنَا ءَاتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ

Our lord: give thou us mercy from thyself and furnish thou us out of our affair⁴¹⁸⁴ with sound judgment⁴¹⁸⁵

أَمْرًا رَشَدًا

فَضَرَبْنَا عَلَى ءَاذَانِهِمْ فِي الْكَهْفِ سِنِينَ

11. Then smote we their ears⁴¹⁸⁶ in the cave a number of years.

عَدَدًا

4179. 18:8 [1]. I.e. strip away all frippery and additions rendering the earth in a bare state (the allusion, as I understand it, is three-fold: to the state of truth when taken down to its basics; to a time when all vanity is vanished away and all that remains is faith and good works; and to the condition of the earth at the end of time).

4180. 18:9 [1]. Arabic: *am*. See note to 21:21.

4181. 18:9 [2]. Arabic: *al raqīm* – the inscription, the writing. This word occurs only once. Some take it as a common noun (i.e. *the inscription*), others as a geographical name, and yet others – somewhat surprisingly – as the name of the dog. My sense is that it refers to the story of the companions of the cave as a written document. If you can supply genuine historical or etymological data on this point, please let me know.

4182. 18:9 [3]. I.e. if thou think that this narrative beggars belief.

4183. 18:10 [1]. This verse provides support, perhaps, for aspects of the Petra thesis – or, at least, the Petra pilgrimage thesis – as Petra is liberally peppered with caves. See Article XVIII.

4184. 18:10 [2]. Arabic: *amr* – (here) *affair*; also *matter*; *command*. It pays to be aware of this word as we go through the story of the companions of the cave since it serves as a marker to help the reader properly track what is being said and by whom.

4185. 18:10 [2]. Arabic: *āyāt*. See Article X.

4186. 18:11 [1]. I.e. made them sleep.

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى
لِمَا لَبِثُوا أَمَدًا

12. Then raised we them up that we might know which of the two parties would best calculate what they had tarried in time.)

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ

13. We narrate to thee their report aright.⁴¹⁸⁷

إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ

They were young men who believed in⁴¹⁸⁸ their lord

وَزَدْنَاهُمْ هُدًى

And we increased them in guidance.

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا

14. And we strengthened their hearts when they stood up⁴¹⁸⁹ and said:

رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ

Our lord is the Lord of the Heavens and the Earth.

لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهًا

We call not besides⁴¹⁹⁰ him to any⁴¹⁹¹ god

لَقَدْ قُلْنَا إِذَا شَطَطًا

For then would we have said a wanton falsehood.⁴¹⁹²

4187. 18:13 [1]. I.e. if this be thy assumption (cf. 18:9), then know thou that God tells thee the truth. Arabic: *bil haqqi*. See Article XIX (bil haqqi ii.).

4188. 18:13 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

4189. 18:14 [1]. That is, they stood up before the people among whom they lived and did what all those who truly follow God are called upon (as per the Qur'anic imperative) to do: they called men to God alone (not to religions or other man-made mechanisms of control).

4190. 18:14 [3]. Arabic: *min dūni*. See 2:23.

4191. 18:14 [3]. Lit.: *a*.

4192. 18:14 [4]. Arabic: *shaṭaṭ*. See Article XIII.xi.

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً

15. These our people have taken up gods⁴¹⁹³ other than⁴¹⁹⁴ him.

لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطٰنٍ بَيِّنٍ

Oh that they but⁴¹⁹⁵ brought concerning them a clear warrant!

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا

And who is more unjust than he who invents a lie about God?

وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ

16. And when you withdraw from them and what they serve save God:⁴¹⁹⁶

فَاوْدًا إِلَى الْكَهْفِ

Seek shelter in the cave

يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ

Your lord will unfurl for you from out of his mercy

وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا

And furnish you of your affair⁴¹⁹⁷ all that you need.⁴¹⁹⁸

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ

17. (And thou seest the sun when it appears:

تَزَوُّرٌ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ

It inclines away from their cave to the right

وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشَّمَالِ

And when it departs it passes them on the left

4193. 18:15 [1]. Given the background to the case in the chapter so far, the implication is that the *gods* mentioned could include a deified 'Isā or Jesus.

4194. 18:15 [1]. Arabic: *min dūni*. See 2:23.

4195. 18:15 [2]. Arabic: *lawlā*. See Article XVI. The non-sectarian A. J. Arberry renders this instance of this construction almost exactly as I do here (and as I do all instances where this construction occurs).

4196. 18:16 [1]. This anticipates the time when the companions of the cave should withdraw having warned the erring people.

4197. 18:16 [4]. Here again *affair* serves as a marker to clarify who is the subject throughout the narrative – namely the companions of the cave (see 18:10).

4198. 18:16 [4]. Arabic: *mirfaq* – *facilities, anything conducive to ease and convenience*.

وَهُمْ فِي فَجْوَةٍ مِّنْهُ^ج

And they in the cavity thereof[...] ⁴¹⁹⁹

ذَٰلِكَ مِنْ ءَايَاتِ اللَّهِ^ط

That is among the proofs⁴²⁰⁰ of God. ⁴²⁰¹

مَنْ يَهْدِ اللَّهُ

Whom God guides:

فَهُوَ الْمُهْتَدِ^ط

He is rightly guided.

وَمَنْ يُضِلِّ

And whom he sends astray:

فَلَنْ تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا

For him thou wilt find no guiding ally.

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ^ج

18. And thou thinkest them awake when they are asleep

وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ^ط

And we cause them to turn to the right and the left.) ⁴²⁰²

وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ^ج

And their dog was stretching out its two paws on the threshold.

لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا

Hadst thou inspected them closely thou wouldst have turned away from them in flight

4199. 18:17 [4]. Sc. *went undiscovered*. This verse provides support, perhaps, for aspects of the Petra thesis – or, at least, the Petra pilgrimage thesis – as Petra is liberally peppered with caves. See Article XVIII.

4200. 18:17 [5]. Arabic: *āyāt*. See Article X.

4201. 18:17 [5]. Cf. '*among our proofs*' (18:9).

4202. 18:18 [2]. I have rendered this clause and that preceding literally. Most translators render in a more conditional mood (*thou wouldst have thought them awake[...]*). However, the plain reading is as I have rendered. I think this is a parenthetical aside which treats of the present: *though thou think those around you awake, they are, in fact, asleep*.

وَلَمُلِئْتَ مِنْهُمْ رُعبًا

And been filled with terror of them.

وَكَذَلِكَ بَعَثْنَاهُمْ

19. And thus did we raise them up

لِيَتَسَاءَلُوا بَيْنَهُمْ

That they might question one another among themselves.⁴²⁰³

قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ

Said a speaker among them: How long have you tarried?

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ

They said: We have tarried a day or a part of a day.

قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ

Said they: Your lord best knows how long you have tarried.

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى

And send one of you with this money⁴²⁰⁴ of yours to the town

الْمَدِينَةِ

فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ

And let him see what food is purest there and bring you a provision therefrom.

مِنْهُ

وَلْيَتَلَطَّفْ

And let him be circumspect

4203. 18:19 [2]. The stage has been set for the focus of the narrative: the debate which ensues once the companions of the cave have awoken.

4204. 18:19 [6]. Arabic: *waraq*. Typically translated *silver coin*. I fail to find any support for silver. The original sense of *waraq* is *leaf* (of a tree and thence of *paper* or *note of money*). It also means *strip of metal*. I think *money* is the safest of the possible options.

وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا

And let not anyone be aware of you.

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ

20. They – if they come to know of you – will stone you

أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ

Or turn you back to their creed

وَلَنْ تُفْلِحُوا إِذَا أَبَدًا

And you will then not be successful ever.

وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ

21. And thus did he⁴²⁰⁵ acquaint us with them.⁴²⁰⁶

لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ

That they⁴²⁰⁷ might know that the promise of God is true⁴²⁰⁸

وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا

And that the Hour, there is no doubt concerning it.

4205. 18:21 [1]. I.e. God.

4206. 18:21 [1]. Arabic: *a'thara*. The Traditionalist renders this verb contrary to the requirements of Arabic, a point conceded indirectly by the lexicographer Lane (*Arabic-English Lexicon*, p. 2004) who describes the second object as 'suppressed'. This is academic language for 'missing and ignored for reasons of convenience'. Such a dead end may be sufficient for those who merely want to learn what others have thought but not for those who want to think for themselves. The facts are as follows: the form IV of the verb *a'thara* + *'alā* means *to acquaint, to make come across* and requires two objects (i.e. x with y). (If the interested reader compares a few sectarian and non-sectarian translations he will see how the translators struggle with this clause, resorting to fudging, interpolation and creative writing of their own; where the translators bite the bullet of their assumptions the resulting construction makes no sense and leaves an object unfulfilled. To illustrate, here is a sentence in English which has the same problem: *we thought about*. There is an obvious unmet requirement here. Popular renderings of the clause in question have the same type of problem.) The case is quite simple once we own the point which the Traditionalist is unable to grasp which is that the speaker here has not changed to God (*And thus did we[...]*). It remains the companions of the cave (which should come as no surprise since we are told at 18:19 that the focus of the story is the debate between the companions of the cave). The verb, then, is not in the first person plural (*we*), it is in the third person masculine singular (*he*) taking a first person plural object *nā* (*us*) then the preposition *'alā* and the second object *them*. The companions of the cave are stating the reason why God acquainted them with the people of the town. In his haste to create a religion based on later fictions, the Traditionalist has lost – or perhaps did not wish to retain – the point of the Qur'anic narrative which is that we, the believers, are meant to warn those around us. It is not a job for commissioned messengers and prophets only; such a task is what following a messenger of God entails. The companions of the cave were simply doing their job; and their story concentrates on the post-op review in the cave.

4207. 18:21 [2]. I.e. the people to whom companions of the cave witnessed (see 18:14).

4208. 18:21 [2]. Arabic: *haqqun*. See Article XIX (*haqq*- vi).

إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ^ط

When⁴²⁰⁹ they⁴²¹⁰ contended with one another about their affair⁴²¹¹

فَقَالُوا ابْنُوا عَلَيْهِمْ^ط بُيُوتًا

Then they said: Build over them⁴²¹² a structure

رَبُّهُمْ أَعْلَمُ بِهِمْ^ج

Their lord knows best concerning them.

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ

Those who prevailed over their affair said: We will take for them⁴²¹³ a place of worship.⁴²¹⁴

عَلَيْهِمْ مَّسْجِدًا

سَيَقُولُونَ ثَلَاثَةً رَّابِعُهُمْ كَلْبُهُمْ

22. They⁴²¹⁵ will say: Three, the fourth of them their dog!

وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ

And they will say: Five, the sixth of them their dog!

رَجْمًا بِالْغَيْبِ^ط

Guessing at the unseen.

4209. 18:21 [4]. This, perhaps, also refers back to the initial *when* in this story at 18:10 confirming that this is a continuation of that story given to correct the assumption introduced at 18:9. On a related point, one needs to develop a sense of the shorthand and logistics the Qur'an employs. To use screenwriting terminology, what we have here is the payoff for the setup at 18:19 (when the companions of the cave send one of their number with money to buy food). That person has now, evidently, returned with news of what has transpired on the ground while they were asleep. We are left to fill in the details. The executive version is this: they have been in stasis for three centuries; everyone who persecuted them (and by extension, all the members of their personal families along with everyone else they knew) is now long dead, and they are living in a completely different era. Put yourself in their shoes: if you woke up one day and someone in your house went to the shops and came back with a similar piece of news, would that not cause voices to be raised?

4210. 18:21 [4]. I.e. the companions of the cave.

4211. 18:21 [4]. Here again *affair* serves as a marker to identify the subject throughout the narrative: the companions of the cave (see 18:10). The Traditionalist here switches *affair* to reference the people of city and is, in general, lost in his understanding of the entire passage.

4212. 18:21 [5]. I.e. over those who perished. The argument here is in favour of a monument or memorial building of some type.

4213. 18:21 [7]. The victors in the debate conclude that they will take a *masjid for* (i.e. *in payment for*) them. The Qur'anic usage of the Arabic here demonstrates the exact construction which occurs just once more in the text (at the end of 18:77) where *take (in payment) for* is unquestionably the sense. Interestingly, a Christian church was built at Petra in 450 CE.

4214. 18:21 [7]. Arabic: *masjid, masājid*. See Article IX.i.

4215. 18:22 [1]. I.e. those who speculate without knowledge.

وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ^ج

And they will say: Seven,⁴²¹⁶ and the eighth of them their dog!

قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ

Say thou: My lord knows best their number.⁴²¹⁷

مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ^{هـ}

None knows them save a few

فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظُهُرًا

So argue thou not concerning them save with a patent argument⁴²¹⁸

وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا

And ask thou not an opinion concerning them from any of them.⁴²¹⁹

وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا

23. (And say thou not of anything: I will do that on the morrow

إِلَّا أَنْ يَشَاءَ اللَّهُ^ج

24. Save: If God should will.⁴²²⁰

وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ

And remember thou thy lord when thou forgetest

4216. 18:22 [4]. This, incidentally, is the number ascribed by early Christians.

4217. 18:22 [5]. Given the statement at 18:25 there is a case to be made that this refers to the number of years the companions of the cave slept rather than the number of individual youths, but God knows best.

4218. 18:22 [7]. I.e. one based in and limited to what God has given. The facts are these: a population fell into idolatry; young men of faith refused to go along with that idolatry and stood up and witnessed to the truth of the One God and were rejected; God protected the young men in a cave for three centuries; the young men awoke to find that God had destroyed the former population; the young men discovered what had transpired and discussed how best they should respond; one party argued that they should build a monument to those who had perished; a second party argued that they should take a *masjid* (place of worship) as payment for the people of the community to which they witnessed (and sent to their lord apprised of the truth).

4219. 18:22 [8]. The Qur'an is completely clear: we are to limit our information about this question to facts (which, for us, means what we have in the Qur'an).

4220. 18:24 [1]. Surely, the point of this aside is that one should anticipate that he, like the companions of the cave, if he would serve God and do what is required (namely, warn with the revelation the erring culture around him), may also sleep for an unnaturally long time, or be taken to his lord in death – which is why it is advisable to anticipate such an eventuality by referencing God's will as part of formulating any future plans.

وَقُلْ عَسَىٰ أَن يَهْدِيَنِي رَّبِّي لِأَقْرَبَ مِنْ
هَذَا رَشَدًا

And say thou: It may be that my lord will guide me nearer than this in sound judgment.)

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ

25. And they tarried in their cave three hundred years!

وَأَزْدَادُوا تِسْعًا

And they⁴²²¹ increased by nine.

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا

26. Say thou: God knows best how long they tarried.

لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ

To him belongs the unseen of the heavens and the earth.

أَبْصَرَ بِهِ وَأَسْمَعَ

How he sees it and how he hears!

مَا لَهُمْ مِّنْ دُونِهِ مِنْ وَلِيٍّ

They have no ally besides⁴²²² him.

وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

And he ascribes not a partnership⁴²²³ in his judgment to anyone.

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ

27. And recite thou what thou art instructed⁴²²⁴ of the law⁴²²⁵ of thy lord.

لَا مُبَدِّلَ لِكَلِمَاتِهِ

There is none to change his words⁴²²⁶

4221. 18:25 [2]. I take this to refer to those who guess at the unseen (cf. 18:22).

4222. 18:26 [4]. Arabic: *min dūni*. See 2:23.

4223. 18:26 [5]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

4224. 18:27 [1]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *that which has been instructed to thee*.

4225. 18:27 [1]. Arabic: *al kitāb*. See Article XI.ii.

4226. 18:27 [2]. This formula connects this verse with 6:115.

وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

And thou wilt find no place of refuge besides⁴²²⁷ him.

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ

28. And make thou thy soul patient along with those who call to their lord morning and evening, seeking his countenance.

بِالْعَدَاوَةِ وَالْعِشْيِ يُرِيدُونَ وَجْهَهُ^ط

وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ

And let not thy eyes wrong them, desiring the adornment of the life of this world.

الدُّنْيَا^ط

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا

And obey thou not him whose heart we have made heedless of our remembrance⁴²²⁸

وَاتَّبَعَ هَوَاهُ

And follows his vain desire

وَكَانَ أَمْرُهُ فُرُطًا

And whose affair⁴²²⁹ is excess.

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ^ط

29. And say thou: The truth⁴²³⁰ is from your lord.

فَمَنْ شَاءَ

Then whoso will:

فَلْيُؤْمِنْ

Let him believe.

4227. 18:27 [3]. Arabic: *min dūni*. See 2:23.

4228. 18:28 [3]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

4229. 18:28 [5]. Given the way this word has been used hitherto in this chapter, this instance here of *affair* has particular significance.

4230. 18:29 [1]. Arabic: *al haqq*. See Article XIX (al haqq i.).

وَمَنْ شَاءَ

And whoso will:

فَلْيَكْفُرْ

Let him deny.⁴²³¹

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ

We have prepared for the wrongdoers⁴²³² a fire, its walls encompassing them.

سُرَادِفُهَا

وَأِنْ يَسْتَعِثُّوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي

And if they seek succour they will be given succour by water like molten brass burning the faces.

الْوُجُوهُ

بِئْسَ الشَّرَابُ

Evil the drink

وَسَاءَتْ مُرْتَفَقًا

And evil the pillow.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

30. Those who heed warning⁴²³³ and do deeds of righteousness:

إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

We suffer not to be lost the reward of a deed of one who does good.

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ

31. They have gardens of perpetual abode

4231. 18:29 [5]. This puts paid in clear terms to any policy by any sect predicated on compelling others to belief.

4232. 18:29 [6]. Arabic: *ẓālimūn*. See 2:229.4233. 18:30 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ

Beneath which rivers flow.

يُحَلَّلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ

They are adorned therein with bracelets of gold

وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ

And wear green garments of finest silk and
brocade

وَإِسْتَبْرَقٍ

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ

Reclining therein upon raised couches.

نِعْمَ الثَّوَابُ

Excellent the reward

وَحَسَنَتِ مُرْتَفَقًا

And fair the pillow.

وَأَضْرِبْ لَهُم مَثَلًا

32. And present thou to them an example:

رَجُلَيْنِ

Two men.

جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ

We made for one of them two gardens of grapes

وَحَفَفْنَاهُمَا بِنَخْلٍ

And surrounded both with date-palms

وَجَعَلْنَا بَيْنَهُمَا زَرْعًا

And placed between them⁴²³⁴ a crop.

4234. 18:32 [5]. Grammar: dual.

كِلْتَا الْجَنَّتَيْنِ ءَاتَتْ أُكْلَهَا وَلَمْ تَظْلِمِ مِنْهُ
شَيْئًا

33. Both gardens produced their fruit and were wronged nothing thereof.

وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا

And we caused to flow in the midst of them⁴²³⁵ a river.

وَكَانَ لَهُ ثَمَرٌ

34. And one⁴²³⁶ had fruit

فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ

And said to his companion when he talked with him:

أَنَا أَكْثَرُ مِنْكَ مَالًا

I am greater than thee in wealth

وَأَعَزُّ نَفَرًا

And am mightier in men.⁴²³⁷

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ

35. And he entered his garden while he was wronging his soul

قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا

Saying: I think not that this will ever perish

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

36. And I think not that the Hour will take place

4235. 18:33 [2]. Grammar: dual.

4236. 18:34 [1]. Lit.: *he*.

4237. 18:34 [4]. Arabic: *nafar*: *men* (as a collective); *band*, *party*, *troop*.

وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا
مُنْقَلَبًا

And if I am brought back to my lord I will find better than this as a place of return.

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ

37. His companion said while conversing with him:

أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ

Deniest thou him who created thee from dust

ثُمَّ مِنْ نُّطْفَةٍ

Then from a drop of fluid

ثُمَّ سَوَّاهُ رَجُلًا

Then fashioned thee a man?

لَكِنَّا هُوَ اللَّهُ رَبِّي

38. But as for me: he is God, my lord

وَلَا أُشْرِكُ بِرَبِّي أَحَدًا

And I ascribe not a partnership⁴²³⁸ with my lord to anyone.⁴²³⁹

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ

39. And oh that when thou wast entering thy garden thou hadst but⁴²⁴⁰ said: That which God has willed

لَا قُوَّةَ إِلَّا بِاللَّهِ

There is no strength save in God!

إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا

If thou see me less than thee in wealth and children:

4238. 18:38 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

4239. 18:38 [2]. The usage requires that by 'ascribing partners' we allow values such as trusting in one's wealth or position or status. Trusting in 'science' and 'progress' are instances of comparable idolatry.

4240. 18:39 [1]. Arabic: *lawlā*. See Article XVI.

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ

40. It may be that my lord will give me better than thy garden

وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ

And will send upon thine⁴²⁴¹ a calamity from the sky

فَتَصْبِحَ صَعِيدًا زَلَقًا

So that it becomes miry⁴²⁴² ground

أَوْ يُصْبِحَ مَآوَهَا غَوْرًا

41. Or its water becomes sunken

فَلَن تَسْتَطِيعَ لَهُ طَلَبًا

So that thou canst not find it.

وَأُحِيطَ بِثَمَرِهِ

42. And encompassed were his fruits.

فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا

And he began to wring his hands⁴²⁴³ for all that he had spent therein

وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا

But it was desolate.⁴²⁴⁴

وَيَقُولُ لِيَأْتِنِي لَمْ أَشْرِكْ بِرَبِّي أَحَدًا

And he said: Would that I had not ascribed a partnership⁴²⁴⁵ with my lord to anyone!

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ

43. And he had no band to help him besides⁴²⁴⁶ God

4241. 18:40 [2]. Lit.: *it*.

4242. 18:40 [3]. Lit.: *slippery*.

4243. 18:42 [2]. Lit.: *turn up and down his two palms*.

4244. 18:42 [3]. Arabic: *khāwiyatun 'alā 'urūshihā*. Lit.: *fallen upon its roofs*, i.e. desolate and in ruins. Cf. 2:259.

4245. 18:42 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

4246. 18:43 [1]. Arabic: *min dūni*. See 2:23.

وَمَا كَانَ مُنتَصِرًا

And he could not help himself.

هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ

44. Thereupon⁴²⁴⁷ protection belongs to God, the Truth!⁴²⁴⁸

هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا

He is best in reward and best in final outcome.

وَأَضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا

45. And present thou to them the example of the life of this world

كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ

As water which we send down from the sky

فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ

Then mingle with the vegetation of the earth:

فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ

It becomes dry stalks which the winds scatter.

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا

And God is omnipotent over everything.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا

46. Wealth and children are an adornment of the life of this world

وَالْبَاقِيَتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا

But the righteous deeds which endure are better in the sight of thy lord as reward

وَخَيْرٌ أَمَلًا

And better as hope.

4247. 18:44 [1]. I take this to indicate *at death*.

4248. 18:44 [1]. Arabic: *al haqq*. See Article XIX (al haqq i.).

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً

47. And the day we set in motion the mountains
and thou seest the earth emerge

وَحَشَرْنَاهُمْ

And we gather them

فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

Then will we not leave out one of them

وَعَرَّضُوا عَلَى رَبِّكَ صَفًّا

48. And they will be set before thy lord in ranks:⁴²⁴⁹

لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ

You have come to us as we created you the first
time

بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا

Yet⁴²⁵⁰ you claimed that we made no
appointment for you!

وَوُضِعَ الْكِتَابُ

49. And the law⁴²⁵¹ will be set down

فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ

And thou wilt see the evildoers apprehensive of
what is therein

وَيَقُولُونَ يَوَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ

And they will say: Woe is us! What law⁴²⁵² is this
that leaves out neither a small thing nor a great
thing save has taken it into account?⁴²⁵³

صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا

وَوَجَدُوا مَا عَمِلُوا حَاضِرًا

And they will find what they did present.

4249. 18:48 [1]. Cf. 7:172.

4250. 18:48 [3]. Arabic: *bal*. See note to 2:88.

4251. 18:49 [1]. Arabic: *al kitāb*. See Article XI.ii.

4252. 18:49 [3]. Arabic: *al kitāb*. See Article XI.ii.

4253. 18:49 [3]. That law is the moral law of God which is as exact and complete as God's physical laws.

وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

And thy lord wrongs no-one.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

50. And when we said to the angels: Submit⁴²⁵⁴ to Ādam

فَسَجَدُوا إِلَّا إِبْلِيسَ

Then they submitted⁴²⁵⁵ save Iblīs

كَانَ مِنَ الْجِنِّ

He was of the *jinn*

فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

And was wantonly perfidious⁴²⁵⁶ against the command of his lord.

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي

Take you him and his progeny as allies instead of⁴²⁵⁷ me?

وَهُمْ لَكُمْ عَدُوٌّ

And they are an enemy to you.

بِئْسَ لِلظَّالِمِينَ بَدَلًا

Evil an exchange for the wrongdoers!⁴²⁵⁸

﴿ مَا أَشْهَدُكُمْ خَلْقَ السَّمَوَاتِ

51. I made them not witness to the creation of the heavens and the earth

وَالْأَرْضِ

وَلَا خَلَقَ أَنْفُسَهُمْ

Nor to the creation of themselves.

4254. 18:50 [1]. Arabic: *s-j-d*. See Article VI.

4255. 18:50 [2]. Arabic: *s-j-d*. See Article VI.

4256. 18:50 [4]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

4257. 18:50 [5]. Arabic: *min dūni*. See 2:23.

4258. 18:50 [7]. Arabic: *zālimūn*. See 2:229.

وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

And I take not those who lead astray as support.⁴²⁵⁹

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ

52. And the day he says: Call my partners⁴²⁶⁰ whom you claimed

فَدَعَوْهُمْ

Then they will call them

فَلَمْ يَسْتَجِيبُوا لَهُمْ

But they will not respond to them.

وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا

And we will make between them a place of ruin⁴²⁶¹

وَرِءَا الْمُجْرِمُونَ النَّارَ

53. And the evildoers will behold the fire

فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا

And realise that they are to fall therein and have not found an escape therefrom.

مَصْرَفًا

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ

54. And we have expounded for men in this Qur'an⁴²⁶² every sort of⁴²⁶³ example⁴²⁶⁴

كُلِّ مَثَلٍ

وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

But man is, more than anything, contentious.

4259. 18:51 [3]. Arabic: 'adud – upper arm; strength, power, force; support.

4260. 18:52 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

4261. 18:52 [4]. Arabic: *mawbiq*. This is the only instance of the w-b-q root; it means *perish, ruin, destruction*. This is the noun of time and place based on that root; *mawbiq* also means *prison*.

4262. 18:54 [1]. Arabic: *qur'an* – reading, recital, recitation, something which is read out.

4263. 18:54 [1]. Arabic: *min kulli*. See 2:164.

4264. 18:54 [1]. Lit.: of every example.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ

55. And there prevented men from believing when the guidance came to them

الْهُدَىٰ

وَيَسْتَغْفِرُوا رَبَّهُمْ

And from asking forgiveness of their lord

إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ

Only that the practice⁴²⁶⁵ of the former peoples should come to them⁴²⁶⁶

أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا

Or the punishment should come to them face to face.⁴²⁶⁷

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ

56. And we send the emissaries only as bearers of glad tidings and warners.

وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا

And those who are indifferent to warning⁴²⁶⁸ contend in vanity to refute the truth⁴²⁶⁹ thereby

بِهِ الْحَقَّ

وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا

And make mockery of my proofs⁴²⁷⁰ and of what they are warned.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ

57. And who is more unjust than he who is reminded of the proofs⁴²⁷¹ of his lord

4265. 18:55 [3]. Arabic: *sunnah*. I.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See also 3:137, 17:77, 33:62, 35:43, 48:23.

4266. 18:55 [3]. See 17:59 and note thereto.

4267. 18:55 [4]. See note to 17:92.

4268. 18:56 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

4269. 18:56 [2]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

4270. 18:56 [3]. Arabic: *āyāt*. See Article X.

4271. 18:57 [1]. Arabic: *āyāt*. See Article X.

فَأَعْرَضَ عَنْهَا

And turns away therefrom

وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ^ج

And forgets what his hands have sent before him?

إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ

We place upon their hearts coverings lest they should understand it

وَفَجَّيْءَ أَذَانِهِمْ وَقَفَرًا^ط

And in their ears deafness

وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى

And if thou invite them to the guidance[...]⁴²⁷²

فَلَنْ يَهْتَدُوا إِذَا أَبَدًا

So they will then not be rightly guided ever.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ^ط

58. But thy lord is the Forgiver, the Possessor of Mercy.

لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا

Were he to take them to task for what they have earned

لَعَجَّلَ لَهُمُ الْعَذَابَ^ج

He would hasten for them the punishment.

بَلْ لَهُمْ مَوْعِدٌ

The truth is:⁴²⁷³ they have an appointment.

لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا

They will not find besides⁴²⁷⁴ it any refuge.4272. 18:57 [6]. Sc. *they will turn away therefrom*.4273. 18:58 [4]. Arabic: *bal*. See note to 2:88.4274. 18:58 [5]. Arabic: *min dūni*. See 2:23.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا

59. And those cities we destroyed when they did wrong[...]⁴²⁷⁵

وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا

And we made an appointment for their destruction.

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ

60. And when⁴²⁷⁶ Mūsā said to his young man:⁴²⁷⁷

لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ

I will not cease until I reach the confluence of the two seas

أَوْ أَمْضِيَ حُقُبًا

Though I continue for ages⁴²⁷⁸

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا

61. Then when they⁴²⁷⁹ reached their⁴²⁸⁰ confluence

نَسِيَا حُوتَهُمَا

They forgot their fish

فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا

And it took its way into the sea, tunnelling.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنَّا جَدَاءِنَا

62. And when they had passed on he said to his young man: Bring thou us our meal.

لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا

We have met with fatigue on this our journey.

4275. 18:59 [1]. Sc. *were taken to task for what they earned*.

4276. 18:60 [1]. It is interesting that the two stories which follow (that of Mūsā and the mysterious stranger, and that of Dhu'l-Qarnayn) come so close after the account of the companions of the cave. Concerning Dhu'l-Qarnayn (18:83) we are told explicitly that he was a person about whom men of the time asked questions. I think we may reasonably infer that all three stories were current at the time of the revelation and were histories about which people had questions.

4277. 18:60 [1]. I.e. servant.

4278. 18:60 [3]. Lit.: *for an age*.

4279. 18:61 [1]. Grammar: dual.

4280. 18:61 [1]. Grammar: dual.

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ

63. Said he: Didst thou see when we took shelter at the rock?

فَإِنِّي نَسِيتُ الْحُوتَ

Then I forgot the fish.

وَمَا أَنْسَيْنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ^ج

And there caused me to forget it only the *shayṭān*, lest I should remember it.

وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا

And it took its way into the sea, amazingly.

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ^ج

64. He said: That is what we seek.

فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا

And they turned back – following hard upon themselves⁴²⁸¹ – retracing.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ

65. And they found a servant from among our servants to whom we had given mercy from us

عِنْدَنَا

وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا

And taught knowledge from our presence.

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ

66. Mūsā said to him: May I follow thee that thou teach me something of what thou hast been taught of sound judgment?

تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

67. Said he: Thou canst not be patient with me.

4281. 18:64 [2]. Lit.: *them*. Grammar: dual. I.e. they doubled back immediately.

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ ۗ خُبْرًا

68. And how canst thou be patient over what thou hast not encompassed in experience?

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا

69. He said: Thou wilt find me – if God should will – patient

وَلَا أَعْصِي لَكَ أَمْرًا

And I will not disobey thee in a matter.

قَالَ فَإِنِ اتَّبَعْتَنِي

70. Said he: If thou wouldst follow me

فَلَا تَسْأَلْنِي عَنْ شَيْءٍ

Ask thou me not about anything

حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا

Until I relate remembrance⁴²⁸² of it to thee.

فَانْطَلَقَا

71. So they⁴²⁸³ set out.

حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا^ط

When⁴²⁸⁴ they⁴²⁸⁵ had embarked on a boat he made a hole therein.

قَالَ أَخَرَقْتُهَا لِئُغْرِقَ أَهْلَهَا

He said: Hast thou made a hole therein to drown its people?

لَقَدْ جِئْتَ شَيْئًا إِمْرًا

Thou hast done a grave thing.

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا

72. Said he: Said I not that thou canst not be patient with me?

4282. 18:70 [3]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

4283. 18:71 [1]. Grammar: dual.

4284. 18:71 [2]. Arabic: *hattā idhā*. See 3:152.

4285. 18:71 [2]. Grammar: dual.

- قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ
وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا
فَانْطَلَقَا
73. He said: Take thou me not to task for what I forgot
Nor burden thou me in my affair with difficulty.
74. So they⁴²⁸⁶ set out.
- حَتَّىٰ إِذَا لَقِيََا غُلَمًا فَقَتَلَهُ
قَالَ أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ
لَقَدْ جِئْتَ شَيْئًا نُكْرًا
- When⁴²⁸⁷ they⁴²⁸⁸ had met a lad he killed him.
- He said: Hast thou killed a pure⁴²⁸⁹ soul for other than a soul?⁴²⁹⁰
- Thou hast done a detestable⁴²⁹¹ thing.
- ﴿قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ
مَعِيَ صَبْرًا﴾
75. Said he: Said I not to thee that thou canst not be patient with me?
- قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا
فَلَا تُصَحِّبْنِي^ط
76. He said: If I ask thee about anything after this
Then keep thou not company with me.

4286. 18:74 [1]. Grammar: dual.

4287. 18:74 [2]. Arabic: *hattā idhā*. See 3:152.

4288. 18:74 [2]. Grammar: dual.

4289. 18:74 [3]. I.e. innocent.

4290. 18:74 [3]. I.e. for other than for the crime of murder.

4291. 18:74 [4]. Arabic: *nukr*. This is the root of the common noun *munkar*. The core sense is *that which is taboo, unknown, unrecognised, detestable, and beyond the common conception of morality or lawfulness*.

قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا

Thou hast attained from me an excuse.

فَانْطَلَقَا

77. So they⁴²⁹² set out.

حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَ أَهْلُهَا

When⁴²⁹³ they⁴²⁹⁴ had come to the people of a city they⁴²⁹⁵ asked its people for food

فَابْوَأَ أَنْ يُضَيَّفُوهُمَا

But they refused them⁴²⁹⁶ hospitality.

فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ

And they⁴²⁹⁷ found therein a wall upon the point of⁴²⁹⁸ collapse

فَأَقَامَهُ

And he set it upright.

قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا

He said: If thou hadst wished thou couldst have taken recompense for it.

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ

78. Said he: This is the parting between me and thee.

سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا

I will inform thee of the interpretation of that thou hast not borne with patience.

أَمَّا السَّفِينَةُ

79. As for the boat:

4292. 18:77 [1]. Grammar: dual.
4293. 18:77 [2]. Arabic: *hattā idhā*. See 3:152.
4294. 18:77 [2]. Grammar: dual.
4295. 18:77 [2]. Grammar: dual.
4296. 18:77 [3]. Grammar: dual.
4297. 18:77 [4]. Grammar: dual.
4298. 18:77 [4]. Lit.: *desiring to*.

فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ

It belonged to poor people working on the sea

فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ

And I wished to mar it for there was behind them a king taking every boat by force.

يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

وَأَمَّا الْغُلَامُ

80. And as for the lad:

فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ

His parents were believers⁴²⁹⁹

فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا

And we feared he would burden them with inordinacy and denial.

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً

81. And we intended that their lord should give them in exchange better than him in purity⁴³⁰⁰ and nearer in mercy.

وَأَقْرَبَ رُحْمًا

وَأَمَّا الْجِدَارُ

82. And as for the wall:

فَكَانَ لِغُلَمَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ

It belonged to two fatherless⁴³⁰¹ lads in the town

وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا

And there was beneath it a treasure for them.

4299. 18:80 [2]. Arabic: (al) mu'minūn. See note to 8:2.

4300. 18:81 [1]. Arabic: zakāt. See Article IV.

4301. 18:82 [2]. Arabic: yatāmā. See 4:2.

وَكَانَ أَبُوهُمَا صَالِحًا

And their father was righteous

فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا

And thy lord willed that they should reach maturity

وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنَ رَبِّكَ

And to bring forth their treasure as a mercy from thy lord.

وَمَا فَعَلْتُهُ عَنْ أَمْرِي

And I did it not by my command.

ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

That is the interpretation of what thou hast not been patient in.

وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ

83. And they ask thee about Dhu'l-Qarnayn.⁴³⁰²

قُلْ سَأَتْلُو عَلَيْكُمْ مِّنْهُ ذِكْرًا

Say thou: I will recite to you a remembrance⁴³⁰³ of him:

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ

84. We established him in the land and gave him to⁴³⁰⁴ everything a way.⁴³⁰⁵

شَيْءٍ سَبَبًا

فَاتَّبَعَ سَبَبًا

85. So he went his way.⁴³⁰⁶

4302. 18:83 [1]. Lit.: *He of the Two Horns* or *He of the Two Generations*.

4303. 18:83 [2]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

4304. 18:84 [1]. Lit.: from.

4305. 18:84 [1]. Arabic: *sabab* – means.

4306. 18:85 [1]. Lit.: *Then he followed* (Arabic: 'atba'a'; see 2:262) means (Arabic: *sabab* – means).

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ

86. When⁴³⁰⁷ he had reached the departure of the sun⁴³⁰⁸

وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ

And found it departing in a murky spring⁴³⁰⁹

وَوَجَدَ عِنْدَهَا قَوْمًا^ط

And found a people nearby

قُلْنَا يٰذَا الَّتَيْنِ اِمَّا اَنْ تُعَذِّبَ وَ اِمَّا اَنْ

We said: O Dhu'l-Qarnayn: thou shalt either punish or take concerning them good.

تَتَّخِذَ فِيهِمْ حُسْنًا

قَالَ اَمَّا مَنْ ظَلَمَ

87. He said: As for him who does wrong:

فَسَوْفَ نُعَذِّبُهُ

We will punish him

ثُمَّ يُرَدُّ اِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُ عَذَابًا نُّكَرًا

Then will he be brought back to his lord who will punish him with a detestable⁴³¹⁰ punishment.

وَاَمَّا مَنْ ءَامَنَ وَعَمِلَ صٰلِحًا

88. And as for him who believes and works righteousness:

فَلَهُۥ جَزَاٌ اَلْحُسْنٰى^ط

For him good is the reward

4307. 18:86 [1]. Arabic: *hattā idhā*. See 3:152.

4308. 18:86 [1]. I.e. night.

4309. 18:86 [2]. Objections are sometimes raised against this statement which rest upon an assumption that the Qur'an claims that the sun (itself) set in a murky spring. Firstly, the meaning of the verb *gharaba* as *to set* (of the sun) does not correlate with what *to set* means in English; *gharaba* means *to go away, to depart, to leave, to withdraw* and the sense of *to set* with regard to the sun is a function of this primary meaning. Secondly, the scenario is plain enough: Dhu'l-Qarnayn found the departure of the sun when he (i.e. Dhu'l-Qarnayn) was in a murky spring, and (then) he (Dhu'l-Qarnayn) found a people nearby. Cf. 18:90.

4310. 18:87 [3]. See 18:78.

وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا

And we will speak lightly⁴³¹¹ to him from our command.

ثُمَّ اتَّبَعَ سَبِيلًا

89. Then he went his way.⁴³¹²

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ

90. When⁴³¹³ he had reached the appearance of the sun⁴³¹⁴

وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُم

He found it appearing over a people for whom we had appointed no cover besides⁴³¹⁵ it.⁴³¹⁶

مِّن دُونِهَا سِتْرًا

كَذَٰلِكَ

91. Thus!⁴³¹⁷

4311. 18:88 [3]. Lit.: *ease*.

4312. 18:89 [1]. Lit.: *Then he followed* (Arabic: 'atba'a'; see 2:262) *means* (Arabic: *sabab* – *means*).

4313. 18:90 [1]. Arabic: *hattā idhā*. See 3:152.

4314. 18:90 [1]. I.e. dawn.

4315. 18:90 [2]. Arabic: *min dūni*. See 2:23.

4316. 18:90 [2]. I.e. besides the sun. They had no dwellings.

4317. 18:91 [1]. The word *kadhālika* means *thus* and occurs many times in the Qur'an. In the vast majority of cases it fits perfectly within the narrative. However, I noticed that in a small number of cases it neither fits syntactically nor has any obvious function. The translators struggle to accommodate it in such cases by ignoring it, twisting it, or inserting words of their own choosing to form a non-existent and non-functioning thought such as: *thus [it was]* or *thus [it came to pass]*, treating the reader to the literary equivalent of *ho-hum* or *well then* – certainly not representative of the terse and compact vitality which one experiences with the Qur'an. I reviewed and listed every instance of *kadhālika* and identified those cases in which they 'hang' (or seem lost or disjointed from the context). That process rendered a set comprising: 18:91, 26:59, 44:28, 44:54. (The reader is encouraged to look at and compare a number of translations to see how the translators wrestle to make the word fit; where they deal with it honestly it lies there like a second spare tyre next to a car.) Having identified the set, I read the surrounding context for each and found that they all treat of the same topic: security in and inheritance or possession of land or kingdom. In order: 18:91 treats of Dhū'l-Qarnayn who encounters a people who have nothing but the sun above their heads (they have neither security nor possession of the land) and in the next verse the narrative turns to the story of Ya'jūj and Ma'jūj due to whom those he encounters are unable to live unmolested in the land – which condition he remedies (they possess a land but have not security – although they gain it); at 26:59 the children of Isrā'īl inherit 'treasures and a noble station' and are delivered through the sea (leaving behind slavery and tyranny) while those who oppressed them are destroyed (they had neither security nor possession but they gain both along with inheritance); 44:28 treats of Fir'awn and his people and lists the good that they had before stating: '[...]we gave it as an inheritance to another people' and '[...]the sky and the earth wept not for them and they have no respite[...]' (they had both security and possession but lost everything and utterly failed in the end); the final instance is found at 44:54 and treats of those of prudent fear and sits in the middle of 44:51-57, a passage which describes the bliss of the garden where the inhabitants are 'in a secure station' and will 'not taste death therein save the first death[...]' – a passage which itself follows on from and stands in stark contradistinction to a description of the fate of the inhabitants of Hell (they have the supreme security and possession and can never lose it). Given the totality of the above facts, I must regard these 'extra' *kadhālikas* as having logistical as well as semantic functions, operating with a function similar to *kallā* (see 74:16) as pan-textual markers which draw together points spread across the broader narrative – a fact which indicates that their surrounding contexts should be read and considered together. In my view and experience, in the case of the hanging *kadhālika* one should read from each to the end of the respective chapters;

وَقَدْ أَحْطَيْنَا بِمَا لَدَيْهِ خُبْرًا

(And we have encompassed what is with it⁴³¹⁸ in knowledge.)

ثُمَّ اتَّبَعَ سَبِيلًا

92. Then he went his way.⁴³¹⁹

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ

93. When⁴³²⁰ he had reached between the two barriers

وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ

And found besides⁴³²¹ them⁴³²² a people scarce understanding speech

يَفْقَهُونَ قَوْلًا

قَالُوا يٰذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ

94. They said: O Dhu'l-Qarnayn: Ya'jūj and Ma'jūj⁴³²³ are workers of corruption in the land

مُفْسِدُونَ فِي الْأَرْضِ

فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ

So may we appoint for thee due payment on condition that thou make between us and them a barrier?

بَيْنَنَا وَبَيْنَهُمْ سَدًّا

the two instances in chapter 44 complete the set. In addition, given what we now know, the statement immediately following the first instance of this *kadhālika* set at 18:91 takes on an entirely different aspect. Translators struggle to dispatch this instance with conviction because they (quite reasonably) assume it treats of Dhu'l-Qarnayn and when understood as such it means, frankly, nothing – or at least nothing we can do anything with. However, it fits perfectly into the model just outlined. Saheeh International renders the clause: 'And We had encompassed [all] that he had in knowledge.' The Arabic rendered here *he had* is *ladaihi* which means (in the context) *he has* (or *he had*) *with him* or *near him* is (or *was*). The case is now clear that the statement refers not to Dhu'l-Qarnayn but to the use of the hanging *kadhālika*: *And we have encompassed all that it* (i.e. *the hanging kadhālika*) *has* (i.e. *is with it, near it*) *in knowledge*. All instances are footnoted and reference this verse.

4318. 18:91 [2]. I.e. with *kadhālika* (as a pan-textual marker). See note above.

4319. 18:92 [1]. Lit.: *Then he followed* (Arabic: 'atba'a'; see 2:262) *means* (Arabic: *sabab* – *means*).

4320. 18:93 [1]. Arabic: *hattā idhā*. See 3:152.

4321. 18:93 [2]. Arabic: *min dūni*. See 2:23.

4322. 18:93 [2]. Grammar: dual.

4323. 18:94 [1]. Said by the Traditionalist to denote Gog and Magog – though what he means by that is either unclear or based on suspect sources. If you have additional, objective data on this point, please let me know.

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ

95. He said: That wherein my lord has established me is better.⁴³²⁴

فَاعِينُونِي بِقُوَّةٍ

But assist me with strength

أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا

I will make between you and them a dam.

ءَاتُونِي زُبَرَ الْحَدِيدِ

96. Bring me pieces of iron.

حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ

When⁴³²⁵ he had made level between the two openings⁴³²⁶

قَالَ أَنْفُخُوا

He said: Blow.

حَتَّىٰ إِذَا جَعَلَهُ نَارًا

When⁴³²⁷ he had made it a fire

4324. 18:95 [1]. I.e. he declines their offer of payment.

4325. 18:96 [2]. Arabic: *ḥattā idhā*. See 3:152.

4326. 18:96 [2]. Arabic: *ṣadaf* – shell, conch, visible part of the ear. There is no justification that I could find for the Traditionalist translations here using *mountains* and synonyms. This noun occurs only once, a fact which makes it vulnerable to abuse for the usual reasons. The verb form occurs at 6:46, 6:157, 6:157, 6:157 and means *to turn away*. The story here, as commonly understood, is that a wall was built between two mountains to keep Ya'jūj and Ma'jūj at bay. But that is not what the text says. It is yet another case of ideology driving interpretation. There are strong, verified words for *mountain* in the Qur'an and *ṣadaf* is not one of them; it also makes no sense with such a value in the context from the point of view of common sense. If a wall is erected across a valley and there exists a compelling reason to get past it, it is a simple matter to climb up one side of the mountain and down the other side of the barrier. I do not believe this is what is described here. The preceding language concerns building a *dam*, filling until *making level* and *pouring*. This does not sound like building upwards, rather blocking downwards or inwards. My thesis is this: Ya'jūj and Ma'jūj were cave-dwellers and Dhu'l-Qarnayn is blocking the entrance to their subterranean domain. In such a scenario *ṣadaf* bears a reasonable correlation to the action in both its noun and verb aspects. The verb means *to turn away*, which is what cave-dwellers have traditionally done with regard to the world. The noun's meanings have in common the concept of *an aperture or opening which serves as an entrance to something which itself burrows into the inner parts of a thing*. On this basis, I believe that *opening* is the right interpretation here. In this scenario, Dhu'l-Qarnayn is not simply building a wall between one faction and another. He is sealing Ya'jūj and Ma'jūj alive into a mass tomb. On this basis verses 18:98-99 make sense also. Creative eschatological myths concerning the Ya'jūj and Ma'jūj are now superfluous – at least on any Qur'anic basis. The point Dhu'l-Qarnayn is making is that the tomb they have created for Ya'jūj and Ma'jūj will not withstand the end of the world and that Ya'jūj and Ma'jūj, like every other creature, will be brought forth for judgment; he is simply putting the work of his hands into right context with respect to the power and judgment of God.

4327. 18:96 [4]. Arabic: *ḥattā idhā*. See 3:152.

قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا

He said: Bring me to pour thereon molten brass.

فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ

97. Then they could not climb over it

وَمَا اسْتَطَعُوا لَهُ نَقْبًا

And they could not dig through it.

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي

98. He said: This is a mercy from my lord

فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ

But when the promise of my lord comes to pass he will make it dust.

وَكَانَ وَعْدُ رَبِّي حَقًّا

And the promise of my lord is true.⁴³²⁸

وَتَرْكُنَا بَعْضُهُمْ يَوْمَئِذٍ يَمُوجُ فِي

99. And we will leave them that day⁴³²⁹ to surge one upon another

بَعْضٍ

وَنُفِخَ فِي الصُّورِ

When the trumpet is blown

فَجَمَعْنَاهُمْ جَمْعًا

And we gather them as an assembly.

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا

100. And we will lay Hell bare⁴³³⁰ to those who spurn guidance while claiming virtue⁴³³¹

4328. 18:98 [3]. Arabic: *haqqan*. See Article XIX (ḥaqq- iii.).

4329. 18:99 [1]. I.e. on the Day of Judgment.

4330. 18:100 [1]. Lit.: *we will display[...] as a display*.

4331. 18:100 [1]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنِ

101. Those whose eyes were under⁴³³² a covering from my remembrance⁴³³³

ذِكْرِي

وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا

And who were unable to hear.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي

102. Did those who are indifferent to warning⁴³³⁴ think that they could take my servants as allies instead of⁴³³⁵ me?

مِنْ دُونِي أَوْلِيَاءَ

إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا

We have prepared Hell for those who spurn guidance while claiming virtue⁴³³⁶ as a welcoming gift.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

103. Say thou: Shall we inform you of those most in loss in deeds?⁴³³⁷

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا

104. Those whose effort is astray in the life of this world

وَهُمْ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

When they think that they do well in deed

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ

105. These are they who deny the proofs⁴³³⁸ of their lord and the meeting with him:

4332. 18:101 [1]. Lit.: in.

4333. 18:101 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

4334. 18:102 [1]. Arabic: *alladhīna kafarū*. Typically rendered the unbelievers. See 2:6 and Article II.i.

4335. 18:102 [1]. Arabic: *min dūni*. See 2:23.

4336. 18:102 [2]. Arabic: *al kāfirūn*. Typically rendered the unbelievers. See 2:19 and Article II.iii.

4337. 18:103 [1]. It is significant that this statement follows mention of those who spurn guidance while claiming virtue. Claiming goodness – and even doing ‘good’ works – means nothing if a man disregards the One who created him and gave him all the means he has.

4338. 18:105 [1]. Arabic: *āyāt*. See Article X.

فَحَبِطَتْ أَعْمَلُهُمْ

Their works are vain

فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزْنًا

And we assign to them on the Day of Resurrection no weight.

ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا

106. That is their reward – Hell – because they denied

وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُؤًا

And made mockery of our proofs⁴³³⁹ and our messengers.

إِنَّ الَّذِينَ ءَامَنُوا

107. Those who heed warning⁴³⁴⁰

وَعَمِلُوا الصَّالِحَاتِ

And do deeds of righteousness

كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا

They have the gardens of paradise as a welcoming gift

خَالِدِينَ فِيهَا

108. They abiding eternally therein.

لَا يَبْغُونَ عَنْهَا حِوَلًا

They desire not from it any change of place.⁴³⁴¹

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَّكَلِمَاتِ رَبِّي

109. Say thou: Were the sea ink for the words of my lord

لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي

The sea would run dry before the words of my lord ran dry

4339. 18:106 [2]. Arabic: *āyāt*. See Article X.

4340. 18:107 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

4341. 18:108 [2]. The Qur'anic expression here *lā yabghūna 'anhā ḥiwalan* has entered the language as a common expression meaning *they would not have it any other way*.

وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

Though we brought the like thereof in addition.⁴³⁴²

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

110. Say thou: I am but a mortal like you.

يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدَهُ

I am instructed⁴³⁴³ that your God is but One God.

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ

And whoso looks to the meeting with his lord:

فَلْيَعْمَلْ عَمَلًا صَالِحًا

Let him do works⁴³⁴⁴ of righteousness

وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

And ascribe not a partnership⁴³⁴⁵ in the service of his lord to anyone.⁴³⁴⁶

4342. 18:109 [3]. This dispatches the notion that the Qur'an requires outside sources. God is not short of words. If he had wanted to say more than what is in the Qur'an, he would have done so. Adding to the words of God albeit – or, perhaps, especially – in the name of a prophet, seems to me both a crime against God and a calumny against that prophet.

4343. 18:110 [2]. Arabic: *waḥī* and *awḥā*. See 3:44.

4344. 18:110 [4]. Lit.: *work*.

4345. 18:110 [5]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

4346. 18:110 [5]. Which has been exactly the *modus operandi* of those historical personalities who feature in this chapter.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁴³⁴⁷ the Merciful.

كَهَيْعَصَ

1. *kāf hā yā ‘ain ṣād*⁴³⁴⁸

ذِكْرُ رَحْمَتِ رَبِّكَ

2. A remembrance⁴³⁴⁹ of the mercy of thy lord

عَبْدَهُ، زَكْرِيَّا

Towards his servant Zakariyyā.

إِذْ نَادَىٰ رَبَّهُ، نِدَاءً خَفِيًّا

3. When he cried out to his lord with a secret cry

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي

4. He said: My lord: feeble are become the bones within⁴³⁵⁰ me

وَأَشْتَعَلَ الرَّأْسُ شَيْبًا

And my head is aflame with white hair

وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

And I have not been unhappy in my call to thee, my lord

4347. 19:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4348. 19:1 [1]. See note to 2:1 and Article XX.

kāf hā yā ‘ain ṣād:

kāf: To appeal in sincerity to God alone.

hā: God justifies dependence upon him alone.

yā: God's commission and support to carry out a given task.

‘ain: God keeps his promises.

ṣād: Fortitude in holding fast to God's revelation.

Follow what has been sent down to you from your lord

And follow not allies besides him. (7:3)

4349. 19:2 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

4350. 19:4 [1]. Lit.: among.

- وَإِنِّي خِفْتُ الْمَوْلَىٰ مِنْ وَرَآئِي 5. But I fear⁴³⁵¹ my heirs after me
- وَكَانَتْ أَمْرَاتِي عَاقِرًا And my wife is barren.
- فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا So give thou me from thyself an ally
- يَرِثُنِي وَيَرِثُ مِنْ عَالٍ يَعْقُوبُ^ط 6. To inherit⁴³⁵² from me and to inherit from the house of Ya‘qūb
- وَأَجْعَلْهُ رَبِّ رَضِيًّا And make thou him, my lord, pleasing.
- يُزَكِّرِيَا إِنَّا نُبَشِّرُكَ بِغُلَمٍ اسْمُهُ يَحْيَىٰ 7. O Zakariyyā: we bring thee glad tidings of a lad whose name is Yahyā.⁴³⁵³
- لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا We have not made one named like him before.
- قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَمٌ وَكَانَتْ 8. He said: My lord: how can I have a lad when my wife is barren
- أَمْرَاتِي عَاقِرًا
- وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا And I have reached extreme old age?
- قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَئِن 9. Said he: Thus did thy lord say: It is easy for me

4351. 19:5 [1]. I.e. have reason to fear. See note to 2:182.

4352. 19:6 [1]. The subject of *inheritance* (of one generation by another or of subsequent lines of prophets or of either the garden or the fire by their respective communities) is a core theme of the chapter.

4353. 19:7 [1]. Typically identified with John but see note to 3:39.

وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا

And I created thee before when thou wast not anything.

قَالَ رَبِّ اجْعَلْ لِّي آيَةً

10. He said: My lord: make thou for me a proof.⁴³⁵⁴

قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ

Said he: Thy proof⁴³⁵⁵ is that thou shalt not speak to men three nights, being sound.⁴³⁵⁶

سَوِيًّا

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ

11. And he went out to his people from the sanctuary

فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا

And instructed⁴³⁵⁷ them to give glory⁴³⁵⁸ morning and night.

يَا حَيُّ خُذِ الْكِتَابَ بِقُوَّةٍ

12. O Yaḥyā:⁴³⁵⁹ hold thou fast the law!⁴³⁶⁰

وَعَايَيْنَاهُ الْحُكْمَ صَبِيًّا

And we gave him judgment when a child

وَحَنَانًا مِّنْ لَّدُنَّا

13. And tenderness from ourselves

وَزَكَاةً

And purity.⁴³⁶¹

4354. 19:10 [1]. Arabic: *āya*. See Article X.

4355. 19:10 [2]. Arabic: *āya*. See Article X.

4356. 19:10 [2]. I.e. sound in mind and body.

4357. 19:11 [2]. Arabic: *waḥī* and *awḥā*. See 3:44.

4358. 19:11 [2]. Arabic: *s-b-ḥ*. See 2:32.

4359. 19:12 [1]. Typically identified with John but see note to 3:39.

4360. 19:12 [1]. Arabic: *al kitāb*. See Article XI.ii.

4361. 19:13 [2]. Arabic: *zakāt*. See Article IV.

وَكَانَ تَقِيًّا

And he was in prudent fear⁴³⁶²

وَبَرًّا بِوَالِدَيْهِ

14. And dutiful towards his parents.

وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا

And he was not a tyrant, defiant.

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ

15. And peace be unto him the day he was born

وَيَوْمَ يَمُوتُ

And the day he dies

وَيَوْمَ يُعَيَّدُ حَيًّا

And the day he is raised up alive!

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ

16. And remember thou in the law⁴³⁶³ Maryam⁴³⁶⁴

إِذْ أَنْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا

When she withdrew from her people to a place in the east

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا

17. And separated herself from them.⁴³⁶⁵

4362. 19:13 [3]. See note to 2:2.

4363. 19:16 [1]. Arabic: *al kitāb*. See Article XI.ii. Mention of *al kitāb* precedes this instance (at 19:12: *O Yaḥyā, hold thou fast the law!*) The mention of *the law* here and at 19:41, 19:51, 19:54 and 19:56 both builds upon and relates back to the imperative at 19:12 since those historical figures who follow also held fast the law (i.e. that collection of decrees, ordinances and rules which makes up the moral and physical law of the universe, of which the laws which God has given men form a part). In each case the Qur'an either corrects misconceptions about – and calumnies levelled against – servants of God, or emphasises the receipt, transmission, clarification of – or adherence to – *the law*, either directly or with reference to prophets. The chapter also features two instances of the pan-textual marker *no indeed!* (*kallā*) – for notes on which see 74:16 – the core focus of which mechanism is the vanity and loss to which men will be subject if they continue heedless of God's lordship and law. See Article XX for full details of the *muqatta'āt*.

4364. 19:16 [1]. See Articles XVIII and XXI.

4365. 19:17 [1]. Lit.: *took instead of them a partition*.

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا

And we sent to her our Spirit

فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

(And it appeared to her as a sound mortal.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ

18. She said: I seek refuge in the Almighty⁴³⁶⁶ from thee, if thou be in prudent fear.

تَقِيًّا

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا

19. He said: I am but a messenger of thy lord, that I might give thee a pure lad

زَكِيًّا

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي

20. She said: How can there be for me a lad when a mortal has not touched me

بَشَرٌ

وَلَمْ أَكُ بَغِيًّا

Nor have I been unchaste?

قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّئٌ

21. He said: Thus said thy lord: It is easy for me.)

وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ

Both⁴³⁶⁷ that we might make him a proof⁴³⁶⁸ for mankind

4366. 19:18 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I. The Traditionalist's value is particularly discordant here.

4367. 19:18 [2]. Lit.: *And*

4368. 19:21 [2]. Arabic: *āya*. See Article X.

وَرَحْمَةً مِّنَّا

And as a mercy from us.

وَكَانَ أَمْرًا مَّقْضِيًّا

And it was a matter ordained

فَحَمَلَتْهُ

22. So she bore him.

فَأَنْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا

And she withdrew with him to a distant place.

فَاجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ

23. And the contractions took her to the trunk of a date-palm.

قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا

She said: Would that I had died before this and been forgotten past remembrance!⁴³⁶⁹

مَنْسِيًّا

فَنَادَاهَا مِن تَحْتِهَا أَلَّا تَحْزَنِي

24. Then there cried to her from below her: Grieve thou not

قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا

Thy lord has placed beneath thee a stream.

وَهَزِي إِلَيْكَ بِجِذْعِ النَّخْلَةِ

25. And shake thou towards thee the trunk of the date-palm.

تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا

It will drop upon thee fresh dates, ripe:

4369. 19:23 [2]. Lit.: forgetfulness forgotten.

فَكُلِّي وَأَشْرَبِي وَقَرِّي عَيْنًا^ط

26. Eat thou and drink thou and let thine⁴³⁷⁰ eye be gladdened.

فَإِمَّا تَرِينَ مِنْ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي

And if thou see any mortal say thou: I have vowed to the Almighty⁴³⁷¹ a fast⁴³⁷²

نَذَرْتُ لِلرَّحْمَنِ صَوْمًا

فَلَنْ أَكَلِّمَ الْيَوْمَ إِنْسِيًّا

And shall not speak this day to any man.

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ^ط

27. And she brought him to her people, bearing him.

قَالُوا يَمْرَيْمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

They said: O Maryam:⁴³⁷³ thou hast done something unprecedented.

يَاخْتَ هَرُونَ مَا كَانَ أَبِيكَ أَمْرًا سَوْءٌ وَمَا

28. O sister of Hārūn:⁴³⁷⁴ thy father was not an evil man and thy mother was not unchaste.

كَانَتْ أُمُّكَ بَغِيًّا

فَأَشَارَتْ إِلَيْهِ^ط

29. Then she pointed to him.

قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

They said: How can we speak to one who is a child in the cradle?

4370. 19:26 [1]. Lit.: *let thou be gladdened an eye*.

4371. 19:26 [2]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4372. 19:26 [2]. Arabic: *ṣawm*. This word is generally taken to mean *fasting* (*from food and drink*). However, the context makes it clear that the Qur'an permits of fasting by abstaining from speech, since Maryam is specifically provided here with both food and drink. It is also clear that *not speaking* means restricting verbal communication to that which is necessary. It does not mean pretending to be dumb and physically unable to speak; nor does it mean that explaining in simple terms that one is refraining from speech annuls such a fast.

4373. 19:27 [2]. See Articles XVIII and XXI.

4374. 19:28 [1]. See note at 3:37.

قَالَ إِنِّي عَبْدُ اللَّهِ

30. He said: I am the servant of God.

ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا

He has given me the law⁴³⁷⁵ and made me a prophet

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ

31. And made me blessed wheresoever I be

وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

(And enjoined upon me the duty⁴³⁷⁶ and the purity⁴³⁷⁷ as long as I live)

وَبَرًّا بِوَالِدَتِي

32. And dutiful to my mother

وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

And has not made me a miserable tyrant.

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ

33. And peace be unto me the day I was born

وَيَوْمَ أَمُوتُ

And the day I die⁴³⁷⁸

وَيَوْمَ أُبْعَثُ حَيًّا

And the day I am raised alive!⁴³⁷⁹

4375. 19:30 [2]. Arabic: *al kitāb*. See Article XI.ii.

4376. 19:31 [2]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

4377. 19:31 [2]. Arabic: *al zakāt*. See Article IV.

4378. 19:33 [2]. One naturally infers from this that 'Īsā died, but not a violent death.

4379. 19:33 [3]. This statement is taken by some Traditionalists – under the influence of the dominant Egypt-Palestine thesis and Pauline Christology – to mean 'Īsā did not die. However, such a position is difficult to support; see 19:15 where the same formula is applied to Yaḥyā.

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ

34. (That is 'Īsā,⁴³⁸⁰ son of Maryam.⁴³⁸¹

قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ

A statement of truth⁴³⁸² concerning which they doubt:

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۖ

35. It is not for God to take a son.

سُبْحَنَهُ ۚ

Glory⁴³⁸³ be unto him!

إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ

When he decrees a thing he but says to it: Be thou!

فَيَكُونُ

And it is.)

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ

36. And God is my lord and your lord.

فَاعْبُدُوهُ ۚ

So serve him.

هَٰذَا صِرَاطٌ مُسْتَقِيمٌ

This is the straight path.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ

37. And the parties among them differed:

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ

Woe to those who are indifferent to warning⁴³⁸⁴ from the spectacle of a tremendous day!

4380. 19:34 [1]. See Articles XVIII and XXI.

4381. 19:34 [1]. See Articles XVIII and XXI.

4382. 19:34 [2]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

4383. 19:35 [2]. Arabic: *s-b-ḥ*. See 2:32.

4384. 19:37 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

- أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا^ط 38. How they hear and how they see on the day they come to us!
- لَكِنَّ الظَّالِمُونَ⁴³⁸⁵ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ But the wrongdoers⁴³⁸⁵ are this day in obvious error.
- وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ 39. And warn thou them of the Day of Regret
- إِذْ قُضِيَ الْأَمْرُ When the matter is concluded.
- وَهُمْ فِي غَفْلَةٍ But they are in heedlessness
- وَهُمْ لَا يُؤْمِنُونَ And they do not believe.⁴³⁸⁶
- إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا 40. We inherit the earth and such as are thereon.
- وَإِلَيْنَا يُرْجَعُونَ And to us are they returned.
- وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ^ج 41. And remember thou in⁴³⁸⁷ the law⁴³⁸⁸ Ibrāhīm
- إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا (He was a man of truth, a prophet)
- إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ 42. When he said to his father:

4385. 19:38 [2]. Arabic: *ẓālimūn*. See 2:229.

4386. 19:39 [4]. Arabic: *lā yu'minūn*. Qur'anic usage implies: (are those) lost in darkness. See 2:6 and Article II.ii.

4387. 19:41 [1]. See note to 19:16.

4388. 19:41 [1]. Arabic: *al kitāb*. See Article XI.ii.

لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ

O my father: why servest thou what hears not
nor sees

وَلَا يُغْنِي عَنْكَ شَيْئًا

Nor can in anything avail thee?

يَأْتِيَنِي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ
يَأْتِكَ

43. O my father: there has come to me knowledge
that has come not to thee.

فَاتَّبِعْنِي

So follow thou me

أَهْدِكَ صِرَاطًا سَوِيًّا

I will lead thee to an even path.

يَأْتِيَنِي لَا تَعْبُدِ الشَّيْطَانَ

44. O my father: serve thou not the *shayṭān*.

إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا

The *shayṭān* is to the Almighty⁴³⁸⁹ defiant.

يَأْتِيَنِي إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنْ
الرَّحْمَنِ

45. O my father: I fear lest there afflict thee a
punishment from the Almighty⁴³⁹⁰

فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا

And thou become an ally to the *shayṭān*.

4389. 19:44 [2]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4390. 19:45 [1]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

قَالَ أَرَاغِبٌ أَنْتَ عَنْ ءَالِهَتِي يَا إِبْرَاهِيمُ ۖ

46. Said he: Forsakest⁴³⁹¹ thou my gods, O Ibrāhīm?

لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ ۖ

If thou cease not I will stone thee.

وَأَهْجُرْنِي مَلِيًّا

And depart thou from me a good while.

قَالَ سَلَامٌ عَلَيْكَ ۖ

47. He said: Peace be unto thee!

سَأَسْتَغْفِرُ لَكَ رَبِّي ۖ

I will ask forgiveness for thee of my lord.

إِنَّهُ كَانَ بِي حَفِيًّا

He is gracious towards me.

وَأَعْتَزُّكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ

48. And I will withdraw from you and that to which you call besides⁴³⁹² God

وَأَدْعُوا رَبِّي

And will call to my lord.⁴³⁹³

عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا

It may be that I will not in my call to my lord be unhappy.

فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ

49. So when he had withdrawn from them and what they were serving besides⁴³⁹⁴ God

وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ

We gave him Ishāq and Ya‘qūb.

4391. 19:46 [1]. The same construction is used at 2:130.

4392. 19:48 [1]. Arabic: *min dūni*. See 2:23.

4393. 19:48 [2]. I.e. I will leave your community entirely and serve God.

4394. 19:49 [1]. Arabic: *min dūni*. See 2:23.

وَكُلًّا جَعَلْنَا نَبِيًّا

And each we made a prophet.

وَوَهَبْنَا لَهُمْ مِّن رَّحْمَتِنَا

50. And we gave to them⁴³⁹⁵ from our mercy

وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا

And we made for them⁴³⁹⁶ the tongue of truthfulness exalted.

وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ

51. And remember thou in⁴³⁹⁷ the law⁴³⁹⁸ Mūsā:

إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا

He was pure-hearted and was a messenger, a prophet.

وَنَادَيْنَاهُ مِن جَانِبِ الطُّورِ الْأَيْمَنِ

52. And we called to him from the right side of the mount⁴³⁹⁹

وَقَرَّبْنَاهُ نَجِيًّا

And brought him close in private conference.

وَوَهَبْنَا لَهُ مِنْ رَّحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا

53. And we gave him from our mercy his brother Hārūn, a prophet.

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ

54. And remember thou in⁴⁴⁰⁰ the law⁴⁴⁰¹ Ismāʿīl:

إِنَّهُ كَانَ صَادِقَ الْوَعْدِ

(He was true to the promise)⁴⁴⁰²

4395. 19:50 [1]. Grammar: dual.

4396. 19:50 [2]. Grammar: dual.

4397. 19:51 [1]. See note to 19:16.

4398. 19:51 [1]. Arabic: *al kitāb*. See Article XLii.

4399. 19:52 [1]. Namely, a tree-covered or fertile mountain. See note to 2:63. Cf. 20:80.

4400. 19:54 [1]. See note to 19:16.

4401. 19:54 [1]. Arabic: *al kitāb*. See Article XLii.

4402. 19:54 [2]. While this can be read to mean that Ismāʿīl was true to his promise, the case is stronger, in my view, that the subject is God (since Ismāʿīl was the result of God's promise to Ibrāhīm) and that Ismāʿīl's defining characteristics are found in the following clauses.

وَكَانَ رَسُولًا نَّبِيًّا

And he was a messenger, a prophet.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ

55. He enjoined upon his people the duty⁴⁴⁰³ and the purity⁴⁴⁰⁴

وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

And was acceptable in the sight of his lord.

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ

56. And remember thou in⁴⁴⁰⁵ the law⁴⁴⁰⁶ Idrīs:⁴⁴⁰⁷

إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

He was a man of truth, a prophet.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

57. And we raised him to a high station.

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ

58. These are they to whom God showed favour among the prophets

مِنْ ذُرِّيَةِ آدَمَ

Among the progeny of Ādam

وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ

And among those we carried with Nūḥ

وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ

And among the progeny of Ibrāhīm and Isrā'īl⁴⁴⁰⁸

4403. 19:55 [1]. Arabic: *ṣalāt*. I.e. (to uphold such) duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).
4404. 19:55 [1]. Arabic: *al zakāt*. See Article IV.
4405. 19:56 [1]. See note to 19:16.
4406. 19:56 [1]. Arabic: *al kitāb*. See Article XI.ii.
4407. 19:56 [1]. Typically identified with the Old Testament prophet Enoch.
4408. 19:58 [4]. Arguments are advanced by certain quarters that Isrā'īl is a personality distinct from Ya'qūb (cf. Genesis 32:28 and 35:10). I can find no conclusive Qur'anic data on this point. See Article XVIII.

وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۖ

And among those we guided and chose.

إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا

When the proofs⁴⁴⁰⁹ of the Almighty⁴⁴¹⁰ were recited to them they fell down in submission⁴⁴¹¹ and weeping.⁴⁴¹²

سُجَّدًا وَبُكْيًا ۝

﴿ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا

59. But there came after them successors who neglected the duty⁴⁴¹³ and followed lusts:

الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ ۖ

فَسَوْفَ يَلْقَوْنَ غَيًّا

They will meet with deception

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا

60. Save he who repents and believes and works righteousness:

فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ

Those will enter the garden

وَلَا يُظْلَمُونَ شَيْئًا

(And they will not be wronged in anything)

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ:

61. Gardens of perpetual abode which the Almighty⁴⁴¹⁴ has promised his servants in the unseen.

بِالْغَيْبِ ۖ

4409. 19:58 [6]. Arabic: *āyāt*. See Article X.

4410. 19:58 [6]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4411. 19:58 [6]. Arabic: *s-j-d*. See Article VI.

4412. 19:58 [6]. Cf. 17:107, 17:109.

4413. 19:59 [1]. Arabic: *ṣalāt*. I.e. (to uphold such) duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

4414. 19:61 [1]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا

His promise is to come to pass.

لَا يَسْمَعُونَ فِيهَا لَغْوًا

62. They will hear therein no vain speech

إِلَّا سَلَامًا

Only peace.

وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًا

And they will have therein provision morning and night.

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًا

63. That is the garden which we cause those to inherit among our servants who are in prudent fear.⁴⁴¹⁵

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ

64. And we⁴⁴¹⁶ come down only by command of thy lord.

لَهُ مَا بَيْنَ أَيْدِينَا

Unto him belongs what is at our time⁴⁴¹⁷

وَمَا خَلَفْنَا

And what following us

وَمَا بَيْنَ ذَلِكَ

And what is in between.

وَمَا كَانَ رَبُّكَ نَسِيًّا

And thy lord is not forgetful:

4415. 19:63 [1]. See note to 2:2.

4416. 19:64 [1]. I.e. the angels who bring revelation to prophets, or possibly the prophets themselves.

4417. 19:64 [2]. Lit: *between our hands*. See note to 2:66.

رَبُّ السَّمُوتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

65. Lord of the Heavens and the Earth and what is between them:⁴⁴¹⁸

فَاعْبُدْهُ

Serve thou him

وَأَصْطَبِرْ لِعِبَادَتِهِ^ج

And be thou patient in his service.

هَلْ تَعْلَمُ لَهُ سَمِيًّا

Knowest thou one named⁴⁴¹⁹ like him?⁴⁴²⁰

وَيَقُولُ الْإِنْسُ أَيْذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ

66. And man says: When I am dead will I be brought forth alive?

حَيًّا

أَوَلَا يَذْكُرُ الْإِنْسُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ

67. Does not man remember that we created him before he was anything?

يَكُ شَيْئًا

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ

68. Then – by thy lord! – will we gather them and the *shaytāns*.

ثُمَّ لَنُخْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا

Then will we bring them round about Hell on bended knee.

4418. 19:65 [1]. Grammar: dual.

4419. 19:65 [4]. Arabic: *samiyy*. This word has two separate meanings in Arabic (and appears in lexicons under two separate entries). The first range of meanings cover the following: *like or equal*, and *contender for superiority, loftiness, excellence*, etc. and some translators render here according to this meaning. The second meaning deals with names and naming (principally, *namesake or one of like name*). Since the usage here echoes that at 19:7 and given that the present verse opens with a great name of God, my opinion is that the latter option is the correct one. The student should know that the root noun *ism* (name) has connotations of *authority* also.

4420. 19:65 [4]. I.e. with his authority.

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى
الرَّحْمَنِ عِتِيًّا

69. Then will we extract from every sect⁴⁴²¹ those of them most severe towards the Almighty⁴⁴²² in disdain

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا

70. Then will we best know those most worthy to be burned therein.

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا

71. And there is not one of you save will arrive at it.

كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا

That is upon thy lord a determination decreed.

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا

72. Then will we deliver those who are in prudent fear⁴⁴²³

وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا

And leave the wrongdoers⁴⁴²⁴ therein on bended knee.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ قَالَ الَّذِينَ

73. And when our clear proofs⁴⁴²⁵ are recited to them those who are indifferent to warning⁴⁴²⁶ say to those who heed warning:⁴⁴²⁷

كَفَرُوا لِلَّذِينَ ءَامَنُوا

أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا

Which of the two factions⁴⁴²⁸ is better in station⁴⁴²⁹ and better in assembly?⁴⁴³⁰

4421. 19:69 [1]. Arabic: *shī'ah* – sect, persuasion. Cf. 28:4.

4422. 19:69 [1]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4423. 19:72 [1]. See note to 2:2.

4424. 19:72 [2]. Arabic: *ẓālimūn*. See 2:229.

4425. 19:73 [1]. Arabic: *āyāt*. See Article X.

4426. 19:73 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

4427. 19:73 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

4428. 19:73 [2]. Muhammad Asad comments here: [...]*an allusion to two kinds or types of human society characterized by their fundamentally different approach to problems of faith and morality.*

4429. 19:73 [2]. Arabic: *maqām*. See 2:125.

4430. 19:73 [2]. Muhammad Asad comments here: *Lit., "better in assembly". This parabolic "saying" of the unbelievers implies, in the garb of a rhetorical question, a superficially plausible but intrinsically fallacious argument in favour of a society which refuses*

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا
وَرِئِيًّا

74. But how many generations we destroyed before them were better in possessions and appearance!

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ

75. Say thou: Whoso is in error:

فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا

The Almighty⁴⁴³¹ extends for him an extent.

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ

When⁴⁴³² they have seen what they are promised

إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ

(Whether it be the punishment or the Hour)

فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا

Then will they know who is worse in position

وَأَضْعَفُ جُنْدًا

And weaker in force.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى

76. And God increases in guidance those who follow right guidance.

to submit to any absolute moral imperatives and is determined to obey the dictates of expediency alone. In such a social order, material success and power are usually seen as consequences of a more or less conscious rejection of all metaphysical considerations - and, in particular, of all that is comprised in the concept of God-willed standards of morality - on the assumption that they are but an obstacle in the path of man's free, unlimited "development". It goes without saying that this attitude (which has reached its epitome in the modern statement that "religion is opium for the people") is diametrically opposed to the demand, voiced by every higher religion, that man's social life, if it is to be a truly "good" life, must be subordinated to definite ethical principles and restraints. By their very nature, these restraints inhibit the unprincipled power-drive which dominates the more materialistic societies and enables them to achieve - without regard to the damage done to others and, spiritually, to themselves - outward comforts and positions of strength in the shortest possible time; but precisely because they do act as a brake on man's selfishness and power-hunger, it is these moral considerations and restraints - and they alone - that can free a community from the interminable, self-destructive inner tensions and frustrations to which materialistic societies are subject, and thus bring about a more enduring, because more organic, state of social well-being[...].

4431. 19:75 [2]. Arabic: *rahmān*. Typically rendered most merciful. See 36:23, note to 1:1 and Article I.

4432. 19:75 [3]. Arabic: *hattā idhā*. See 3:152.

وَالْبَقِيَّةُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا

And the righteous deeds which endure are better in the sight of thy lord as reward

وَحَيْرٌ مَّرَدًّا

And better as recourse.

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِينَ مَا لِيَ
وَوَلَدًا

77. Hast thou then considered him who rejects our proofs⁴⁴³³ and says: I am given wealth and children?

أَطَّلَعَ الْغَيْبِ

78. Has he penetrated the unseen

أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

Or taken a pledge from the Almighty?⁴⁴³⁴

كَالَّا

79. No, indeed!⁴⁴³⁵

سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ
مَدًّا

We will record what he says and extend for him the extent of punishment.

وَنَرِثُهُ مَا يَقُولُ

80. And we will inherit from him what he says⁴⁴³⁶

وَيَأْتِينَا فَرْدًا

And he will come to us alone.

4433. 19:77 [1]. Arabic: *āyāt*. See Article X.

4434. 19:78 [2]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4435. 19:79 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

4436. 19:80 [1]. I.e. his children and wealth.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً

81. And they take gods besides⁴⁴³⁷ God

لِيَكُونُوا لَهُمْ عِزًّا

That they might have greatness⁴⁴³⁸ by them.⁴⁴³⁹

كَأَلَّا

82. No, indeed!⁴⁴⁴⁰

سَيَكْفُرُونَ بِعِبَادَتِهِمْ

They will deny their service

وَيَكُونُونَ عَلَيْهِمْ ضِدًّا

And be an opponent against them.

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ

83. Hast thou not considered that we send the *shayṭāns* upon those who spurn guidance while claiming virtue,⁴⁴⁴¹ inciting them onwards?⁴⁴⁴²

تُوْزُّهُمْ أَزًّا

فَلَا تَعْجَلْ عَلَيْهِمْ

84. So hasten thou not against them.⁴⁴⁴³

إِنَّمَا نَعُدُّ لَهُمْ عَدًّا

We but number for them a number.⁴⁴⁴⁴

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفِدًا

85. The day we gather those of prudent fear⁴⁴⁴⁵ to the Almighty⁴⁴⁴⁶ as honoured guests

4437. 19:81 [1]. Arabic: *min dūni*. See 2:23.

4438. 19:81 [2]. Arabic: *‘izzah* – power, prestige, honour, respect and fame.

4439. 19:81 [2]. Lit.: *that they might be for them greatness*.

4440. 19:82 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

4441. 19:83 [1]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

4442. 19:83 [1]. Lit.: *inciting them with inciting*.

4443. 19:84 [1]. I.e. do not seek to hasten the punishments of God.

4444. 19:84 [2]. I.e. of days.

4445. 19:85 [1]. See note to 2:2.

4446. 19:85 [1]. Arabic: *rahīmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِثًا

86. And drive the evildoers into Hell as a place of arrival⁴⁴⁴⁷

لَّا يَمْلِكُونَ الشَّفْعَةَ

87. They will have no power of intercession

إِلَّا مَن اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

Save he who has taken a pledge with the Almighty.⁴⁴⁴⁸

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا

88. And they say: The Almighty⁴⁴⁴⁹ has taken a son.

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا

89. You have brought forth a terrible thing

تَكَادُ السَّمُوتُ يَتَفَطَّرْنَ مِنْهُ

90. The heavens are nigh rent therefrom

وَتَنشَقُّ الْأَرْضُ

And the earth split asunder

وَتَخِرُّ الْجِبَالُ هَدًّا

And the mountains fallen in collapse

أَنْ دَعَا لِلرَّحْمَنِ وَلَدًا

91. That you urge⁴⁴⁵⁰ upon the Almighty⁴⁴⁵¹ a son

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا

92. When it behoves not the Almighty⁴⁴⁵² to take a son.

4447. 19:86 [1]. See note to 12:19.

4448. 19:87 [2]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4449. 19:88 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4450. 19:91 [1]. Often translated *ascribe*, such a rendering loses the connotation which is clear in the Arabic. The verb *daʿā* means *to call (out) to* (in all senses, including *to supplicate*) and is rendered accordingly throughout. Under the influence of the preposition *li* there is a sense of imparting (which is why *ascribe* is often the value chosen by translators). However, what is missing from such a rendering and what is present in the Arabic, in my view, is an allusion to the Trinitarian Christian practice of calling upon God in the name of his 'son'.

4451. 19:91 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4452. 19:92 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

إِنَّ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا
ءَاتَى الرَّحْمَنَ عَبْدًا

93. Everyone in the heavens and the earth comes only to the Almighty⁴⁴⁵³ as a servant.

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا

94. He has counted them and numbered them by number.

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا

95. And each of them will come alone to him on the Day of Resurrection.

إِنَّ الَّذِينَ ءَامَنُوا

96. Those who heed warning⁴⁴⁵⁴

وَعَمِلُوا الصَّالِحَاتِ

And do deeds of righteousness

سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

The Almighty⁴⁴⁵⁵ will appoint for them love.⁴⁴⁵⁶

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ

97. And we but make it⁴⁴⁵⁷ easy⁴⁴⁵⁸ in thy tongue⁴⁴⁵⁹

4453. 19:93 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4454. 19:96 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

4455. 19:96 [3]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4456. 19:96 [3]. The Qur'an speaks sparingly of the love of God for his servants. It is interesting that one such instance should occur in a context which treats of Trinitarian Christian assertions – given the excessive and unwarranted emphasis many Christians place on the love of God. This verse clarifies for them (and for all mankind) how God's love is accessed. One needs to heed warning (i.e. have faith in the message) *and* do works of righteousness. In this case – and in this case alone – the Almighty appoints love for us. The doctrine of eternal salvation by means of a 'salvation prayer' nowhere found in the Christians' own texts not only fails to find support in the Qur'an, supplications of any kind directed to anyone other than God – or to God under the auspices of another authority – gain no purchase in the Qur'an. Clearly, Christians pray on a variety of bases and appear at times to achieve much with their prayers. However, this should not blind us to Jesus' own comments regarding some who would do 'wonderful works' in his name – a reflective reading of which suggests that the results of prayers on that basis are alone not a confirmation of acceptance with God. The Qur'an tells us that God will clarify things for all – including Christians – on the Day of Judgment, and that they will continue to differ among themselves until then. Those who read and accept the Qur'an are not to adopt what it calls the 'vain desires' of previous communities (2:120-121).

4457. 19:97 [1]. I.e. the revelation of the Qur'an.

4458. 19:97 [1]. This seems to me to have a secondary implication of *simplify, make accessible*.

4459. 19:97 [1]. I.e. in Arabic.

لِتُبَشِّرَ بِهِ الْمُتَّقِينَ

That thou bear glad tidings therewith to those
of prudent fear⁴⁴⁶⁰

وَتُنذِرَ بِهِ قَوْمًا لَّدَا

And thou warn therewith a quarrelsome
people.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ

98. And how many generations destroyed we
before them?

هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ

Perceivest thou any one of them?

أَوْ تَسْمَعُ لَهُمْ رِكْزًا

Or hearest from them a sound?

4460. 19:97 [2]. See note to 2:2.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁴⁴⁶¹ the Merciful.

طه

1. ṭā hā⁴⁴⁶²

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

2. We sent not down upon thee the Qur'an⁴⁴⁶³ that thou be unhappy

إِلَّا تَذَكُّرًا لِّمَن يَخْشَى

3. But as a reminder to him who fears

تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمُوتِ

4. A successive revelation⁴⁴⁶⁴ from him who created the earth and the high heavens.

الْعَلَى

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

5. The Almighty⁴⁴⁶⁵ took his place upon the throne

لَهُ مَا فِي السَّمُوتِ

6. To him belongs what is in the heavens

وَمَا فِي الْأَرْضِ

And what is in the earth

4461. 20:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4462. 20:1 [1]. See note to 2:1 and Article XX.

ṭā hā:

ṭā:

hā: God justifies dependence upon him alone.

4463. 20:2 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

4464. 20:4 [1]. Lit.: (gradual or successive) sending down.

4465. 20:5 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

- وَمَا بَيْنَهُمَا
- And what is between them⁴⁴⁶⁶
- وَمَا تَحْتَ الثَّرَى
- And what is under the soil.
- وَإِنْ تَجَهَّرَ بِالْقَوْلِ
7. And if thou be public in speech:
- فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى
- He knows the secret and what is more hidden.
- اللَّهُ
8. God:
- لَا إِلَهَ إِلَّا هُوَ
- There is no god save he.⁴⁴⁶⁷
- لَهُ الْأَسْمَاءُ الْحُسْنَى
- To him belong the most beautiful names.
- وَهَلْ أَتَاكَ حَدِيثُ مُوسَى
9. And has there come to thee the story⁴⁴⁶⁸ of Mūsā?
- إِذْ رَأَى نَارًا
10. When he saw a fire
- فَقَالَ لِأَهْلِهِ
- He said to his people:
- أَمْكُثُوا إِنِّي أَنَسْتُ نَارًا
- Stay here. I perceive a fire.

4466. 20:6 [3]. Grammar: dual.

4467. 20:8 [2]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

4468. 20:9 [1]. Arabic: *ḥadīth* – story; account; narrative, statement.

لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ

Perhaps I can bring you therefrom a firebrand

أَوْ أَجِدُ عَلَى النَّارِ هُدًى

Or find guidance at the fire.

فَلَمَّا أَتَاهَا نُودِيَ

11. And when he came to it he was addressed:

يُمُوسَى

O Mūsā:

إِنِّي أَنَا رَبُّكَ

12. I am thy lord:

فَاخْلَعْ نَعْلَيْكَ

Remove thou thy shoes

إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

Thou art in the twice-hallowed valley.⁴⁴⁶⁹

وَأَنَا اخْتَرْتُكَ

13. And I have chosen thee

فَاسْتَمِعْ لِمَا يُوحَى

So hearken thou to instruction.⁴⁴⁷⁰

إِنِّي أَنَا اللَّهُ

14. I am God.

لَا إِلَهَ إِلَّا أَنَا

There is no god save I

4469. 20:12 [3]. I agree with Muhammad Asad who concurs with Zamakhshari's rejection of *ṭuwa* as the name of the valley in favour of it indicating *twice* (from *ṭuwan*), as he says: *i.e.*, "twice-hallowed" - *apparently because God's voice was heard in it and because Moses was raised there to prophethood.*

4470. 20:13 [2]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *that which is instructed.*

فَاعْبُدْنِي

So serve thou me

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

And uphold thou the duty⁴⁴⁷¹ for my remembrance.⁴⁴⁷²

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ

15. (The Hour is coming – I almost hide it – that every soul should be rewarded with what it strives for.

كُلُّ نَفْسٍ بِمَا تَسْعَىٰ

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا

16. And let not divert⁴⁴⁷³ thee from it him who believes not in⁴⁴⁷⁴ it

وَاتَّبَعَ هَوَاهُ

But follows his vain desire

فَتَرَدَّى

Lest thou perish.)

وَمَا تِلْكَ بِيَمِينِكَ يُمُوسَىٰ

17. And what is that in thy right hand, O Mūsā?

قَالَ هِيَ عَصَايَ

18. Said he: It is my staff.

أَتَوَكَّلُ عَلَيْهَا

I lean on it

4471. 20:14 [4]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172). In this case, this implies – in whole or in part – Mūsā's duty to speak before Fir'awn (cf. 20:42).

4472. 20:14 [4]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

4473. 20:16 [1]. Arabic: *ṣadda*. See note to 8:47.

4474. 20:16 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

وَأَهْشُ بِهَا عَلَى غَنَمِي

And beat down with it leaves for my sheep

وَلِي فِيهَا مَّارِبٌ أُخْرَى

And I have therefor other purposes.

قَالَ أَلْقِهَا يُمُوسَى

19. He said: Cast thou it down, O Mūsā.

فَأَلْقَاهَا

20. And he cast it down

فَإِذَا هِيَ حَيَّةٌ تَسْعَى

And then was it a serpent moving.

قَالَ خُذْهَا وَلَا تَخَفْ ط

21. He said: Take thou it up and fear thou not

سَنُعِيدُهَا سِيرَتَهَا الْأُولَى

We will return it to its former conduct.

وَأَضْمُ يَدَكَ إِلَى جَنَاحِكَ

22. And draw thou thy hand into thy side

تَخْرُجُ بَيَظًا مِنْ غَيْرِ سُوِّ ءَايَةٍ أُخْرَى

It will come forth white, without evil,⁴⁴⁷⁵ as another proof.⁴⁴⁷⁶

لِنُرِيكَ مِنْ ءَايَاتِنَا الْكُبْرَى

23. That we might show thee among our proofs⁴⁴⁷⁷ the greater

أَذْهَبْ إِلَى فِرْعَوْنَ

24. Go thou to Fir‘awn.⁴⁴⁷⁸

4475. 20:22 [2]. Arabic: *sū’* (sg.) *aswā’* (pl.). Article XIII.

4476. 20:22 [2]. Arabic: *āya*. See Article X.

4477. 20:23 [1]. Arabic: *āyāt*. See Article X.

4478. 20:24 [1]. Arabic: *fir‘awn*. See note to 2:49.

إِنَّهُ طَغَىٰ

He has transgressed.

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

25. Said he: My lord: expand thou for me my breast

وَيَسِّرْ لِي أَمْرِي

26. And ease thou for me my affair

وَأَحْلِلْ عُقْدَةً مِّنْ لِّسَانِي

27. And loosen thou a tie from my tongue

يَفْقَهُوا قَوْلِي

28. That they might understand my speech.

وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي

29. And appoint thou for me an assistant from my people

هَارُونَ أَخِي

30. Hārūn, my brother.

أَشْدُدْ بِهِ أَزْرِي

31. And strengthen thou my strength by him

وَأَشْرِكْهُ فِي أَمْرِي

32. And make thou him a partner⁴⁴⁷⁹ in my task

كَيْ نُسَبِّحَكَ كَثِيرًا

33. That we might glorify⁴⁴⁸⁰ thee much

وَنَذْكُرَكَ كَثِيرًا

34. And remember thee much.

4479. 20:32 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

4480. 20:33 [1]. Arabic: *s-b-ḥ*. See 2:32.

35. *Thou dost see us[...]*⁴⁴⁸¹
 إِنَّكَ كُنْتَ بِنَا بَصِيرًا
36. *He said: Thou hast been granted thy request, O Mūsā.*
 قَالَ قَدْ أُوتِيَ سُؤْلُكَ يَمُوسَى
37. *And we bestowed favour upon thee another time:*
 وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى
38. *When we instructed*⁴⁴⁸² *thy mother with the instruction:*⁴⁴⁸³
 إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ
39. *Hurl*⁴⁴⁸⁴ *thou him into the chest*
 أَنْ أَقْذِفِيهِ فِي التَّابُوتِ
- And hurl thou it into the water.*⁴⁴⁸⁵
 فَاقْذِفِيهِ فِي الْيَمِّ
- The water*⁴⁴⁸⁶ *will cast him upon the shore.*
 فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ
- An enemy to me and an enemy to him will take him.*
 يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ ج
- And I cast upon thee love from me.*
 وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي
- And that thou be wrought under my eye*
 وَلِتُصْنَعَ عَلَىٰ عَيْنِي

4481. 20:35 [1]. Sc. *whereas we do not see thee*.

4482. 20:38 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

4483. 20:38 [1]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *that which was instructed*.

4484. 20:39 [1]. Arabic: *qadhafa*. I would like to render with a softer word but the verb unavoidably has an unceremonious and sudden connotation and serves as a correlation for *cast* at 20:19 and in what follows at 20:39. All instances are found at 20:39, 20:39, 29:87, 21:18, 33:26, 34:48, 34:53, 37:8, 59:2.

4485. 20:39 [2]. Arabic: *yamm* – *wide expanse of water, either river or sea*.

4486. 20:39 [3]. Arabic: *yamm* – *wide expanse of water, either river or sea*.

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَى
مَنْ يَكْفُلُهُ^ط

40. When thy sister approached, she said: Shall I direct thee to one who will take care of him?

فَرَجَعْنَاكَ إِلَى أُمِّكَ

Then we returned thee to thy mother

كَى تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ^ج

That her eye might be gladdened and she grieve not.

وَقَتَلْتَ نَفْسًا

And thou didst kill a soul

فَنَجَّيْنَاكَ مِنَ الْغَمِّ

And we delivered thee from distress

وَفَتَّنَا^ج فَتُونًا

But subjected thee to means of denial⁴⁴⁸⁷ as a test

فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ

So thou didst tarry years among the people of Madyan.⁴⁴⁸⁸

ثُمَّ جِئْتَ عَلَى قَدَرٍ يُمُوسَى

Then camest thou as ordained, O Mūsā.

وَأَصْطَفَيْتُكَ لِنَفْسِي

41. And I prepared thee for myself.

أَذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي

42. Go thou and thy brother with my proofs⁴⁴⁸⁹

4487. 20:40 [6]. See note on *fitnah* to 2:102.

4488. 20:40 [7]. See note to 7:85.

4489. 20:42 [1]. Arabic: *āyāt*. See Article X.

- وَلَا تَنِيَا فِي ذِكْرِي
And flag⁴⁴⁹⁰ not in my remembrance.⁴⁴⁹¹
- أَذْهَبَا إِلَىٰ فِرْعَوْنَ
43. Go⁴⁴⁹² to Fir‘awn.⁴⁴⁹³
- إِنَّهُ طَغَىٰ
He has transgressed.
- فَقُولَا لَهُ قَوْلًا لَّيِّنًا
44. And speak⁴⁴⁹⁴ to him a gentle word⁴⁴⁹⁵
- لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ
That he might take heed or fear.
- قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ
45. They⁴⁴⁹⁶ said: Our lord: we fear lest he move or transgress against us.
- قَالَ لَا تَخَافَا ۖ إِنَّنِي مَعَكُمَا
46. He said: Fear⁴⁴⁹⁷ not. I am with you.⁴⁴⁹⁸
- أَسْمَعُ وَأَرَىٰ
I hear and I see.

4490. 20:42 [2]. Grammar: dual.

4491. 20:42 [2]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

4492. 20:43 [1]. Grammar: dual.

4493. 20:43 [1]. Arabic: *fir‘awn*. See note to 2:49.

4494. 20:44 [1]. Grammar: dual.

4495. 20:44 [1]. Arabic: *qawl* – speech; teaching, doctrine; saying, word.

4496. 20:45 [1]. Grammar: dual.

4497. 20:46 [1]. Grammar: dual.

4498. 20:46 [1]. Grammar: dual.

- فَاتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ 47. Go⁴⁴⁹⁹ to him and say:⁴⁵⁰⁰ We are messengers⁴⁵⁰¹ of thy lord:
- فَارْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تُعَذِّبْهُمْ ٭
فَدُ جِئْنَاكَ بِبَيِّنَةٍ مِّن رَّبِّكَ ٭ We have come to thee with proof⁴⁵⁰² from thy lord.
- وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ And peace be unto him who follows guidance!
- إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن 48. We have been instructed⁴⁵⁰³ that the
كَذَّبَ وَتَوَلَّىٰ punishment is upon him who rejects and turns away.
- قَالَ فَمَن رَّبُّكُمَا يٰمُوسَىٰ 49. Said he: And who is your⁴⁵⁰⁴ lord, O Mūsā?
- قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ 50. He said: Our lord is he who gave everything its
ثُمَّ هَدَىٰ creation, then guided.
- قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ 51. Said he: And what is the state of the former
generations?
- قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ ٭ 52. He said: The knowledge thereof is with my lord
in a decree.⁴⁵⁰⁵

4499. 20:47 [1]. Grammar: dual.

4500. 20:47 [1]. Grammar: dual.

4501. 20:47 [1]. Grammar: dual.

4502. 20:47 [3]. Arabic: *āya*. See Article X.4503. 20:48 [1]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *it has been instructed to us*.

4504. 20:49 [1]. Grammar: dual.

4505. 20:52 [1]. Arabic: *kitāb*. See Article XI.iii.

لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

My lord neither errs nor forgets:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا

53. Who made the earth for you as a bed

وَسَلَكَ لَكُمْ فِيهَا سُبُلًا

And inserted roads for you therein

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

And sent down water from the sky.

فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّى

(And thereby have we brought forth diverse pairs⁴⁵⁰⁶ of plants:

كُلُوا وَارْعَوْا أَنْعَامَكُمْ

54. Eat and attend to your cattle.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى

In that are proofs⁴⁵⁰⁷ for possessors of intelligence.⁴⁵⁰⁸

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ

55. Therefrom⁴⁵⁰⁹ did we create you and thereto do we return you.

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

And therefrom will we bring you forth once again.)

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا

56. And we showed him⁴⁵¹⁰ all our proofs⁴⁵¹¹

4506. 20:53 [4]. Arabic: *ajwāj* – spouses, mates; kinds, types; species.

4507. 20:54 [2]. Arabic: *āyāt*. See Article X.

4508. 20:54 [2]. Cf. 20:128.

4509. 20:55 [1]. Grammar: the feminine object pronoun agrees with *earth* at 20:53.

4510. 20:56 [1]. I.e. Fir'awn.

4511. 20:56 [1]. Arabic: *āyāt*. See Article X.

فَكَذَّبَ وَأَبَىٰ

But he rejected and refused.

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ

57. Said he: Hast thou come to turn us out of our land by thy sorcery,⁴⁵¹² O Mūsā?

يُمُوسَىٰ

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ

58. Then will we bring thee sorcery the like thereof:

فَأَجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا

Make thou an appointment between us and thee

لَّا نُخْلِفُهُ نَحْنُ وَلَا أَنتَ

Which neither we nor thou shall fail to keep.

مَكَانًا سَوًى

An equal⁴⁵¹³ place.

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ

59. He said: Your appointment is the day of the festival⁴⁵¹⁴

وَأَن يُحْشَرَ النَّاسُ ضُحًى

And that the people gather at midday.

فَتَوَلَّىٰ فِرْعَوْنُ

60. And Fir‘awn⁴⁵¹⁵ turned away

فَجَمَعَ كَيْدَهُ

And made his plan.

4512. 20:57 [1]. Arabic: *siḥr* – *sorcery*. See 2:102.

4513. 20:58 [4]. I.e. agreeable to both.

4514. 20:59 [1]. Lit.: *the day of adornment*.

4515. 20:60 [1]. Arabic: *fir‘awn*. See note to 2:49.

ثُمَّ أَتَى

Then came he.

قَالَ لَهُمْ مُوسَى وَيْلَكُمْ

61. Mūsā said to them: Woe to you!

لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُم

Invent not a lie against God lest he eradicate you as punishment.

بِعَذَابٍ

وَقَدْ خَابَ مَنِ افْتَرَى

And failed has whoso invents.

فَتَنَزَعُوا أَمْرَهُم بَيْنَهُمْ

62. And they disputed about their affair among themselves

وَأَسْرَوْا النَّجْوَى

And kept secret the confidential conversation.

قَالُوا إِنَّ هَٰذَيْنِ لَسَاحِرَانِ يُرِيدَانِ أَنْ

63. [They said: These two sorcerers⁴⁵¹⁶ wish to turn you out of your land by their sorcery⁴⁵¹⁷

يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا

وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَى

And take away your exemplary tradition.

فَأَجْمِعُوا كَيْدَكُمْ

64. So make your plan

4516. 20:63 [1]. Arabic: *sāḥirān* – sorcerers (dual). See 2:102.

4517. 20:63 [1]. Arabic: *siḥr* – sorcery. See 2:102.

ثُمَّ اتُّبُوا صَفًّا

Then come with one accord.⁴⁵¹⁸

وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى

And he has succeeded who prevails this day.)

قَالُوا يُمُوسَى إِمَّا أَنْ تُلْقَى

65. They said: O Mūsā: either thou shalt cast

وَأِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى

Or we shall be the first who cast.

قَالَ بَلْ أَتَقُولُ

66. He said: Nay:⁴⁵¹⁹ you cast.

فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ

And then their ropes and their staves appeared
to him by their sorcery to be moving

سِحْرِهِمْ أَنَّهَا تَسْعَى

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى

67. And Mūsā felt fear within himself.

قُلْنَا لَا تَخَفْ

68. We said: Fear thou not

إِنَّكَ أَنْتَ الْأَعْلَى

Thou art the higher.

وَأَلْقِ مَا فِي يَمِينِكَ

69. And cast thou what is in thy right hand.

4518. 20:64 [2]. Lit. *in formation*. I.e. work together, with one strategy.

4519. 20:66 [1]. Arabic: *bal*. See note to 2:88.

تَلْقَفْ مَا صَنَعُوا^ط

It will swallow up what they wrought.

إِنَّمَا صَنَعُوا كَيْدٌ سِحْرٍ^ط

They wrought but the plan of the sorcerer⁴⁵²⁰

وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى

And the sorcerer⁴⁵²¹ will not be successful wherever he be.

فَالْقَى السَّحَرَةُ سُجْدًا

70. And the sorcerers⁴⁵²² were cast down in submission.⁴⁵²³

قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَى

They said: We believe in⁴⁵²⁴ the lord of Hārūn and Mūsā.

قَالَ ءَامِنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ^ط

71. Said he: Believe you him before I give you leave?

إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ^ط

He is your chief who taught you sorcery.⁴⁵²⁵

فَلَأَقْطَعَنَّ أَيْدِيَكُمْ

Then will I cut off your hands

وَأَرْجُلَكُمْ مِّنْ خَلْفٍ

And your feet on opposite sides

وَلَأَصْلَبَنَّكُمْ فِي جُذُوعِ النَّخْلِ

And put you to death by stake⁴⁵²⁶ upon the trunks of date-palms

4520. 20:69 [3]. Arabic: *sāḥir* – sorcerer. See 2:102.
4521. 20:69 [4]. Arabic: *sāḥir* – sorcerer. See 2:102.
4522. 20:70 [1]. Arabic: *saḥara* – sorcerers. See 2:102.
4523. 20:70 [1]. Arabic: *s-j-d*. See Article VI.
4524. 20:70 [2]. See note to 58:4 for Qur’anic usage of *to believe in*.
4525. 20:71 [2]. Arabic: *siḥr* – sorcery. See 2:102.
4526. 20:71 [5]. Arabic: *ṣalaba, ṣallaba*. See 4:157.

وَلَتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى

And you will know which of us is severer and more lasting in punishment.

قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ
وَالَّذِي فَطَرَنَا

72. They said: We prefer thee not above what has come to us of clear evidence and him who made us:

فَاقْضِ مَا أَنْتَ قَاضٍ

Decide thou what thou wilt decide.

إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا

Thou canst but decide the life of this world.

إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا

73. We believe in⁴⁵²⁷ our lord, that he might forgive us our errors⁴⁵²⁸

وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ

And that to which thou didst compel us of sorcery.⁴⁵²⁹

وَاللَّهُ خَيْرٌ وَأَبْقَى

And God is better and more lasting.

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا

74. [Whoso comes to his lord as an evildoer:

فَإِنَّ لَهُ جَهَنَّمَ

For him is Hell.

لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

Therein will he neither die nor live.

4527. 20:73 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

4528. 20:73 [1]. Arabic: *kh-t-*. See Article XIII.vi.

4529. 20:73 [2]. Arabic: *sihr* – sorcery. See 2:102.

- وَمَنْ يَأْتِهِ مُؤْمِنًا
قَدْ عَمِلَ الصَّالِحَاتِ
فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى
جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا
وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّى
وَلَقَدْ أُوحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي
فَأَضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا
لَّا تَخَفُ دَرَكًا
وَلَا تَخْشَى
فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ
75. And whoso comes to him as a believer⁴⁵³⁰
Having done deeds of righteousness:
They have the high degrees
76. Gardens of perpetual abode beneath which
rivers flow
They abiding eternally therein.
And that is the reward of him who purifies
himself.)
77. And we instructed⁴⁵³¹ Mūsā: Travel thou by
night with my servants
And strike thou for them a dry path in the sea
Not fearing overtaking
Nor being afraid.
78. And Fir‘awn⁴⁵³² followed⁴⁵³³ them with his
forces

4530. 20:75 [1]. Arabic: (al) mu'min. See note to 8:2.

4531. 20:77 [1]. Arabic: waḥī and awḥā. See 3:44.

4532. 20:78 [1]. Arabic: fir'awn. See note to 2:49.

4533. 20:78 [1]. Arabic: 'atba'a. See 2:262.

فَغَشَّيَهُمْ مِّنَ الْيَمِّ مَا غَشَّيَهُمْ

And there covered them of the sea⁴⁵³⁴ what covered them.

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ

79. And Fir‘awn⁴⁵³⁵ led his people astray and did not guide.

يَبْنَیٰٓ اِسْرَءِیْلَ ۚ قَدْ اُنْجَيْنٰکُمْ مِّنْ عَدُوِّکُمْ

80. O children of Isrā’īl: we delivered you from your enemy

وَوَعَدْنٰکُمْ جَانِبَ الْطُّورِ الْاَیْمَنِ

And we made an appointment with you on the right side of the mount⁴⁵³⁶

وَنَزَّلْنَا عَلَیْکُمُ الْمَنَّٰۤیۡ وَالسَّلٰوِیۡ

And sent down upon you manna and quail:

کُلُوْا مِنْ طَیِّبٰتِ مَا رَزَقْنٰکُمْ

81. Eat of the good things that we have provided you

وَلَا تَطْغَوْا فِیْهِ فِیَحِلَّ عَلَیْکُمْ غَضَبِیْؕ

And transgress not therein lest my wrath descend upon you.

وَمَنْ یَّحِلَّ عَلَیْهِ غَضَبِیْ فَقَدْ هَوٰی

And he upon whom my wrath descends has fallen.

وَإِنِّیۡ لَغَفَّارٌ لِّمَنْ تَابَ

82. And I am forgiving towards him who repents

وَعَمَلَنَ

And believes

وَعَمِلَ صٰلِحًا

And works righteousness.

4534. 20:78 [2]. Arabic: yamm – wide expanse of water, either river or sea.

4535. 20:79 [1]. Arabic: fir‘awn. See note to 2:49.

4536. 20:80 [2]. Namely, a tree-covered or fertile mountain. See note to 2:63. Cf. 19:52.

ثُمَّ اهْتَدَىٰ

Then is he rightly guided.

وَمَا أَعَجَلَكَ عَنْ قَوْمِكَ يٰمُوسَىٰ

83. And what made thee hasten from thy people, O Mūsā?

قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي

84. Said he: They were close, following hard upon me

وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ

So I hastened to thee, my lord, that thou be pleased.

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ

85. He said: We have subjected thy people to means of denial⁴⁵³⁷ in thy absence⁴⁵³⁸

وَأَضَلَّهُمُ السَّامِرِيُّ

And the Sāmiriyy⁴⁵³⁹ led them astray.

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسْفًا

86. And Mūsā returned to his people wrathful, grieved.

قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا

He said: O my people: did not your lord promise you a fair promise?

أَفَطَالَ عَلَيْكُمُ الْعَهْدُ

Did the pledge seem long in coming to you

أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ

Or did you wish that wrath from your lord should descend upon you

رَبِّكُمْ

4537. 20:85 [1]. See note on *fitnah* to 2:102.

4538. 20:85 [1]. Lit.: *after thee*.

4539. 20:85 [2]. Typically identified with *Samaritan*.

فَأَخْلَفْتُمْ مَوْعِدِي

So failed to keep your promise⁴⁵⁴⁰ to me?⁴⁵⁴¹

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلَكِنَا

87. They said: We failed not to keep our promise⁴⁵⁴² to thee⁴⁵⁴³ of our own accord

وَلَكِنَّا حُمِّلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ

But we were made to carry burdens of the adornment of the people

فَقَذَفْنَاهَا

So we hurled them.

فَكَذَلِكَ أَلْقَى السَّامِرِيُّ

(And thus the Sāmiriy⁴⁵⁴⁴ cast:

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُوارٌ

88. He brought forth for them a calf as a body that lowed.

فَقَالُوا هَذَا إِلَهُكُمْ

And they said: This is your god

وَالِلَّهِ مُوسَىٰ

And the god of Mūsā

فَنَسِيَ

But he forgot.⁴⁵⁴⁵

أَفَلَا يَرَوْنَ أَنَّهُ لَا يُرْجِعُ إِلَيْهِمْ قَوْلًا

89. Did they then not⁴⁵⁴⁶ see that it returned no word⁴⁵⁴⁷ to them

4540. 20:86 [5]. Or *appointment*.

4541. 20:86 [5]. Lit.: *failed to keep my promise*.

4542. 20:87 [1]. Or *appointment*.

4543. 20:87 [1]. Lit.: *failed not to keep thy promise*.

4544. 20:87 [4]. Typically identified with *Samaritan*.

4545. 20:88 [4]. This is the first component in the process of co-opting a revelation to create a control-based religion: men come behind a messenger of God with what the common people is trained believe is information the messenger (and by implication God) 'forgot' to put in the revelation. For the second component see 20:96.

4546. 20:89 [1]. Arabic: *afalā*. See Article XVI.

4547. 20:89 [1]. Arabic: *qawl* – *speech; teaching, doctrine; saying, word*.

وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا

Nor possessed for them harm or benefit!

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ

90. And Hārūn had said to them before:

يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ ^ط

O my people: you are but subjected to means of denial⁴⁵⁴⁸ thereby.

وَإِنَّ رَبَّكُمُ الرَّحْمَنُ

And your lord is the Almighty⁴⁵⁴⁹

فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي

So follow me and obey my command.

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ

91. They said: We will not cease to be devoted to⁴⁵⁵⁰ it until Mūsā returns to us.)

إِلَيْنَا مُوسَىٰ

قَالَ يَهُرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا

92. He⁴⁵⁵¹ said: O Hārūn: what prevented thee when thou sawest them going astray

أَلَّا تَتَّبِعَنِ ^ط

93. From following me?

أَفَعْصَيْتَ أَمْرِي

Hast thou then disobeyed my command?

قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ^ط

94. Said he: O son of my mother: seize thou me not by my beard nor by my head!

4548. 20:90 [2]. See note on *fitnah* to 2:102.

4549. 20:90 [3]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4550. 20:91 [1]. Arabic: ‘*akafa* – to be devoted (to), to remain (in or at).

4551. 20:92 [1]. I.e. Mūsā.

إِنِّي خَشِيتُ أَنْ تَقُولَ

I feared lest thou say:

فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ

Thou hast caused division among the children
of Isrā'īl

وَلَمْ تَرْفُ بِقَوْلِي

And hast not regarded my word.

قَالَ فَمَا خَطْبُكَ يُسْمِرِي

95. He said: And what is thy case, O Sāmiriyy?⁴⁵⁵²

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ

96. Said he: I could see what they could not see⁴⁵⁵³

فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ

And I seized a handful⁴⁵⁵⁴ from the wake⁴⁵⁵⁵ of
the messenger

فَنَبَذْتُهَا

And did throw it.⁴⁵⁵⁶

وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي

And thus my soul enticed me.

قَالَ فَاذْهَبْ

97. He said: Then go thou:

فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ

In this life it is for thee to say: Outcast!⁴⁵⁵⁷

4552. 20:95 [1]. Typically identified with Samaritan.

4553. 20:96 [1]. Lit: *I saw what they had not seen*.

4554. 20:96 [2]. I.e. of dust.

4555. 20:96 [2]. Cf. 20:84.

4556. 20:96 [3]. This is the second component in the creation of a control-based religion: the charlatan claims some special insight and creates thereby a tenuous link with the messenger (see 20:88) which the gullible accept.

4557. 20:97 [2]. Lit.: *no contact*.

وَإِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفُهُ^ط

And there is for thee an appointment thou
canst not break.

وَأَنْظِرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ

And look thou upon thy god to which thou
remainedst devoted:⁴⁵⁵⁸

عَاكِفًا^ط

لَنَحْرَقَنَّهُ^س

We will burn it

ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا

Then will we scatter its pieces in the sea⁴⁵⁵⁹
utterly.⁴⁵⁶⁰

إِنَّمَا إِلَهُكُمُ اللَّهُ

98. Your god is but God

الَّذِي لَا إِلَهَ إِلَّا هُوَ^ج

There is no god⁴⁵⁶¹ save he.⁴⁵⁶²

وَسِعَ كُلَّ شَيْءٍ عِلْمًا

He encompasses all things in knowledge.

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ

99. Thus do we narrate to thee some reports of
what has gone before

سَبَقَ^ج

وَقَدْ ءَاتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا

And have given thee a remembrance⁴⁵⁶³ from
our presence.

4558. 20:97 [4]. Arabic: *‘akafa* – to be devoted (to), to remain (in or at).

4559. 20:97 [6]. Arabic: *yamm* – wide expanse of water, either river or sea.

4560. 20:97 [6]. Lit.: *scatter[...]* with scattering.

4561. 20:98 [2]. Lit.: *Who there is no god save he.*

4562. 20:98 [2]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

4563. 20:99 [2]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

مَنْ أَعْرَضَ عَنْهُ

100. Whoso turns from it:

فَأَنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا

He will bear a burden on the Day of Resurrection

خَالِدِينَ فِيهِ^ط

101. They abiding eternally therein.

وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا

And an evil load is for them on the Day of Resurrection

يَوْمَ يُنْفَخُ فِي الصُّورِ^ج

102. The day the trumpet is blown.

وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ

And that day will we gather the evildoers

زُرْفًا

White-eyed⁴⁵⁶⁴

يَتَخَفَتُونَ بَيْنَهُمْ

103. Whispering among themselves:

إِنْ لَبِثْتُمْ إِلَّا عَشْرًا

You tarried only ten.⁴⁵⁶⁵

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ

104. We know best what they will say when their exemplars in the path will say:

طَرِيقَةً

4564. 20:102 [3]. Arabic: zurq – blue in colour; white-eyed (as in glaucoma).

4565. 20:103 [2]. I.e. ten days.

- إِنْ لَبِثْتُمْ إِلَّا يَوْمًا
You tarried only a day.
- وَيَسْأَلُونَكَ عَنِ الْجِبَالِ
105. (And they ask thee about the mountains:
- فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا
Say thou: My lord will scatter them utterly⁴⁵⁶⁶
- فَيَذَرُهَا قَاعًا صَفْصَفًا
106. And leave them a level plain
- لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا
107. Wherein thou wilt see neither deviation nor bend.)
- يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ^ط
108. That day will they follow the summoner having no deviation.
- وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ
And the voices will be humbled for the Almighty.⁴⁵⁶⁷
- فَلَا تَسْمَعُ إِلَّا هَمْسًا
And thou wilt hear not save a whisper.
- يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ
109. That day no intercession will avail save one whom the Almighty⁴⁵⁶⁸ gives leave
- الرَّحْمَنُ
الرَّحْمَنُ
- وَرَضِيَ لَهُ قَوْلًا
And with whose word⁴⁵⁶⁹ he is pleased.

4566. 20:105 [2]. Lit.: scatter them[...] with scattering.

4567. 20:108 [2]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4568. 20:109 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4569. 20:109 [2]. Arabic: *qawl* – speech; teaching, doctrine; saying, word. Cf. 22:24, 22:30, 23:68, 51:8.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

110. He knows what is at their time⁴⁵⁷⁰ and what following them

وَلَا يُحِيطُونَ بِهِ عِلْمًا

And they do not encompass it⁴⁵⁷¹ in knowledge.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ

111. And faces will be humble before the Living, the Eternal.

وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا

And he will have failed who commits⁴⁵⁷² injustice.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ

112. And whoso does deeds of righteousness and is a believer:⁴⁵⁷³

فَلَا يَخَافُ ظُلْمًا وَلَا هَضْبًا

He fears neither injustice nor withholding.⁴⁵⁷⁴

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا

113. And thus sent we it down an Arabic recitation⁴⁵⁷⁵

وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ

And expounded therein some warnings⁴⁵⁷⁶

لَعَلَّهُمْ يَتَّقُونَ

That they might be in prudent fear⁴⁵⁷⁷

4570. 20:110 [1]. Lit: *between their hands*. See note to 2:66.

4571. 20:110 [2]. Or *him*.

4572. 20:111 [2]. Lit.: *bears injustice*. We cannot render thus since such a wording implies that the subject may be the recipient rather than the initiator of injustice. In the Arabic there is no question but that the latter is the case.

4573. 20:112 [1]. Arabic: *(al) mu'min*. See note to 8:2.

4574. 20:112 [2]. The root of this word (which occurs just once) relates to *patience* and *long-suffering*. I think that in the context the sense is *the unjust withholding of due* (which forces patience upon the object).

4575. 20:113 [1]. Arabic: *qur'ān* – *reading, recital, recitation, something which is read out*.

4576. 20:113 [2]. Arabic: *wa'id* – *threats, warnings; promises*.

4577. 20:113 [3]. See note to 2:2.

أَوْ يُحْدِثُ لَهُمْ ذِكْرًا

Or it relate to them a remembrance.⁴⁵⁷⁸

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ

114. And exalted be God: the King, the Truth!⁴⁵⁷⁹

وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ

And hasten thou not⁴⁵⁸⁰ with the recitation⁴⁵⁸¹
before its instruction⁴⁵⁸² be completed to thee

إِلَيْكَ وَحْيُهُ

وَقُلْ رَبِّ زِدْنِي عِلْمًا

And say thou: My lord: increase thou me in
knowledge.

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ

115. And we enjoined upon Ādam before

فَنَسِيَ

But he forgot⁴⁵⁸³

وَلَمْ نَجِدْ لَهُ عَزْمًا

And we did not find determination in him.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

116. And when we said to the angels: Submit⁴⁵⁸⁴ to
Ādam

فَسَجَدُوا إِلَّا إِبْلِيسَ

Then they submitted⁴⁵⁸⁵ save Iblīs.

4578. 20:113 [4]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

4579. 20:114 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

4580. 20:114 [2]. The imperative here has a broader application which is that we are not to make snap judgments about the Qur'an. We should hold back until we are fully apprised of its contents.

4581. 20:114 [2]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

4582. 20:114 [2]. Arabic: *waḥī* and *awḥā*. See 3:44.

4583. 20:115 [2]. This clause stands in clear and obvious contradistinction to – and invites comparison with – 20:88.

4584. 20:116 [1]. Arabic: *s-j-d*. See Article VI.

4585. 20:116 [2]. Arabic: *s-j-d*. See Article VI.

أَبَى

He refused.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ

117. We said: O Ādam: this is an enemy to thee and to thy wife

فَلَا يُخْرِجَنَّكَمَا مِنَ الْجَنَّةِ فَتَشْقَى

So let him not turn you⁴⁵⁸⁶ out of the garden that thou be distressed.

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى

118. It is for thee to be neither hungry nor naked therein

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى

119. And that thou neither thirst therein nor suffer the heat of the sun.

فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ

120. But the *shayṭān* whispered to him⁴⁵⁸⁷

قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ

He said: O Ādam: shall I show thee the tree of immortality

وَمُلْكٍ لَا يَبْلَى

And a dominion that decays not?

فَأَكَلَا مِنْهَا

121. And they⁴⁵⁸⁸ ate thereof

فَبَدَتْ لَهُمَا سَوْءُهُمَا

And their⁴⁵⁸⁹ shame⁴⁵⁹⁰ was made manifest to them

4586. 20:117 [2]. Grammar: dual.

4587. 20:120 [1]. This is in contradiction to the account in Genesis. Here it is the man rather than the woman who is tempted by the *shayṭān*.

4588. 20:121 [1]. Grammar: dual.

4589. 20:121 [2]. Grammar: dual.

4590. 20:121 [2]. Lit.: *private parts*.

وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ

And they⁴⁵⁹¹ began to draw over them some of the leaves of the garden.

وَعَصَىٰ آدَمُ رَبَّهُ

And Ādam opposed his lord

فَعَوَىٰ

So he erred.

ثُمَّ اجْتَبَاهُ رَبُّهُ

122. Then his lord chose him

فَتَابَ عَلَيْهِ

And turned towards him

وَهَدَىٰ

And guided.

قَالَ اهْبِطَا مِنْهَا جَمِيعًا

123. He said: Get you⁴⁵⁹² down from it⁴⁵⁹³ all together

بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

An enemy to one another.⁴⁵⁹⁴

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى

Then if there comes to you guidance from me:

فَمَنْ اتَّبَعَ هُدَايَ

Whoso follows my guidance:

فَلَا يَضِلُّ

He will neither go astray

4591. 20:121 [3]. Grammar: dual.

4592. 20:123 [1]. Grammar: dual.

4593. 20:123 [1]. Grammar: the feminine object indicates *the garden*.

4594. 20:123 [2]. Grammar: there is a shift here to the plural.

وَلَا يَشْقَى

Nor will he be distressed.

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي

124. But whoso turns away from my remembrance:⁴⁵⁹⁵

فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

For him is a straitened life

وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى

And we will gather him blind on the Day of Resurrection.

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ

125. He will say: My lord: why hast thou gathered me blind when I used to see?

بَصِيرًا

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا^ط126. He will say: Thus our proofs⁴⁵⁹⁶ came to thee and thou didst forget⁴⁵⁹⁷ them

وَكَذَلِكَ الْيَوْمَ تُنْسَى

So thus art thou forgotten this day.

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ

127. And thus do we reward him who commits excess

وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ^جAnd believes not in⁴⁵⁹⁸ the proofs⁴⁵⁹⁹ of his lord.

وَلْعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى

And the punishment of the hereafter is more severe and more lasting.

4595. 20:124 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.4596. 20:126 [1]. Arabic: *āyāt*. See Article X.

4597. 20:126 [1]. Cf. 20:88, 20:115.

4598. 20:127 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.4599. 20:127 [2]. Arabic: *āyāt*. See Article X.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ
الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ^ط

128. Does it not then guide them how many generations we destroyed before them amid whose dwellings they walk?⁴⁶⁰⁰

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى

In that are proofs⁴⁶⁰¹ for possessors of intelligence.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا
وَأَجَلٌ مُّسَمًّى

129. And were it not for a word that went forth from thy lord and a named term it⁴⁶⁰² would have been necessary.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ

130. So be thou patient over what they say

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ
وَقَبْلَ غُرُوبِهَا^ط

And give thou glory⁴⁶⁰³ with the praise of thy lord before the appearance of the sun and before its departure.

وَمِنْ عَائِي أَلَيْلٍ

And some periods of the night:

فَسَبِّحْ

Give thou glory.⁴⁶⁰⁴

4600. 20:128 [1]. While this may serve as potential support for Petra (either simply as the location of pilgrimage or also as the city of the messenger) since Petra had been struck previously by earthquakes, its application is, without question, also general. See Article XVIII.

4601. 20:128 [2]. Arabic: *āyāt*. See Article X.

4602. 20:129 [1]. I.e. destruction of this generation also.

4603. 20:130 [2]. Arabic: *s-b-h*. See 2:32. A point entirely missed by the Traditionalist is that this imperative treats of the messenger, a man who is exhorted 'be thou patient over what they say'; whatever 'give thou glory with the praise of thy lord' means (naturally, the Traditionalist claims it in favour of his predetermined rituals) the reason for it is unambiguous: 'that thou mightest be satisfied'. The scenario is not of a closed-system religion in which a man lives how he likes in compromise with the world and keeps to an unrelated private prayer system as a form of time tax paid to God; rather, it is of a man seeking and receiving the strength he needs to sustain him in the process of delivering the message of warning God has entrusted to him to a deaf, ignorant and derisive world.

4604. 20:130 [4]. Arabic: *s-b-h*. See 2:32.

وَأَطْرَافَ النَّهَارِ

And at the two ends of the day

لَعَلَّكَ تَرْضَىٰ

That thou mightest be satisfied.⁴⁶⁰⁵

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ

131. And strain thou not thine eyes towards what enjoyment we have granted some⁴⁶⁰⁶ among them to enjoy of the splendour of the life of this world

أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا

لِنَفْتِنَهُمْ فِيهِ

That we might subject them to means of denial⁴⁶⁰⁷ thereby.

وَرِزْقٌ رَّبِّكَ خَيْرٌ وَأَبْقَىٰ

And the provision of thy lord is better and more lasting.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

132. And enjoin thou upon thy people the duty⁴⁶⁰⁸ and be thou steadfast therein.

لَا نَسْأَلُكَ رِزْقًا

We ask thee not for provision.

نَحْنُ نَرْزُقُكَ

We provide for thee.

4605. 20:130 [6]. [...]the two ends of the day can only logically refer to dawn and dusk despite the mental contortions the Traditionalist would have one accept; that being the case, this imperative simply expands on and reiterates the one above.

4606. 20:131 [1]. Arabic: *azwāj*. This can also mean *pairs, spouses; categories*. Muhammad Asad comments: *The philological authorities are unanimous in that the plural noun azwaj denotes here "kinds" of people, or "some" of them, and not - as certain modern translators of the Qur'an have assumed - "pairs"*.

4607. 20:131 [2]. See note on *fitnah* to 2:102.

4608. 20:132 [1]. Arabic: *ṣalāt*. I.e. (to uphold such) duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172). In my view, in the context *ṣalāt* may refer to the duty to keep the life to come in right perspective and not to become disproportionately attached to the life of this world or to the duty to warn the world to turn to God alone.

وَالْعَاقِبَةُ لِلتَّقْوَى

And the final outcome is for those of prudent fear.⁴⁶⁰⁹

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ۚ

133. And they say: Oh that he would but⁴⁶¹⁰ bring us a proof⁴⁶¹¹ from his lord!

أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَى

Has there not come to them clear evidence of what is in the former writings?

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا

134. And had we destroyed them by a punishment before it they would have said:

رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا

Our lord: oh that thou hadst but⁴⁶¹² sent to us a messenger

فَتَتَّبَعَ آيَاتِكَ مِن قَبْلِ أَنْ نَذِلَّ وَنَخْزَى

So we might have followed thy proofs before we were humbled and disgraced!⁴⁶¹³

قُلْ كُلٌّ مُّتَرَبِّصٌ

135. Say thou: All are waiting.⁴⁶¹⁴

فَتَرَبَّصُوا

So wait:

فَسَتَعْلَمُونَ مَنِ أَصْحَابُ الصِّرَاطِ السَّوِيِّ

You will come to know who are the companions of the even path

وَمَنِ اهْتَدَى

And who is rightly guided.

4609. 20:132 [4]. See note to 2:2.

4610. 20:133 [1]. Arabic: *lawlā*. See Article XVI.

4611. 20:133 [1]. Arabic: *āya*. See Article X.

4612. 20:134 [2]. Arabic: *āyāt*. See Article X.

4613. 20:134 [3]. Arabic: *lawlā*. See Article XVI.

4614. 20:135 [1]. Lit.: *Each waits*.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁴⁶¹⁵ the Merciful.⁴⁶¹⁶

أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ

1. Nigh to men draws their reckoning

وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ

And they are in heedlessness disinclined.

مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ

2. There comes not to them any new remembrance⁴⁶¹⁷ from their lord

إِلَّا أَسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ

But they listen to it while they play

لَاهِيَةً قُلُوبُهُمْ

3. Their hearts oblivious.

وَأَسْرَوْا الصَّغَوَى الَّذِينَ ظَلَمُوا

And those who do wrong conceal their⁴⁶¹⁸ confidential conversation:

هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ

Is this save a mortal like you?

أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصِرُونَ

Will you go to sorcery⁴⁶¹⁹ when you can see?

4615. 21:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4616. 21:0 [1]. See note to 2:1 and Article XX.

(*tā hā*):

tā:

hā: God justifies dependence upon him alone.

4617. 21:2 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

4618. 21:3 [2]. Lit.: *the*.

4619. 21:3 [4]. Arabic: *sihr* – sorcery. See 2:102. The insinuation here is that the Qur'an is the result of sorcery – a claim which the Qur'an refutes – and that those who reason thus are realists. In my opinion, the matrix system of today is sorcery. Much of what pretends to be science, education and entertainment is now weaponised to such a degree that it can rightly be called by that name. The cult of government is likewise now a form of sorcery (or mind control), one which has expanded to the status

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ ط

4. My lord says: he knows what is spoken⁴⁶²⁰ in the sky and the earth.

وَهُوَ السَّمِيعُ الْعَلِيمُ

And he is the Hearing, the Knowing.

بَلْ قَالُوا أَضْغَتْ أَحْلَمُ ط

5. But:⁴⁶²¹ (they say) a confused medley of dreams

بَلْ أَفْتَرَهُ

But:⁴⁶²² he has invented it

بَلْ هُوَ شَاعِرٌ

But:⁴⁶²³ he is a poet

فَلْيَأْتِنَا بَيِّتٌ كَمَا أُرْسِلَ الْأَوَّلُونَ

So let him bring us a proof⁴⁶²⁴ like unto that sent to the men of old!

مَا ءَامَنَتْ قَبْلَهُمْ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا ط

6. No city believed before them among those we destroyed.

أَفَهُمْ يُؤْمِنُونَ

Would they then believe?

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ ط

7. And we sent before thee only men whom we instructed.⁴⁶²⁵

of a god and rivals the cults of ancient Egypt, Rome or Nazi Germany. But underneath there is but smoke, mirrors and demons, and the ruling elite of today – like those of previous times – has nothing it will not lose at death.

4620. 21:4 [1]. Arabic: *qawl* – speech; teaching, doctrine. Cf. 22:24, 22:30, 23:68, 51:8.

4621. 21:5 [1]. Arabic: *bal*. See note to 2:88. This verse presents three of the commonest arguments against the Qur'an: 1. That the Qur'an is a disjointed narrative which makes no sense. 2. That Muḥammad invented it. 3. That Muḥammad was a poet. Some chapters have what I call characteristic mechanisms; that is, they use turns of phrase or particular words or constructions in ways which invite attention. In this case, the characteristic mechanism is the use of *bal* (rendered variously as per the note at 2:88, and here as *But*); whereas the chapter begins with rejections and refutations advanced by those who mock and reject the messenger, this turns into rejections and refutations of them by God – of which process *bal* is the marker, and occurs 12 times.

4622. 21:5 [2]. Arabic: *bal*. See note to 2:88 and note to 21:5.

4623. 21:5 [3]. Arabic: *bal*. See note to 2:88 and note to 21:5.

4624. 21:5 [4]. Arabic: *āya*. See Article X.

4625. 21:7 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

(And ask the people of the remembrance⁴⁶²⁶ if you know not.)

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ

8. And we gave them not bodies that ate not food.

وَمَا كَانُوا خَالِدِينَ

And they were not immortals.

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ

9. Then fulfilled we the promise to them

فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ

And delivered them and whom we wished

وَأَهْلَكْنَا الْمُسْرِفِينَ

And destroyed the committers of excess.

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ

10. We have sent down to you a decree⁴⁶²⁷ wherein is your remembrance.⁴⁶²⁸

أَفَلَا تَعْقِلُونَ

Will you then not⁴⁶²⁹ use reason!

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً

11. And how many a city that was doing wrong⁴⁶³⁰ did we break

وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ

And bring into being after it another people!

4626. 21:7 [2]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

4627. 21:10 [1]. Arabic: *kitāb*. See Article XI.iii.

4628. 21:10 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history. The Qur'an certainly contains the history of the community of the prophet; however, those who came afterwards ascribed subjective and spurious values to certain key terms in that history in order to generate a religion nowhere found in the Qur'an, which process has hamstrung Muslims intellectually and culturally and reduced them to the condition in which one sees them today.

4629. 21:10 [2]. Arabic: *afalā*. See Article XVI.

4630. 21:11 [1]. Arabic: *zālimūn*. See 2:229.

فَلَمَّا أَحْسَوْا بِأُسْنَانَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ

12. And when they perceived our might then did they hasten away from it.

لَا تَرْكُضُوا

13. Hasten not away!

وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ

But return to that wherein you were given opulence and your dwellings

لَعَلَّكُمْ تُسْأَلُونَ

That you might be questioned.

قَالُوا يُوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ

14. They said: Woe is us! We were wrongdoers.⁴⁶³¹

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ

15. And that – their call – ceased not until we made them reaped, silent.

حَصِيدًا خُمِدِينَ

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا

16. And we created not the sky and the earth and what is between them⁴⁶³² in jest.

لُعْبِينَ

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَهْوًا لَّاتَّخَذْنَاهُ مِنْ لَدُنَّا

17. If we had wished to take a diversion⁴⁶³³ we could have taken it from our presence

إِنْ كُنَّا فَاعِلِينَ

If we were to do so.

4631. 21:14 [1]. Arabic: *zālimūn*. See 2:229.

4632. 21:16 [1]. Grammar: dual.

4633. 21:17 [1]. This echoes 21:3.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ

18. But:⁴⁶³⁴ we hurl the truth⁴⁶³⁵ against vanity

فَيَذْمُوعُهُ

And it negates it

فَإِذَا هُوَ زَاهِقٌ

And then it passes away.

وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ

And woe to you for what you describe!

وَلَهُ مَنْ فِي السَّمُوتِ وَالْأَرْضِ

19. And to him belongs whoso is in the heavens
and the earth

وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ

And those in his presence are not too proud to
serve him

وَلَا يَسْتَحْسِرُونَ

Nor do they grow weary.

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ

20. They give glory⁴⁶³⁶ night and day and they flag
not.

4634. 21:18 [1]. Arabic: *bal*. See note to 2:88 and note to 21:5.

4635. 21:18 [1]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi i.*).

4636. 21:20 [1]. Arabic: *s-b-ḥ*. See 2:32.

أَمْ اتَّخَذُوا ۤءَالِهَةً مِّنَ الْأَرْضِ هُمْ يُنْشِرُونَ 21. If⁴⁶³⁷ they take gods from the earth who can resurrect:⁴⁶³⁸

لَوْ كَانَ فِيهِمَا ۤءَالِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا 22. Were there in them⁴⁶³⁹ gods save God they⁴⁶⁴⁰ would have been corrupted.

فَسُبْحٰنَ اللَّهِ

And glory⁴⁶⁴¹ be unto God

رَبِّ الْعَرْشِ

The Lord of the Throne

عَمَّا يَصِفُونَ

Above what they describe!

لَا يُسْأَلُ عَمَّا يَفْعَلُ

23. He is not questioned about what he does

وَهُمْ يُسْأَلُونَ

But they will be questioned.

4637. 21:21 [1]. Arabic: *am*. This is the Arabic equivalent of *or* and, as in English, introduces the second part of an alternative question (e.g. Would you like tea *or* coffee?). However, here and in many places across the text *am* exists without a contextual setup or corollary (e.g. *Or coffee?*). Clearly, this does not fully make sense. The translators wriggle and try to explain, but not convincingly. Sometimes by sticking with *or* – or by replacing or ignoring it – they stumble upon sense because the surrounding text happens to fall kindly for them. But where they are true to their dominant premises they are left often with an awkward *non sequitur*. My process was this: I identified all cases of *am* in the text, placing them in one of two categories: those which perform the standard offices of *or* (e.g. Would you like tea *or* coffee?), and those which do not, those which have no natural preceding part (e.g. *Or coffee?*). This latter category I called the 'hanging *am*'. Upon reviewing all cases of the hanging *am* it became clear that the fact that *am* exists also in this second state indicates not a deficiency but rather the presence of a separate textual entity. The Traditionalist has failed entirely to understand the point and purpose of the hanging *am* which is why, in part, his translation reads in such a stalling, faltering way where it occurs. Its function, however, is twofold: rhetorical and logistical. It is rhetorical in that it identifies a key claim or scenario prior to answering or clarifying that claim or scenario, operating like a Q&A sheet. The logistical function provided by the hanging *am* consists in the fact that it operates as a marker so that all such Q&As may readily be identified and drawn together, thus providing an illuminating study as well as a reference guide for fielding common questions. The entire set is found at 2:108, 2:133, 2:140, 2:214, 4:53, 4:54, 6:143, 6:144, 6:144, 9:16, 10:31, 10:38, 11:13, 11:35, 13:16, 13:33, 13:33, 18:9, 21:21, 21:24, 21:43, 23:68, 23:69, 23:70, 23:72, 24:50, 25:44, 27:60, 27:61, 27:62, 27:63, 27:64, 29:4, 30:35, 32:3, 34:8, 35:40, 35:40, 37:150, 37:156, 38:9, 38:10, 38:28, 38:28, 39:9, 39:43, 42:9, 42:21, 42:24, 43:16, 43:21, 43:79, 43:80, 45:21, 46:4, 46:8, 47:24, 47:29, 52:30, 52:32, 52:32, 52:33, 52:35, 52:35, 52:36, 52:37, 52:37, 52:38, 52:39, 52:40, 52:41, 52:42, 52:43, 53:24, 53:36, 54:43, 54:44, 67:20, 67:21, 68:37, 68:39, 68:41, 68:46, 68:47, 72:25. All instances are footnoted and reference this verse.

4638. 21:21 [1]. I.e. if this is the claim.

4639. 21:22 [1]. Grammar: dual. I.e. in the heavens and the earth.

4640. 21:22 [1]. Grammar: dual. I.e. in the heavens and the earth.

4641. 21:22 [2]. Arabic: *s-b-h*. See 2:32.

أَمْ اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً

24. If⁴⁶⁴² they take gods besides⁴⁶⁴³ him:⁴⁶⁴⁴

قُلْ هَاتُوا بُرْهَانَكُمْ

Say thou: Bring your evidence.

هَذَا ذِكْرٌ مِنْ مَعِيَ

This⁴⁶⁴⁵ is a remembrance⁴⁶⁴⁶ of those with me

وَذِكْرٌ مِنْ قَبْلِي

And a remembrance⁴⁶⁴⁷ of those before me.⁴⁶⁴⁸

بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ

But:⁴⁶⁴⁹ most of them know not the truth⁴⁶⁵⁰

فَهُمْ مُّعْرِضُونَ

And they are disinclined.⁴⁶⁵¹

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا

25. And we sent not before thee any messenger
save we instructed⁴⁶⁵² him:

نُوحِي إِلَيْهِ

4642. 21:24 [1]. Arabic: *am*. See note to 21:21.

4643. 21:24 [1]. Arabic: *min dūni*. See 2:23.

4644. 21:24 [1]. I.e. if the claim is that such gods exists.

4645. 21:24 [3]. I.e. the Qur'an – which is the evidence we can point to.

4646. 21:24 [3]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

4647. 21:24 [4]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

4648. 21:24 [4]. The word *remembrance* indicates in many cases what we would call today *history*. The Qur'an covers both what was (at the time of the revelation) current events as well as what was for the people of that time history proper. Now, of course, the two are merged for us into one, both being histories. This is a point which the Traditionalist seems unable to process. The battles, dramas and religious requirements of those in previous times (including those of the messenger and those with him) pertained to those people – although with moral lessons for us today. What we need today for the business of knowing God's will and doing it is found within the Qur'an and requires no supplementation (and to proceed on any other basis requires one to be honest and reject the Qur'an's divine authority, since to regard it as deficient is to reject its own claims).

4649. 21:24 [5]. Arabic: *bal*. See note to 2:88 and note to 21:5.

4650. 21:24 [5]. Arabic: *al haqq*. See Article XIX (al haqq i.).

4651. 21:24 [6]. I.e. to know it.

4652. 21:25 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

أَنَّهُ لَا إِلَهَ إِلَّا أَنَا

There is no god save I

فَاعْبُدُونِ

So serve me.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا

26. And they say: The Almighty⁴⁶⁵³ has taken a son.

سُبْحَنَهُ

Glory⁴⁶⁵⁴ be unto him!

بَلْ عِبَادٌ مُّكْرَمُونَ

But:⁴⁶⁵⁵ honoured servants

لَا يَسْبِقُونَهُ بِالْقَوْلِ

27. Precede him not in speech

وَهُمْ بِأَمْرِهِ يَعْمَلُونَ

But act by his command.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

28. He knows what is at their time⁴⁶⁵⁶ and what following them

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ

And they cannot intercede save for him with whom he is pleased

وَهُمْ مِّنْ خَشْيَتِهِ مُشْفِقُونَ

And they are apprehensive from fear of him.

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ

29. And whoso among them says: I am a god besides⁴⁶⁵⁷ him:

4653. 21:26 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4654. 21:26 [2]. Arabic: *s-b-h*. See 2:32.

4655. 21:26 [3]. Arabic: *bal*. See note to 2:88 and note to 21:5.

4656. 21:28 [1]. Lit: *between their hands*. See note to 2:66.

4657. 21:29 [1]. Arabic: *min dūni*. See 2:23.

فَذَلِكَ نَجْزِيهِ جَهَنَّمَ ج

For that we reward him with Hell.

كَذَلِكَ نَجْزِي الظَّالِمِينَ

Thus reward we the wrongdoers.⁴⁶⁵⁸

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ

30. Have not those who are indifferent to warning⁴⁶⁵⁹ considered that the heavens and the earth were sewn together

وَالْأَرْضَ كَانَتْ رَتْقًا

فَفَتَقْنَاهُمَا ط

Then ripped we them⁴⁶⁶⁰ apart

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ط

And made every living thing of water?

أَفَلَا يُؤْمِنُونَ

Will they then not⁴⁶⁶¹ believe!

وَجَعَلْنَا فِي الْأَرْضِ رُوسًا أَنْ تَمِيدَ بِهِمْ

31. And we made in the earth firm mountains lest it sway with them

وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ

And we placed therein mountain passes as ways that they might be rightly guided.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ط

32. And we made the sky a roof protected

وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ

And they are disinclined towards its proofs⁴⁶⁶²

4658. 21:29 [3]. Arabic: *zālimūn*. See 2:229.

4659. 21:30 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

4660. 21:30 [2]. Grammar: dual.

4661. 21:30 [4]. Arabic: *afalā*. See Article XVI.

4662. 21:32 [2]. Arabic: *āyāt*. See Article X.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ

33. When he it is who created the night and the day

وَالشَّمْسَ وَالْقَمَرَ^ط

And the sun and the moon

كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

Each in a circuit swimming.

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ^ط

34. And we appointed not eternity for a mortal before thee.

أَفَإِن مَّتَّ

If then thou wilt die

فَهُمُ الْخَالِدُونَ

Then are they eternal?

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ^ط

35. Every soul will taste death.

وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً^ط

And we try you with evil and with good as a means of denial.⁴⁶⁶³

وَإِلَيْنَا تُرْجَعُونَ

And to us will you be returned.

وَإِذَا رَأَوْاكَ الَّذِينَ كَفَرُوا إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا

36. And when those who are indifferent to warning⁴⁶⁶⁴ see thee they only make mockery of thee:

4663. 21:35 [2]. Arabic: *fitnah*. See note to 2:102.

4664. 21:36 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

أَهَذَا الَّذِي يَذْكُرُ ءِلَهَتَكُمْ

Is this he who remembers your gods?

وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كَفَرُونَ

And they deny the remembrance⁴⁶⁶⁵ of the Almighty.⁴⁶⁶⁶

خُلِقَ الْإِنْسُنُ مِنْ عَجَلٍ

37. Man was created of haste.⁴⁶⁶⁷

سَأُورِيكُمْ ءَايَتِي

I will show you my proofs⁴⁶⁶⁸

فَلَا تَسْتَعْجِلُونِ

So ask not me to make haste.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ

38. And they say: When is this promise, if you be truthful?⁴⁶⁶⁹

صَادِقِينَ

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ

39. If those who are indifferent to warning⁴⁶⁷⁰ but knew the time they will not be able to hold back the fire from their faces

عَنْ وُجُوهِهِمُ النَّارَ

وَلَا عَنْ ظُهُورِهِمْ

And from their backs

وَلَا هُمْ يُنصَرُونَ

And they will not be helped!

4665. 21:36 [3]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

4666. 21:36 [3]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4667. 21:37 [1]. I.e. hasty, quick to draw conclusions on insufficient evidence.

4668. 21:37 [2]. Arabic: *āyāt*. See Article X. See 20:56.

4669. 21:38 [1]. See grammar note at 2:91.

4670. 21:39 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

بَلْ تَأْتِيهِمْ بَغْتَةً

40. But:⁴⁶⁷¹ it will come upon them unexpectedly

فَتَبْهَتُهُمْ

And render them speechless

فَلَا يَسْتَطِيعُونَ رَدَّهَا

And they will be unable to repel it

وَلَا هُمْ يُنْظَرُونَ

Nor will they be granted respite.

وَلَقَدْ اسْتَهْزَىٰ بِرُسُلٍ مِّن قَبْلِكَ

41. And messengers have been mocked before thee

فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِـ

Then there surrounded those who derided them that whereat they mocked.

يَسْتَهْزِءُونَ

قُلْ مَن يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِّنَ

42. Say thou: Who can protect you by night and day from the Almighty?⁴⁶⁷²

الرَّحْمَنِ ۚ

بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ

But:⁴⁶⁷³ they are disinclined towards the remembrance⁴⁶⁷⁴ of their lord.

أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُم مِّن دُونِنَا

43. If⁴⁶⁷⁵ they have gods who can defend them besides⁴⁶⁷⁶ us:⁴⁶⁷⁷4671. 21:40 [1]. Arabic: *bal*. See note to 2:88 and note to 21:5.4672. 21:42 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.4673. 21:42 [2]. Arabic: *bal*. See note to 2:88 and note to 21:5.4674. 21:42 [2]. Arabic: *dhikr* – *calling to mind, recalling, reminding; remembrance (of something past); history*.4675. 21:43 [1]. Arabic: *am*. See note to 21:21.4676. 21:43 [1]. Arabic: *min dūni*. See 2:23.

4677. 21:43 [1]. I.e. if this is the claim.

لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ

They are unable to help themselves

وَلَا هُمْ مِنَّا يُصْحَبُونَ

Nor are they afforded protection from us.

بَلْ مَتَّعْنَا هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّى طَالَ

44. But:⁴⁶⁷⁸ we gave these and their fathers
enjoyment until life seemed long to them.

عَلَيْهِمُ الْعُمُرُ

أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ

Have they then not⁴⁶⁷⁹ considered how we bring
the earth, diminishing it from its
extremities?⁴⁶⁸⁰

أَطْرَافِهَا

أَفَهُمُ الْغَالِبُونَ

Can they then be the victors?

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ

45. Say thou: I but warn you by instruction.⁴⁶⁸¹

وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ

But the deaf hear not the call when they are
warned.

وَلَكِنْ مَسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ

46. And if there touch them a hint⁴⁶⁸² of the
punishment of thy lord they will say: Woe is us!
We were wrongdoers.⁴⁶⁸³

لَيَقُولُنَّ يُوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ

4678. 21:44 [1]. Arabic: *bal*. See note to 2:88 and note to 21:5.

4679. 21:44 [2]. Arabic: *afalā*. See Article XVI.

4680. 21:44 [2]. A reference, I think, to the horizon of the earth, the edges of which are diminished by virtue of the law of perspective which imposes a vanishing point on any plane of sufficient size.

4681. 21:45 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

4682. 21:46 [1]. Lit.: *a breeze, a gust*.

4683. 21:46 [1]. Arabic: *ẓālimūn*. See 2:229.

وَنَضْعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ

47. And we will set the balance of equity⁴⁶⁸⁴ for the Day of Resurrection

فَلَا تُظْلَمُ نَفْسٌ شَيْئًا

And no soul will be wronged in anything.

وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا^ط

And if it be of the weight of a mustard seed, we will bring it.

وَكَفَىٰ بِنَا حَسِيبِينَ

And sufficient are we as account-takers.

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ

48. And we gave Mūsā and Hārūn the Division⁴⁶⁸⁵

وَضِيَاءً

And an illumination

وَذِكْرًا لِّلْمُتَّقِينَ

And a remembrance⁴⁶⁸⁶ for those of prudent fear⁴⁶⁸⁷

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ

49. Those who fear their lord in the unseen

وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ

And are apprehensive of the Hour.

وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ^ج

50. And this⁴⁶⁸⁸ is a blessed remembrance⁴⁶⁸⁹ we sent down

4684. 21:47 [1]. See 3:18.

4685. 21:48 [1]. Arabic: *furqān*. In the Qur'an, *furqān* denotes the division between the people of God and the world at large; those who heed warning and those who reject it. See 2:53.

4686. 21:48 [3]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

4687. 21:48 [3]. See note to 2:2.

4688. 21:50 [1]. I.e. the Qur'an.

4689. 21:50 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

أَفَأَنْتُمْ لَهُ مُنْكَرُونَ

Will you then not recognise it?

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ

51. And we gave Ibrāhīm his sound judgment before.

وَكُنَّا بِهِ عَلِيمِينَ

And we knew him⁴⁶⁹⁰

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ

52. When he said to his father and his people:

مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ

What are these likenesses to which you are devoted?⁴⁶⁹¹

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ

53. They said: We found our fathers serving them.

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ

54. He said: You and your fathers are in obvious error.

مُبِينٍ

قَالُوا أَجِئْتَنَا بِالْحَقِّ

55. They said: Hast thou brought the truth⁴⁶⁹²

أَمْ أَنْتَ مِنَ اللَّاعِبِينَ

Or art thou of those who jest?⁴⁶⁹³

4690. 21:51 [2]. Or possibly *it*. However, I incline to the rendering I have used since this phrasing sets up the sequence at 21:76, 21:78, 21:83, 21:87, 21:89.

4691. 21:52 [2]. Arabic: *'akafa* – *to be devoted (to), to remain (in or at)*.

4692. 21:55 [1]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi i.*).

4693. 21:55 [2]. They are questioning whether Ibrāhīm is acting in seriousness or merely joking.

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ

56. He said: But:⁴⁶⁹⁴ your lord is the Lord of the Heavens and the Earth

الَّذِي فَطَرَهُنَّ

He who made them.

وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ

And I am of those who bear witness to that.

وَتَاللَّهِ لَا أَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا

57. And by God, I will outwit your things fashioned⁴⁶⁹⁵ after you have turned and gone.⁴⁶⁹⁶

مُذْبِرِينَ

فَجَعَلَهُمْ جُذَاذًا

58. And he made them into pieces

إِلَّا كَبِيرًا لَهُمْ

Save the chief of them

لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ

That they might return to it.

قَالُوا مَنْ فَعَلَ هَذَا بِإِلَهَتِنَا إِنَّهُ لَمِنَ

59. They said: Whoso has done this to our gods is among the wrongdoers.⁴⁶⁹⁷

الظَّالِمِينَ

4694. 21:56 [1]. Arabic: *bal*. See note to 2:88 and note to 21:5.

4695. 21:57 [1]. Arabic: (sg.) *ṣanam*, (pl.) *aṣnām*. Commonly translated as *image* or *idol*; while not overtly incorrect, it misses the core sense which is something *fashioned, shaped* or *pictured* (that is: *created*).

4696. 21:57 [1]. Lit.: *gone away turning backs*. See 21:57, 27:80, 30:52, 37:90, 40:33.

4697. 21:59 [1]. Arabic: *ẓālimūn*. See 2:229.

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ

إِبْرَاهِيمُ

60. They said: We heard a youth remember them who is called Ibrāhīm.

قَالُوا فَاتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ

لَعَلَّهُمْ يَشْهَدُونَ

61. They said: Then bring him before the eyes of the people

That they might bear witness.

قَالُوا ءَأَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ

62. They said: Didst thou this to our gods, O Ibrāhīm?

قَالَ

63. He said:

بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا

But:⁴⁶⁹⁸ this their chief did it

فَسَلُّوهُمْ إِنْ كَانُوا يَنْطِقُونَ

So ask them if they speak.

فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ

الظَّالِمُونَ

64. And they returned to themselves and said: You are the wrongdoers.⁴⁶⁹⁹

ثُمَّ نَكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا

هَؤُلَاءِ يَنْطِقُونَ

65. Then they recovered themselves:⁴⁷⁰⁰ Thou knewest that these speak not.

4698. 21:63 [2]. Arabic: *bal*. See note to 2:88 and note to 21:5.

4699. 21:64 [1]. Arabic: *ẓālimūn*. See 2:229.

4700. 21:65 [1]. Lit.: *turned towards their heads*. This is an idiom meaning *returned to a former state*.

قَالَ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ
شَيْئًا وَلَا يَضُرُّكُمْ

66. He said: Then serve you besides⁴⁷⁰¹ God what cannot benefit you or harm you in anything?

أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ^ط

67. Fie upon you and all that you serve besides⁴⁷⁰² God!

أَفَلَا تَعْقِلُونَ

Will you then not⁴⁷⁰³ use reason!

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنتُمْ
فَاعِلِينَ

68. They said: Burn him and defend⁴⁷⁰⁴ your gods if you are to act.⁴⁷⁰⁵

قُلْنَا يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

69. We said: O fire: be thou coolness and peace upon Ibrāhīm.

وَأَرَادُوا بِهِ كَيْدًا

70. And they desired a plan for him

فَجَعَلْنَاهُمْ الْأَخْسَرِينَ

But we made them those most in loss

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا
لِلْعَالَمِينَ

71. And we delivered him and Lūṭ to the land we had blessed⁴⁷⁰⁶ for all mankind.⁴⁷⁰⁷

4701. 21:66 [1]. Arabic: *min dūni*. See 2:23.

4702. 21:67 [1]. Arabic: *min dūni*. See 2:23.

4703. 21:67 [2]. Arabic: *afalā*. See Article XVI.

4704. 21:68 [1]. Lit.: *help*.

4705. 21:68 [1]. Lit.: *if you are to be doers*.

4706. 21:71 [1]. Lit.: *blessed therein*.

4707. 21:71 [1]. Claimed by the dominant Egypt-Palestine thesis as Palestine; the Arabia Felix and 'Asīr-Ḥejāz theses field alternative locations. See Article XVIII.

وَوَهَبْنَا لَهُ إِسْحَاقَ

72. And we gave him Ishāq

وَيَعْقُوبَ نَافِلَةً^ط

And Ya'qūb in addition.

وَكُلًّا جَعَلْنَا صَالِحِينَ

And each we made righteous.⁴⁷⁰⁸

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا

73. And we made them leaders guiding by our command

وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ

And instructed⁴⁷⁰⁹ them in doing good deeds

وَأَقَامَ الصَّلَاةَ

And upholding the duty⁴⁷¹⁰وَأَيَّاءَ الزَّكَاةِ^طAnd giving the purity⁴⁷¹¹

وَكَانُوا لَنَا عِبْدِينَ

And they served us.

وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا

74. And Lūṭ we gave judgment and knowledge

4708. 21:72 [3]. And – perhaps especially in the case of Ya'qūb – one is left to assume, materially different to how they are represented in Genesis in the form we have it today. Restoring the reputation of the prophets of old is intrinsic to the Qur'anic revelation.

4709. 21:73 [2]. Arabic: *waḥī* and *awḥā*. See 3:44.

4710. 21:73 [3]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

4711. 21:73 [4]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to)* – *or to pay (the price of)* – *(sexual) purity* (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ

And we delivered him from the city that was doing bad deeds.⁴⁷¹²

الْخَبِيثَ^{طه}

إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَسِقِينَ

They were an evil people, wantonly perfidious.⁴⁷¹³

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا^{طه}

75. And we made him enter into our mercy.

إِنَّهُ مِنَ الصَّالِحِينَ

He was of the righteous.

وَنُوحًا

76. And Nūḥ:

إِذْ نَادَىٰ مِنْ قَبْلُ

When⁴⁷¹⁴ he called out before:

فَاسْتَجَبْنَا لَهُ

We responded to him

فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ

And delivered him and his household from the tremendous ordeal.

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا

77. And we helped him against the people who repudiated our proofs.⁴⁷¹⁵

إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ

They were an evil people

4712. 21:74 [2]. Arabic: *khabā'ith* – bad, evil, noxious (pl.).
4713. 21:74 [3]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.
4714. 21:76 [2]. See 21:51-52: Cf. *we knew him (when)*.
4715. 21:77 [1]. Arabic: *āyāt*. See Article X.

فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

And we drowned them all together.

وَدَاوُدَ وَسُلَيْمَانَ

78. And Dāwūd and Sulaymān:

إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ
غَنَمُ الْقَوْمِWhen⁴⁷¹⁶ they⁴⁷¹⁷ passed judgment concerning
the tilth when the sheep of the people had
pastured therein.

وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ

And we were witnesses to their judgment.

فَفَهَّمْنَاهَا سُلَيْمَانَ

79. And we gave Sulaymān understanding of it.

وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا

And each we gave judgment and knowledge.

وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ

And we made serviceable with Dāwūd the
mountains giving glory⁴⁷¹⁸

وَالطَّيْرَ

And the birds.

وَكُنَّا فاعِلِينَ

And we were the doers.

4716. 21:78 [2]. See 21:51-52: Cf. *we knew him (when)*.

4717. 21:78 [2]. Grammar: dual.

4718. 21:79 [3]. Arabic: *s-b-ḥ*. See 2:32.

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِيُحْصِنَكُمْ مِنْ
بَأْسِكُمْ^ط

80. And we taught him the making of garments for you to protect you from your might.

فَهَلْ أَنْتُمْ شَاكِرُونَ

Are you then grateful?

وَلِسُلَيْمَانَ

81. And to Sulaymān:

الرَّيْحَ عَاصِفَةً

The wind raging

تَجْرَى بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا^ج

Running by his command towards to the land we had blessed.⁴⁷¹⁹

وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ

And we knew everything.⁴⁷²⁰

وَمِنَ الشَّيَاطِينِ

82. And among the *shayṭāns*:

مَنْ يَغُوصُونَ لَهُ، وَيَعْمَلُونَ عَمَلًا دُونَ

Those diving for him and doing work besides that.

ذَلِكَ^ط

وَكُنَّا لَهُمْ حَافِظِينَ

And we were custodians over them.

4719. 21:81 [3]. Claimed by the dominant Egypt-Palestine thesis as Palestine; the Arabia Felix and 'Asir-Ḥejāz theses field alternative locations. See Article XVIII.

4720. 21:81 [4]. This relates also, I would suggest, to 21:51-52.

﴿وَأَيُّوبُ﴾

83. And Ayyūb:⁴⁷²¹

إِذْ نَادَىٰ رَبَّهُ

When⁴⁷²² he called out to his lord:

أَنِّي مَسَّنِيَ الضُّرُّ

Adversity has touched me

وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ

And thou art the most merciful of those who show mercy.

فَاسْتَجَبْنَا لَهُ

84. Then we responded to him

فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ

And removed what of adversity was upon him

وَعَاتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ

And gave him his household and their like with them as mercy from our presence

عِنْدَنَا

وَذِكْرَىٰ لِلْعَبِيدِ

And a reminder for those who serve.

وَإِسْمَاعِيلَ

85. And Ismā'īl

وَإِدْرِيسَ

And Idrīs

4721. 21:83 [1]. Typically identified with Old Testament Job.

4722. 21:83 [2]. See 21:51-52: Cf. *we knew him (when)*.

وَذَا الْكِفْلِ ط

And him of the pledge.⁴⁷²³

كُلٌّ مِّنَ الصَّابِرِينَ

All were among the patient.⁴⁷²⁴

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا ط

86. And we made them enter into our mercy.

إِنَّهُمْ مِّنَ الصَّالِحِينَ

They are among the righteous.

وَذَا النُّونِ

87. And he of the fish.⁴⁷²⁵

4723. 21:85 [3]. Arabic: *dhūl kifl*. There are two general views on the meaning of *dhūl kifl* each of which is presented below. Muhammad Asad's comment on this point (which general position I have taken) follows with some light editing: *Lit., "and him of the pledge". The expression dhu 'l-kifl is derived from the verb kafala and especially the form takaffala - which signifies "he became responsible [for something or someone]" or "pledged himself [to do something]". Although the classical commentators consider dhu 'l-kifl to be the epithet or the proper name of a particular prophet - whom they variously, more or less at random, identify with Elijah or Joshua or Zachariah or Ezekiel - I fail to see any reason whatever for such attempts at "identification" [...]. I am, therefore, of the opinion that we have here (as in the identical expression in 38:48) a generic term applying to every one of the prophets, inasmuch as each of them pledged himself unreservedly to God and accepted the responsibility for delivering His message to man. Abdullah Yusuf Ali takes the other (and more popular view). While I have not been guided by him, I include his comment here for the sake of completion: Dhu al Kifl would literally mean "possessor of, or giving, a double requital or portion"; or else, "one who used a cloak of double thickness," that being one of the meanings of Kifl. The Commentators differ in opinion as to who is meant, why the title is applied to him, and the point of his being grouped with Ismā'il and Idris for constancy and patience. I think the best suggestion is that afforded by Karsten Niebuhr in his Reisebeschreibung nach Arabien, Copenhagen, 1778, 2:264-266, as quoted in the Encyclopaedia of Islam under "Dhu al Kifl". He visited Meshed 'Ah in Iraq, and also the little town called Kefil, midway between Najaf and Hillah (Babylon). Kefil, he says, is the Arabic form of Ezekiel. The shrine of Ezekiel was there, and the Jews came to it on a pilgrimage. If we accept "Dhu al Kifl" to be not an epithet, but an Arabised form of "Ezekiel", it fits the context. Ezekiel was a prophet in Israel who was carried away to Babylon by Nebuchadnezzar after his second attack on Jerusalem (about B.C. 599). His Book is included in the English Bible (Old Testament). He was chained and bound, and put into prison, and for a time he was dumb, (Ezekiel, 3:25-26). He bore it all with patience and constancy, and continued to reprove boldly the evils in Israel. In a burning passage he denounces false leaders in words which are eternally true: "Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, you kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken . . .", etc. (Ezekiel, 34:2-4). Dhu al Kifl is again mentioned in 38:48 along with Ismā'il and Elisha.*

4724. 21:85 [4]. Arabic: *al ṣābirūn*. See 2:155.

4725. 21:87 [1]. Abdullah Yusuf Ali's comments here – while they assume uncritically the dominant Egypt-Palestine thesis – are, nevertheless, useful: *Dhu al Nun, "the man of the Fish or the Whale", is the title of Jonah (Yunus), because he was swallowed by a large Fish or Whale. He was the prophet raised to warn the Assyrian capital Nineveh[...] His story is told in 37:139-149. When his first warning was unheeded by the people, he denounced God's wrath on them. But they repented and God forgave them for the time being. Jonah, meanwhile, departed in wrath, discouraged at the apparent failure of his mission. He should have remained in the most discouraging circumstances, and relied on the power of God; for God had power both over Nineveh and over the Messenger He had sent to Nineveh. He went away to the sea and took a ship, but apparently the sailors threw him out as a man of bad omen in a storm. He was swallowed by a big Fish (or Whale), but in the depth of the darkness, he cried to God and confessed his weakness. The "darkness" may be interpreted both physically and spiritually; physically, as the darkness of the night and the storm and the Fish's body; spiritually as the darkness in his soul, his extreme distress in the situation which he had brought on himself. God Most Gracious forgave him. He was cast out ashore; he was given the shelter of a plant in his state of physical and mental lassitude. He was refreshed and strengthened, and the work of his mission prospered. Thus he overcame all*

إِذْ ذَهَبَ مُغَضِبًا

When⁴⁷²⁶ he left in wrath

فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ

And supposed that we had no power over him

فَنَادَىٰ فِي الظُّلُمَاتِ

Then he cried out in the darkness:⁴⁷²⁷

أَنْ لَا إِلَهَ إِلَّا أَنْتَ

There is no god save thou.

سُبْحَانَكَ

Glory⁴⁷²⁸ be unto thee!

إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

I have been among the wrongdoers!⁴⁷²⁹

فَاسْتَجَبْنَا لَهُ

88. So we responded to him

وَنَجَّيْنَاهُ مِنَ الْغَمِّ

And delivered him from distress.

وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

And thus do we deliver the believers.⁴⁷³⁰

وَزَكَرِيَّا

89. And Zakariyyā:

his disappointment by repentance and Faith, and God accepted him.

4726. 21:87 [2]. See 21:51-52: Cf. *we knew him (when)*.

4727. 21:87 [4]. Lit.: *darknesses*.

4728. 21:87 [6]. Arabic: *s-b-h*. See 2:32.

4729. 21:87 [7]. Arabic: *ẓālimūn*. See 2:229.

4730. 21:88 [3]. Arabic: *(al) mu'minūn*. See note to 8:2.

إِذْ نَادَىٰ رَبَّهُ

When⁴⁷³¹ he cried out to his lord:

رَبِّ لَا تَذَرْنِي فَرْدًا

My lord: leave thou me not alone⁴⁷³²

وَأَنْتَ خَيْرُ الْوَارِثِينَ

And thou art the best of inheritors.⁴⁷³³

فَاسْتَجَبْنَا لَهُ، وَوَهَبْنَا لَهُ، يَحْيَىٰ وَأَصْلَحْنَا

90. Then we responded to him and gave him
Yaḥyā⁴⁷³⁴ and made right his wife for him.

لَهُ، زَوْجَهُ

إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ

They all⁴⁷³⁵ competed in good works

وَيَدْعُونَنَا رَغَبًا وَرَهَبًا

And called to us in hope and fear

وَكَانُوا لَنَا خُشْعِينَ

And were humble⁴⁷³⁶ towards us.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا

91. And she who guarded her modesty:⁴⁷³⁷

فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا

We breathed into her of our Spirit

4731. 21:89 [2]. See 21:51-52: Cf. *we knew him (when)*.

4732. 21:89 [3]. I.e. without issue.

4733. 21:89 [4]. Muhammad Asad renders this line: *Thou wilt remain when all else has ceased to be*. While this sort of creative flourish is beyond the remit I have set myself, I agree that this is an underlying sense.

4734. 21:90 [1]. Typically identified with John but see note to 3:39.

4735. 21:90 [2]. Grammar: this is in the masculine plural and references the list of prophets mentioned – not Zakariyyā and his wife – which fact I indicate by use of *all*.4736. 21:90 [4]. Arabic: *khāshi'ūn*. See 2:45.4737. 21:91 [1]. An epithet for Maryam, mother of 'Īsā. Arabic: (sg.) *farj*, (pl.) *furūj*. Lit.: *openings, gaps, apertures; vulvas*. More generally it means *chastity* or *modesty*.

وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ

And made her and her son a proof⁴⁷³⁸ for all mankind.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً

92. This your community⁴⁷³⁹ is one community

وَأَنَا رَبُّكُمْ

And I am your lord

فَاعْبُدُونِ

So serve me.

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ

93. But they divided their affair among them.

كُلُّ الْإِنسَانِ رَاجِعُونَ

All are returning to us.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

94. And whoso works any righteous deed and is a believer.⁴⁷⁴⁰

فَلَا كُفْرَانَ لِسَعْيِهِ

There is no rejection of his effort

وَأَنَا لَهُ كَاتِبُونَ

And we are writers of it.

وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا

95. And a prohibition is upon a city we have destroyed.

أَنَّهُمْ لَا يَرْجِعُونَ

They will not return.

4738. 21:91 [3]. Arabic: *āya*. See Article X.

4739. 21:92 [1]. I.e. that to which the prophets and righteous men and women listed above belong.

4740. 21:94 [1]. Arabic: *(al) mu'min*. See note to 8:2.

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ

96. When⁴⁷⁴¹ Ya'jūj and Ma'jūj⁴⁷⁴² have been
loosed⁴⁷⁴³

وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ

And they from every quarter⁴⁷⁴⁴ issue forth⁴⁷⁴⁵

وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ

97. And the true⁴⁷⁴⁶ promise draws nigh[...]⁴⁷⁴⁷

فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا

(And when the eyes of those who are
indifferent to warning stare:⁴⁷⁴⁸

يُؤِيلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا

Woe is us! We had been in heedlessness of this.

بَلْ كُنَّا ظَالِمِينَ

The truth is:⁴⁷⁴⁹ we were wrongdoers.)⁴⁷⁵⁰

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ

98. You and what you serve besides⁴⁷⁵¹ God are the
firewood of Hell!

جَهَنَّمَ

أَنْتُمْ لَهَا وَرِدُونَ

You will arrive at it.

4741. 21:96 [1]. Arabic: *hattā idhā*. See 3:152.

4742. 21:96 [1]. See 18:94.

4743. 21:96 [1]. This is incorrectly understood by those who concentrate on sources other than the Qur'an as an event required to allow – and itself presaging – the end of the world, whereas it is simply a euphemism for the process of the end of the world itself.

4744. 21:96 [2]. Lit.: *from every elevation*.

4745. 21:96 [2]. Arabic: *nasala*. This verb means *to beget; to pluck out; to untwist, fray; to moult; to fall out* (of hair, feathers, etc.). Claims are made for values such as *descend*, but such seem to be motivated by interpretative rather than etymological considerations. The verb occurs at 21:96 and 36:51.

4746. 21:97 [1]. Arabic: *al haqq*. See Article XIX (al haqq i.).

4747. 21:97 [1]. Sc. *then will the truth be known*.

4748. 21:97 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

4749. 21:97 [4]. Arabic: *bal*. See note to 2:88 and note to 21:5.

4750. 21:97 [4]. Arabic: *ẓālimūn*. See 2:229.

4751. 21:98 [1]. Arabic: *min dūni*. See 2:23.

لَوْ كَانَ هَؤُلَاءِ ءَالِهَةً مَا وَرَدُّوهَا^ط

99. Had these⁴⁷⁵² been gods they would not have arrived at it

وَكُلٌّ فِيهَا خَالِدُونَ

But all are therein abiding eternally.

لَهُمْ فِيهَا زَفِيرٌ

100. For them therein is moaning.

وَهُمْ فِيهَا لَا يَسْمَعُونَ

And therein they hear not.

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ

101. Those for whom the best from us has gone forth

أُولَٰئِكَ عَنْهَا مُبْعَدُونَ

They are far from it.

لَا يَسْمَعُونَ حَسِيسَهَا^ط

102. They hear not the sound thereof.

وَهُمْ فِي مَا أَشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ

And they abide eternally in what their souls desired.

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ

103. The greatest terror will not grieve them

وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ

And the angels will receive them:

هَٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ

This is your day which you were promised:

4752. 21:99 [1]. I.e. those falsehoods men serve.

- يَوْمَ نَطْوِي السَّمَاءَ 104. (The day we roll up the sky
- كَطَيِّ السَّجِلِّ لِلْكِتَابِ Like the rolling up of a scroll for the laws.⁴⁷⁵³
- كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ٭ As we began the first creation we will repeat it.)
- وَعْدًا عَلَيْنَا ٭ A promise upon⁴⁷⁵⁴ us:
- إِنَّا كُنَّا فَاعِلِينَ We are to do it.
- وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ 105. And we decreed in the Psalms⁴⁷⁵⁵ after the remembrance:⁴⁷⁵⁶
- أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ My righteous servants will inherit the earth.⁴⁷⁵⁷
- إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ 106. In this is a communication for people who serve
- وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ 107. But we sent thee only as a mercy for all mankind.
- قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدَهُ ٭ 108. Say thou: I am but instructed⁴⁷⁵⁸ that your God is but One God:

4753. 21:104 [2]. Arabic: *kutub*. See Article XI.ii.

4754. 21:104 [4]. I.e. incumbent upon.

4755. 21:105 [1]. Arabic: *zabūr*. See 4:163.

4756. 21:105 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

4757. 21:105 [2]. Perhaps at Psalm 37:22.

4758. 21:108 [1]. Arabic: *wahī* and *awḥā*. See 3:44. Lit.: it is instructed to me.

فَهَلْ أَنْتُمْ مُسْلِمُونَ

Will you then be submitted?⁴⁷⁵⁹

فَإِنْ تَوَلَّوْا فَقُلْ

109. And if they turn away say thou:

ءَاذَنْتُكُمْ عَلَى سَوَاءٍ

I warned you all alike⁴⁷⁶⁰

وَإِنْ أَدْرَى أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ

And for all I know, near or far is what you are promised.⁴⁷⁶¹

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا

110. He knows what is public of speech and he knows what you conceal.

تَكْتُمُونَ

وَإِنْ أَدْرَى لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتْعٌ إِلَى

111. And for all I know, it⁴⁷⁶² might be a means of denial⁴⁷⁶³ for you and goods for a time.

حِينٍ

قُلْ رَبِّ أَحْكُم بِالْحَقِّ

112. Say thou:⁴⁷⁶⁴ My lord: judge thou aright.⁴⁷⁶⁵

وَرَبُّنَا الرَّحْمَنُ

And: Our lord is the Almighty⁴⁷⁶⁶

4759. 21:108 [2]. Arabic: *muslīm* – one who is yielded, submitted, submitting. See Article XV.iii.

4760. 21:109 [2]. Lit.: *I have warned you equally* – i.e. a people who serve (21:106) and all mankind (21:107).

4761. 21:109 [3]. I.e. I have no idea what your condition is to be.

4762. 21:111 [1]. I.e. what is to happen.

4763. 21:111 [1]. Arabic: *fitnah*. See note to 2:102.

4764. 21:112 [1]. I agree with both Abdullah Yusuf Ali and Muhammad Asad that the better reading here is *qul*: say thou.

4765. 21:112 [1]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi* ii.).

4766. 21:112 [2]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

The one whose aid is sought against what you describe.⁴⁷⁶⁷

4767. 21:112 [3]. This verse summarises right policy when warning a civilisation of the judgments of God: we should ask God for his righteous judgment (if he be not patient with them, what hope would we ourselves have had?), and take God as our defence. These words echo those of Ya'qūb at 12:18.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁴⁷⁶⁸ the Merciful.⁴⁷⁶⁹

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ

1. O mankind: be in prudent fear⁴⁷⁷⁰ of your lord.

إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

The convulsion of the Hour is a tremendous thing.

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا
أَرْضَعَتْ

2. The day you see it every nursing mother will neglect what she suckles

وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا

And every one bearing will deliver her burden

وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ

And thou wilt see mankind intoxicated yet not intoxicated.

وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

But the punishment of God is severe.

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ

3. And among men is he who disputes concerning God without knowledge⁴⁷⁷¹

4768. 22:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4769. 22:0 [1]. See note to 2:1 and Article XX.

(*tā hā*):

tā:

hā: God justifies dependence upon him alone.

4770. 22:1 [1]. See note to 2:2.

4771. 22:3 [1]. A dominant theme in this chapter is introduced here: those who argue without knowledge. It finds correspondence in this chapter's characteristic mechanism: the elliptical use of *dhālika* (*that*) at 22:30, 22:32 and 22:60 which finds resolution in the double statement at 22:70.

وَيَتَّبِعْ كُلَّ شَيْطَانٍ مَّرِيدٍ

And follows every rebellious *shayṭān*.

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ

4. It is decreed for him that whoso takes him as ally:

فَأَنَّهُ يُضِلُّهُ

He will lead him astray

وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ

And guide him to the punishment of the inferno.

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ

5. O mankind: should you be in doubt concerning the resurrection:

الْبَعْثِ

فَإِنَّا خَلَقْنَاهُ مِن تُرَابٍ

We created you from dust

ثُمَّ مِن نُّطْفَةٍ

Then from a drop of fluid

ثُمَّ مِن عَلَقَةٍ

Then from a clinging thing

ثُمَّ مِن مُّضْغَةٍ

Then from a fleshy lump

مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ

Formed and unformed

لِّنُبَيِّنَ لَكُمْ

That we might make plain⁴⁷⁷² to you

4772. 22:5 [7]. Arabic: bayyana. See 2:69.

وَنُقَرِّفُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ

(And we cause to rest what we will in the wombs to a named term)

مُسَمًّى

ثُمَّ نُخْرِجُكُمْ طِفْلًا

Then brought we you forth as a child

ثُمَّ لَتَبْلُغُوا أَشَدَّكُمْ ط

Then that you reach your maturity

وَمِنْكُمْ مَّنْ يُتَوَفَّىٰ

And among you is he who is taken⁴⁷⁷³

وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ

And among you is he who is returned to a feeble age

لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا

So that he knows not – after knowledge – anything.

وَتَرَىٰ الْأَرْضَ هَامِدَةً

And thou seest the earth lifeless

فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ

Then when we send down upon it the water it stirs and gives increase

وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ

And puts forth every sort of⁴⁷⁷⁴ delightful kind

ذَٰلِكَ بِأَنَّ اللَّهَ

6. Because⁴⁷⁷⁵ God

4773. 22:5 [11]. I.e. in death.

4774. 22:5 [16]. Arabic: *min kulli*. See 2:164.

4775. 22:6 [1]. Arabic: *dhālika bianna*. See Article XVI. This refers to and addresses the 'doubt' mentioned at 22:5.

هُوَ الْحَقُّ

He is the Truth⁴⁷⁷⁶

وَأَنَّهُ يُخَيِّ الْمَوْتَى

And he gives life to the dead

وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And he is powerful over all things

وَأَنَّ السَّاعَةَ آتِيَةٌ

7. And the Hour is coming

لَا رَيْبَ فِيهَا

There is no doubt thereof

وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

And God will raise those in the graves!

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ

8. And among men is he who disputes concerning God

بِغَيْرِ عِلْمٍ

Without knowledge

وَلَا هُدًى

Or guidance

وَلَا كِتَابٍ مُنِيرٍ

Or an illuminating decree⁴⁷⁷⁷

ثَانِي عَطْفِهِ

9. Twisting his neck⁴⁷⁷⁸4776. 22:6 [2]. Arabic: *al haqq*. See Article XIX (al haqq i.).4777. 22:8 [4]. Arabic: *kitāb*. See Article XI.iii.4778. 22:9 [1]. Perhaps meaning *shaking his head*, or *turning aside* (in the sense *assiduously avoiding*); cf. 'he turns about his face' at 22:11.

لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ^ط

That he might be led⁴⁷⁷⁹ away from the path of God.

لَهُ فِي الدُّنْيَا خِزْيٌ^ط

For him in this world is degradation

وَنُذِيقُهُ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ

And on the Day of Resurrection we will make him taste the punishment of the consuming fire:

ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ

10. Because of⁴⁷⁸⁰ what thy hands sent before thee!

وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ

And because God is not unjust to the servants!⁴⁷⁸¹

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ^ط

11. And among men is he who serves God upon an edge:

فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ^ط

If good befalls him he is assuaged thereby

وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ^ط

But if a means of denial⁴⁷⁸² befalls him he turns about his face.⁴⁷⁸³

خَسِرَ الدُّنْيَا وَالْآخِرَةَ^ط

He loses this world and the hereafter.

ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

That⁴⁷⁸⁴ is the clear loss.

4779. 22:9 [2]. Generally read 'That he might lead away'. Both the fact that there is no direct object and the context itself suggest that the case is stronger for the passive reading I have followed. The same occurs at 31:6 and 39:8; both instances are footnoted and reference this verse. Cf. 8:47 *ṣadda* and note thereto.

4780. 22:10 [1]. Arabic: *dhālika bimā*. See Article XVI.

4781. 22:10 [2]. See note to 2:207.

4782. 22:11 [3]. Arabic: *fitnah*. See note to 2:102.

4783. 22:11 [3]. Arabic: *wajh* – face, countenance, personality, true self.

4784. 22:11 [5]. Arabic: *dhālika*. This word plays a notable role in this chapter; see note to 22:3.

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا

يَنْفَعُهُ^ج

12. He calls besides⁴⁷⁸⁵ God to that⁴⁷⁸⁶ which harms him not and benefits him not.

ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ

That⁴⁷⁸⁷ is the extreme error.⁴⁷⁸⁸

يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ^ج

13. He calls to him whose harm is nearer than his benefit.

لَيْسَ الْمَوْلَى

Evil is the benefactor

وَلَيْسَ الْعَشِيرُ

And evil is the confederate.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّالِحَاتِ جَنَّاتٍ

14. God makes those who heed warning⁴⁷⁸⁹ and do deeds of righteousness enter gardens

تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ^ج

Beneath which rivers flow.

إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

God does what he intends.

4785. 22:12 [1]. Arabic: *min dūni*. See 2:23.

4786. 22:12 [1]. Muhammad Asad comments here: *By failing to commit himself unreservedly to the faith which he professes, man is often inclined to attribute to all manner of extraneous forces, be they real or imaginary, a decisive "influence" on his own destiny, and thus invests them, as it were, with divine qualities.*

4787. 22:12 [2]. Arabic: *dhālika*. This word plays a notable role in this chapter; see note to 22:3.

4788. 22:12 [2]. I.e. the furthest one can go astray.

4789. 22:14 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

مَنْ كَانَ يَظُنُّ أَنَّ اللَّهَ يَنْصُرُهُ اللَّهُ فِي
الدُّنْيَا وَالْآخِرَةِ

15. Whoso thinks that God will not help him⁴⁷⁹⁰ in this world and the hereafter

فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ

Let him stretch out means⁴⁷⁹¹ towards the sky

ثُمَّ لِيَقْطَعْ

Then let him cross⁴⁷⁹²

فَلْيَنْظُرْ

And let him see:

هَلْ يُذْهِبَنَّ كَيْدَهُ مَا يَغِيظُ

Will his plan remove that whereat he rages?

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ

16. And thus do we send it⁴⁷⁹³ down as plain proofs.⁴⁷⁹⁴

وَأَنَّ اللَّهَ يَهْدِيَ مَنْ يُرِيدُ

And God guides whom he wills.

إِنَّ الَّذِينَ ءَامَنُوا

17. Those who heed warning⁴⁷⁹⁵

4790. 22:15 [1]. I.e. one whom God guides, as per 22:16.

4791. 22:15 [2]. Arabic: *sabab* – way, means, rope. The word is found in one other place: in the story of *Dhu'l-Qarnayn* where he follows 'a means' (that is: he chooses a path). It is on the basis of the thinking there that I render likewise here. Some translators choose to interpret *samā'* as *roof* and see an attempt at suicide by hanging; others an imperative to stretch out a rope into the sky. Neither has merit in my view. The emphasis, surely, is different. It is that even conquering the vault of heaven (by whatever means) makes no difference to the fundamental truths of creation, life and death and God's supremacy and power over all things.

4792. 22:15 [3]. Arabic: *qaṭa'a*. This verb has several meanings which – as many translators indicate – include to *cut*, *sever*. However, it also means *traverse*, *cross*, *ford* and in the given context I incline towards this sense.

4793. 22:16 [1]. I.e. revelation.

4794. 22:16 [1]. Arabic: *āyāt*. See Article X.

4795. 22:17 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَالَّذِينَ هَادُوا

And those who hold to Judaism⁴⁷⁹⁶

وَالصَّبِيَّانَ

And the Sabaeans⁴⁷⁹⁷

وَالنَّصَارَى

And the Nazarenes⁴⁷⁹⁸

وَالْمَجُوسَ

And the Majūs⁴⁷⁹⁹

وَالَّذِينَ أَشْرَكُوا

And those who ascribe a partnership--⁴⁸⁰⁰

إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ

God will decide between them on the Day of Resurrection.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

God is a witness over all things.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي

18. Hast thou not considered that to God submits⁴⁸⁰¹ whoso is in the heavens

السَّمَوَاتِ

4796. 22:17 [2]. Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily by race. Article XV.i.

4797. 22:17 [3]. Arabic: *ṣ-b-*. This root is also associated in the early Islamic literature with followers of other faiths, or with apostates. I am indebted to Edip Yuksel *et al* for this point.

4798. 22:17 [4]. Arabic: *naṣārā*. See Article XV.ii.

4799. 22:17 [5]. Muhammad Asad comments here: *Al-majus: the followers of Zoroaster or Zarathustra (Zardusht), the Iranian prophet who lived about the middle of the last millennium B.C. and whose teachings are laid down in the Zend-Avesta. They are represented today by the Gabrs of Iran and, more prominently, by the Parsis of India and Pakistan. Their religion, though dualistic in philosophy, is based on belief in God as the Creator of the universe.*

4800. 22:17 [6]. Arabic: *sh-r-k*. See 6:78 and Article VIII. Instances where speech either trails off or is clipped through interruption are found at 2:138, 3:73, 6:143, 6:144, 10:22, 12:94, 22:17, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11. The implication here is that all sects and factions are included.

4801. 22:18 [1]. Arabic: *s-j-d*. See Article VI.

وَمَنْ فِي الْأَرْضِ

And whoso is in the earth

وَالشَّمْسُ

And the sun

وَالْقَمَرُ

And the moon

وَالنُّجُومُ

And the stars

وَالْجِبَالُ

And the mountains

وَالشَّجَرُ

And the trees

وَالدَّوَابُّ

And the creatures

وَكَثِيرٌ مِّنَ النَّاسِ^ط

And many among men?

وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ^طAnd upon many the punishment becomes
binding.⁴⁸⁰²

وَمَنْ يُهِنِ اللَّهُ

And whom God humiliates

فَمَا لَهُ مِنْ مُّكْرِمٍ^ج

There is none to honour.

4802. 22:18 [10]. Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ۖ

God does what he wills.

هَٰذَانِ خَصَمَانِ اٰخْتَصَمُوْا فِى رَّبِّهِمْ ۖ

19. These are two disputants⁴⁸⁰³ contending about their lord.

فَالَّذِيْنَ كَفَرُوْا

Then those who are indifferent to warning:⁴⁸⁰⁴

قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ

Garments of fire have been cut for them

يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ

Poured from above their heads is a scalding liquid

يُصْهَرُ بِهِۦ مَا فِى بُطُوْنِهِمْ

20. Fused therewith is what is in their bellies

وَالْجُلُوْدُ

And their skins⁴⁸⁰⁵

وَلَهُمْ مَّقْعِدٌ مِّنْ حَدِيْدٍ

21. And they have restraints⁴⁸⁰⁶ of iron.

كُلَّمَا اَرَادُوْا اَنْ يَخْرُجُوْا مِنْهَا

22. Whenever they desire to come out therefrom

مِّنْ غَمٍّ

From distress

4803. 22:19 [1]. I.e. the two categories outlined in the previous verse and in those which follow. This sets up the subject of *hajj* (with which debate was associated) which follows.

4804. 22:19 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

4805. 22:20 [2]. I.e. their skins are 'fused therewith' also.

4806. 22:21 [1]. Arabic: *maqāmi*. This noun is formed from *qama'a* which means *to tame, curb, bridle, restrain*. More imaginative interpretations exist, but my reading is in line with both the root sense and the form. This root occurs only once.

أُعِيدُوا فِيهَا

They are returned thereto:

وَذُوقُوا عَذَابَ الْحَرِيقِ

And taste the punishment of the consuming fire!

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا

23. God makes those who heed warning⁴⁸⁰⁷ and do deeds of righteousness enter gardens

الصَّالِحَاتِ جَنَّاتٍ

تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ

Beneath which rivers flow

يُحَلَّلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ

Wherein they are adorned with bracelets of gold

وَلُؤْلُؤًا

And pearls

وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

And their raiment therein is silk.

وَهُدُّوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ

24. And they were guided to the good of speech⁴⁸⁰⁸

وَهُدُّوا إِلَى صِرَاطٍ الْحَمِيدِ

And were guided to the path of the Praiseworthy.

إِنَّ الَّذِينَ كَفَرُوا

25. Those who are indifferent to warning⁴⁸⁰⁹4807. 22:23 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.4808. 22:24 [1]. Arabic: *qawl – speech; teaching, doctrine*.4809. 22:25 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

وَيُضْطَوْنَ عَنْ سَبِيلِ اللَّهِ

And forsake⁴⁸¹⁰ the path of God

وَالْمَسْجِدِ الْحَرَامِ

And the inviolable place of worship⁴⁸¹¹

الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً

Which we made for mankind equally

الْعَكَفِ فِيهِ وَالْبَادِ

The one remaining⁴⁸¹² in it and the one without[...] ⁴⁸¹³

وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ

And whoso seeks deviation by injustice therein

نَذِقْهُ مِنْ عَذَابٍ أَلِيمٍ

Him will we cause to taste a painful punishment.

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ

26. And when we settled for Ibrāhīm the position⁴⁸¹⁴ of the house:

أَنْ لَا تُشْرِكَ بِي شَيْئًا

Ascribe thou not a partnership⁴⁸¹⁵ with me to anything

وَطَهِّرْ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ

And purify thou my house for those who move about⁴⁸¹⁶ and those who stand4810. 22:25 [2]. Arabic: *ṣadda*. See note to 8:47.4811. 22:25 [3]. Arabic: *al masjid al ḥarām*. See Article IX.ii.4812. 22:25 [5]. Arabic: *ʾakafa* – to be devoted (to), to remain (in or at).4813. 22:25 [5]. Sc. *they seek deviation by injustice therein*.4814. 22:26 [1]. Arabic: *makān* – position. This can mean either a literal or figurative position. Here the context concerns questions of faith which fact suggests the meaning is figurative. In any event, this is a history which relates to a previous people only (see 9:28 and Article XVIII).4815. 22:26 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.4816. 22:26 [3]. Arabic: *ṭawafa*. See 2:125.

وَالرُّكَّعِ السُّجُودِ

And the lowly,⁴⁸¹⁷ the submitting.⁴⁸¹⁸

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ

27. And proclaim thou among mankind the pilgrimage.⁴⁸¹⁹

يَأْتُونَكَ رِجَالًا

They will come to thee on foot

وَعَلَى كُلِّ ضَامِرٍ

And on every lean camel

يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

Coming from every deep mountain pass⁴⁸²⁰

لِيَشْهَدُوا مَنَافِعَ لَهُمْ

28. That they might witness things that benefit them

وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَةٍ عَلَى

And remember the name of God on days appointed⁴⁸²¹ over their provision of livestock cattle.

مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ

4817. 22:26 [4]. Arabic: *r-k-* – *lowly* (i.e. *before God*). See Article V.4818. 22:26 [4]. Arabic: *s-j-d*. See Article VI.4819. 22:27 [1]. Arabic: *hajj* – *pilgrimage, debate*. See 2:158. The verses which treat of *hajj* are of historical interest only. There is no difference between such a history and one dealing, for example, with Ādam or Nūḥ. Verses 22:26-29 treat only of Ibrāhīm. The second portion (22:30-34) outlines principles for the believers and closes at 22:34 with: 'And for every community we appointed a rite: That they remember the name of God over what he has given them of livestock cattle for food[...]' We also read at 22:67 'for every community we appointed a rite for them to perform'. The Traditionalist, naturally, takes this to mean that it is his job is to fill in the details on what the rites of Ibrāhīm were from sources which ascribe to the messenger knowledge the Qur'an denies him. For me, what is not found in the Qur'an is not found in it for a reason (31:27); had we been expected to mirror particular rites they would have been given to us in the kind of detail the Qur'an provides regarding, for example, inheritance law, divorce, or a woman's monthly courses. The verses at 22:26-29 provide history only; an instance when rites were performed; verses 22:30-34 give us the principles as they concern us. This is all the information we need.4820. 22:27 [4]. The vocabulary provides strong support for Petra as the locus of *al masjid al ḥarām* (the city is approached by more than one dramatic ravine – including a cleft in the rock, no less, called *al siq*). No ravine is found in any approach to the city today called Makkah (see 9:28 and Article XVIII). I am not aware of a comparable claim under either the Arabia Felix thesis or 'Asīr-Ḥejāz thesis.4821. 22:28 [2]. The Arabic here is: *ma'lūmāt* – *given, known; fixed, determined, appointed*. Nowhere does it say that these days are fixed by God. For the only other instance of *ma'lūmāt* see 2:197.

فَكُلُوا مِنْهَا

So eat thereof

وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ

And feed therewith the unfortunate poor.

ثُمَّ لِيَقْضُوا تَفَثَهُمْ

29. Then let them make an end of their unkemptness

وَلْيُوفُوا نُذُورَهُمْ

And pay⁴⁸²² their vows

وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

And move about⁴⁸²³ the ancient house.⁴⁸²⁴

ذَلِكَ

30. That[...]⁴⁸²⁵

وَمَنْ يُعَظِّمْ حُرْمَتَ اللَّهِ

And whoso magnifies the inviolable things of God:

4822. 22:29 [2]. Lit.: *fulfil*.4823. 22:29 [3]. Arabic: *ṭawafa*. See 2:125.4824. 22:29 [3]. Arabic: *al bayt al 'atīq* – *the ancient house*. This expression occurs at 22:29 and 22:33. The Traditionalist ascribes to this term a specific and specialised meaning in support of his religion (namely, he chooses to claim it as a further appellation for the box-like structure to which he bows down in the city today known as Makkah). Some points of interest: firstly, the verb rendered *circumambulate* by the Traditionalist is demonstrably used in the Qur'an to mean *to move about* or *to move among* (see 2:215); secondly, Petra and the surrounding region are objectively and universally acknowledged (by non-sectarians) as very ancient burial sites; thirdly, at Petra there are feasting halls attached to graves where tribes would meet and feast. I contend firstly, that whatever is meant by *the ancient house*, it does not – and could not – have anything to do with Makkah (see Article XVIII); secondly, that the case for associating *the ancient house* with facets of life in Petra is strong given that it was truly an ancient site at the time in question; and thirdly, that this episode is given purely as an example of rites – rites of a people now passed into history, and that were the details required by us they would have been preserved in the Qur'an. Clearly, the people who received this revelation knew what rites were meant. But the site at *al masjid al ḥarām* is now closed (see 9:28) and of no interest beyond its place as part of those historical dramas the Qur'an includes. There is one rite which is important for our purposes, and that is given clearly at 22:34: '*And for every community we appointed a rite: That they remember the name of God over what he has given them of livestock cattle for food[...]*' – namely, that we are to mention the name of God when we kill or eat cattle since we are not to take the life of a sentient animal lightly.4825. 22:30 [1]. Sc. *was then*. The Traditionalist (and other) translators are lost by the use of the ill-fitting *dhālika* in this chapter. They interpolate and guess on an *ad hoc* basis, but neither convincingly nor with conviction. It is only when one understands these seemingly awkward, ill-fitting instances of *dhālika* as an intentional device – which is an obvious line of thought given what has been uncovered regarding, for instance, *kaḍḥālika* (see 26:59), *kallā* (see 74:16) and *am* (see 21:21) – that a cogent picture appears. The instances at 22:30, 22:32 and 22:60 clearly form associated, graduated elliptical statements which find their resolution in the double statement at 22:70. See also the note to 22:3.

فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ فَلَهُ

It is good for him in the sight of his lord.

وَأُحِلَّتْ لَكُمْ الْاَنْعَامُ اِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ

And the cattle are lawful to you save that recited unto you.

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ

And shun the abomination of idols.⁴⁸²⁶

وَأَجْتَنِبُوا قَوْلَ الزُّورِ

And shun false speech⁴⁸²⁷

حُنَفَاءَ لِلَّهِ

31. Inclining⁴⁸²⁸ towards God

غَيْرِ مُشْرِكِينَ بِهِ ۚ

Not of those who ascribe a partnership⁴⁸²⁹ to him.

وَمَنْ يُشْرِكْ بِاللَّهِ

And whoso ascribes a partnership⁴⁸³⁰ to God

فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ

It is as if he had fallen down from the sky and the birds snatched him away

أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيْقٍ

Or the wind had blown him to a far-off place.

ذٰلِكَ

32. That[...]⁴⁸³¹

4826. 22:30 [5]. Muhammad Asad renders the Arabic *awthān* somewhat freely as *the loathsome evil of idolatrous beliefs and practices* but goes on to note in his comment: *The term awthan (lit., "idols") denotes not merely actual, concrete images of false deities but also, in its widest sense, everything that is associated with false beliefs and practices or with a tendency to "worship" false values: hence the subsequent injunction to shun "every word that is untrue".*

4827. 22:30 [6]. Arabic: *qawl* – speech; teaching, doctrine.

4828. 22:31 [1]. Arabic: *ḥanāfa* (pl. *ḥunafā'*) – inclining to a right state or tendency; spurning falsehood. See note to 2:130.

4829. 22:31 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

4830. 22:31 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

4831. 22:32 [1]. Sc. *is now* (i.e. the time of those alive when the Qur'an was revealed). See note to 22:30.

وَمَنْ يُعْظِمْ شَعَائِرَ اللَّهِ

And⁴⁸³² whoso honours the tokens of God:⁴⁸³³

فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

It is from the prudent fear⁴⁸³⁴ of the hearts.

لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُّسَمًّى

33. For you in them are benefits to a named term.

ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ

Then is their destination⁴⁸³⁵ to the ancient house.⁴⁸³⁶

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا

34. And for every community we appointed a rite:

لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ

That they remember the name of God over what he has provided them of livestock cattle.⁴⁸³⁷

بَهِيمَةٍ ٱلْأَنْعَامِ ۚ

فَٱللَّهُكُمْ إِلَٰهٌ وَحِدٌ

And your God is One God

فَلَهُ ٱسْلِمُواْ

So submit to him.

وَبَشِّرِ ٱلْمُخْبِتِينَ

And bear thou glad tidings to the humble

4832. 22:32 [2]. If what follows relates to rites at *al masjid al ḥarām* as the Traditionalist claims, they were for a limited time since access to that site is now closed to the believers (see 9:28 and Article XVIII)

4833. 22:32 [2]. Arabic: *shā'air allah* – the tokens of God. See 2:158.

4834. 22:32 [3]. See note to 2:2.

4835. 22:33 [2]. Arabic: *maḥill* – destination, time or place at which an obligation falls due; occurs at 2:196, 22:33, 48:25.

4836. 22:33 [2]. See 22:29.

4837. 22:34 [2]. The Traditionalist's stock-in-trade is rite and dogma. As he himself admits, the Qur'an is conspicuously lacking in both. Here, however, we are given a single rite with enough detail to allow us to implement it and in a context which speaks of every community. On this basis we may reasonably assume that we are to keep this also. This point is confirmed at 22:67.

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

35. Whose hearts are afraid when God is remembered

وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ

And those patient⁴⁸³⁸ over what befalls them

وَالْمُقِمِي الصَّلَاةِ

And who uphold the duty⁴⁸³⁹

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

And spend of what we have provided them.

وَالْبُدْنَ

36. And the camels!

جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ

We appointed them for you among the tokens of God.⁴⁸⁴⁰

لَكُمْ فِيهَا خَيْرٌ

For you is good in them.

فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ

So remember the name of God over them when they are in lines.

فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا

And when their flanks become requisite⁴⁸⁴¹ eat thereof

وَأَطِيعُوا أَلْفَانِعَ وَالْمُعْتَرَجَ

And feed the contented and the wretched.

4838. 22:35 [2]. Arabic: *al šābirūn*. See 2:155.

4839. 22:35 [3]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

4840. 22:36 [2]. Arabic: *shā'air allah* – the tokens of God. See 2:158.

4841. 22:36 [5]. Arabic: *wajaba* - to be necessary, be requisite.

كَذَلِكَ سَخَّرْنَاهَا لَكُمْ

Thus have we made them serviceable to you

لَعَلَّكُمْ تَشْكُرُونَ

That you might be grateful.

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا

37. Their flesh and their blood reach not God

وَلَكِنْ يَنَالُهُ اتَّقَوَىٰ مِنْكُمْ

But the prudent fear⁴⁸⁴² reaches him from you.

كَذَلِكَ سَخَّرَهَا لَكُمْ

Thus have we made them serviceable to you:

لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ

That you might magnify God for guiding you.

وَبَشِّرِ الْمُحْسِنِينَ

And bear thou glad tidings to the doers of good.

﴿ إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا ﴾

38. God defends those who heed warning.⁴⁸⁴³

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

God loves not every treacherous ingrate.

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا

39. Leave is given those who fight because they were wronged

وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

(And God is able to help them)

4842. 22:37 [2]. See note to 2:2.

4843. 22:38 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا
أَنْ يَقُولُوا رَبُّنَا اللَّهُ

40. Those who are turned out of their homes without cause⁴⁸⁴⁴ save that they say: Our lord is God.

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ

And were God not to repel some people by means of others

لَهَدَمْتُ صَوْمِعُ

Pious communities⁴⁸⁴⁵ would be destroyed⁴⁸⁴⁶

وَيَبِّعُ

(And trade⁴⁸⁴⁷

وَصَلَوَاتُ

And duties⁴⁸⁴⁸

وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا

And places of worship⁴⁸⁴⁹ wherein the name of God is remembered much[...]⁴⁸⁵⁰

4844. 22:40 [1]. Arabic: *bi ghayri (al) haqq*. See Article XIX.

4845. 22:40 [3]. I rendered this *cloisters* in the first editions. After further research, I now render it *pious communities* as a broader, non-sectarian term for *monasteries* (as per Muhammad Asad, N. J. Dawood and Saheeh International, for example). My reasons are connected with my understanding of the verse as a whole, for which see further notes to this verse.

4846. 22:40 [3]. Arabic: *haddama*. This form II verb is the only instance of the *h-d-m* root, a fact which suggests that particular care should be taken with it. However, having looked at all available lexicons, there seems to have been no attempt to co-opt it. The verb means *to destroy, to raze, to pull down or to demolish*. There are no grounds as far as I know to believe it treats of anything other than physical structures.

4847. 22:40 [4]. Arabic: *biya'*. This word is said by the Traditionalist to mean *churches*. This is the only instance of this word, which fact renders it vulnerable for the usual reasons. Clearly, *biya'* has come to mean *churches* (as in *church buildings*) over time, but there are excellent grounds for doubting this as the original meaning. The verb root from which *biya'* is derived is *b-y-'*. This root has two related senses: *allegiance* and *trade*; they are related since allegiance is pledged in the same way as trade is conducted: by means of contract. The many meanings found in any comprehensive Arabic lexicon formed on this root relate to just such a source (i.e. *contract* and *trade*), with the exception of *biya'*. All other instances of this root in the Qur'an conform absolutely to the principle just stated (9:111, 48:10, 48:10, 48:18, 60:12, 60:12, 60:12; 2:282; 2:254, 2:275, 2:275, 9:111, 14:31, 24:37, 62:9). The word *bay'* (visually identical to *biya'* in its non-diacritic form) means *sale* or *trade* for example (cf. especially 24:36-38). See further notes to this verse.

4848. 22:40 [5]. Arabic: *shalawāt*. I.e. such duties as are incumbent. See note to 2:3, and Article III. Generically, *shalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172). Here, however, the Traditionalist again abandons his default value for *shalāt* as a five-time daily ritual (of a particularly 'Muslim' kind), this time – bizarrely – in favour of *Jewish synagogues*. I remain constant to my stated value for *shalāt* throughout. See extended note to this verse below.

4849. 22:40 [6]. Arabic: *masjid, masājid*. See Article IX.i.

4850. 22:40 [6]. Sc. *would be lost*. One should understand the Traditionalist's problems at this verse, because once we understand those, it becomes clear why he has rendered the verse so bizarrely (with *shalawāt* meaning *Jewish synagogues* and the established root for trade and contract reinvented as *churches*). What he wishes to achieve is an equivalence for his religion

وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ

But God helps one who helps him.

إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

God is strong, mighty.)

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ

41. Those who⁴⁸⁵¹ if we establish them in the land

(i.e. that mechanism for social control created some 200 years after the revelation of the Qur'an initiated by Persian operatives which goes today by the name of Islam) with the religions called Christianity and Judaism. We already know that *masājid* cannot possibly mean what the Traditionalist claims for it (i.e. specifically – and exclusively – 'Islamic' places of worship) but, rather, means *places of worship* in a general, non-sectarian sense (cf. 7:29, 17:7); but absent the type of methodical analysis presented here, the Traditionalist has been able to fudge that point in the eyes of the laity. Having done that, the way is clear to attempt to get from *monasteries* (or *pious communities*) to his fudged value for *masājid* as *mosques* in a way which implies equal status for the religion he has invented elsewhere. He attempts to do that by ascribing the values of the buildings characteristic for the main monotheistic religions to the stages in between – despite the fact that the result is both laughable and contrary to all norms of Arabic. But the Traditionalist has a second – and equally pressing – reason to divest this verse of its plain sense; if we allow the normative values for each of the constituent parts, it reads as an endorsement of centralised religious communities, something the Traditionalist has an ideological predisposition against with origins in his non-Qur'anic literature – despite the fact that the Qur'an clearly presupposes the creation and maintenance of communities with a strong emphasis on faith, learning, piety and outreach (see 3:104, for example). The religion which is today called Islam is interested in a very different model: that of the *Caliphate* – a concept nowhere found in the Qur'an (the word *khilāfa* is not found, nor is the idea implied anywhere within its pages). However, while the object of creating and maintaining a community dedicated to God alone is absolutely central to the message of the Qur'an, men have shown themselves typically more interested in this-worldly conquest than in what the Qur'an has to say; that is, it is just such a '*pious community*' as that mentioned here at 22:40 which is the unit of Qur'anic advancement, and it is to the end of creating and maintaining such units that imperatives to the believers as a group tend to be directed. It is precisely that original purpose and remit which practical and politically-minded men had to thwart and bend towards the object of territorial conquest and conformist, non-thinking 'religion'. These, then, are the underlying currents which have worn *biya'* into *churches* (a value which has become fixed over time) and *ṣalawāt* into the surreal value (in this one instance only) of *Jewish synagogues*. The Traditionalist can then point at *masājid* and claim his religious buildings to be on a par with those of Christianity and Judaism while defusing any implied imperative towards the formation of overtly pious communities. A brief summary of the facts will be instructive: the first value in the list is *ṣawāmi'* or *monasteries* (i.e. *pious communities*). Such communities have been associated with religions of all stripes since time immemorial. There is nothing sectarian about the concept. Anyone who has studied the lives of monasteries or centralised religious communities will know that they typically form the economic and intellectual centres of the broader communities among which they are founded or – more commonly – which grow up around them. It is precisely the economic life focused on the '*pious communities*' which *biya'* naturally references (i.e. the process of *buying and selling*) since such pious communities both generated and required material goods; *ṣalawāt* merely means here what it means throughout (i.e. *duties*) – duty being that very phenomenon which has characterised life in religious communities across millennia no matter what the denomination or confession (each member typically has a strict set of duties to perform consonant with the order of which he is a member); lastly, the '*places of worship wherein the name of God is remembered much*' are merely a core and necessary feature of any such religious community; (I recommend reviewing 24:36-38 in the light of the above). The reason why I believe there to be an elliptical statement at the end of this clause is that the conclusion is inherently tentative (i.e. trade and duties and places of worship wherein the name of God is remembered much *may* survive the destruction of a central pious community building – albeit in another form – but it is, perhaps, unlikely); it is not a rule set in stone that the end of trade and duties and places of worship will be the consequence, but it is a real possibility and something which merits warning. Had God stated this conclusion explicitly, however, such consequences would have become binding. Since we are left to infer the consequences, the status of the warning is different.

4851. 22:41 [1]. This points back to the *pious communities* (or *monasteries*) of 22:40.

أَقَامُوا الصَّلَاةَ

Uphold the duty⁴⁸⁵²

وَعَاتُوا الزَّكَاةَ

And give the purity⁴⁸⁵³

وَأْمُرُوا بِالْمَعْرُوفِ

And enjoin what is fitting⁴⁸⁵⁴وَنَهَوْا عَنِ الْمُنْكَرِ^٤And forbid perversity.⁴⁸⁵⁵

وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

And to God belongs the final outcome of matters.⁴⁸⁵⁶

وَإِنْ يُكَذِّبُوكَ

42. And if they reject thee

فَقَدْ كَذَبْتَ قَبْلَهُمْ

Then there rejected before them

قَوْمُ نُوحٍ

The people of Nūḥ

وَعَادٍ

And ʿĀd

4852. 22:41 [2]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

4853. 22:41 [3]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to) – or to pay (the price of) – (sexual) purity* (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

4854. 22:41 [4]. Arabic: *ma'rūf*. See 2:178.

4855. 22:41 [5]. Arabic: *munkar*. See 3:104.

4856. 22:41 [6]. Lit.: *the matters*.

- وَتَمُودُ
And Thamūd
- وَقَوْمُ إِبْرَاهِيمَ
43. And the people of Ibrāhīm
- وَقَوْمُ لُوطٍ
And the people of Lūṭ
- وَأَصْحَابُ مَدْيَنَ^ط
44. And the people⁴⁸⁵⁷ of Madyan.⁴⁸⁵⁸
- وَكُذِّبَ مُوسَى
And Mūsā was rejected.
- فَأَمَلَيْتُ لِلْكَافِرِينَ
And I reprieved those who spurn guidance while claiming virtue.⁴⁸⁵⁹
- ثُمَّ أَخَذْتُهُمْ^ط
Then I seized them.
- فَكَيْفَ كَانَ نَكِيرِ
And how was my rejection?
- فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ
45. And how many a city did we destroy while they were doing wrong⁴⁸⁶⁰
- فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا
(And is desolate!)⁴⁸⁶¹

4857. 22:44 [1]. Lit.: *companions*.

4858. 22:44 [1]. See note to 7:85.

4859. 22:44 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.4860. 22:45 [1]. Arabic: *ẓālimūn*. See 2:229.4861. 22:45 [2]. Arabic: *khāwiyatun 'alā 'urūshihā*. Lit.: *fallen upon their roofs*, i.e. desolate and in ruins. Cf. 2:259.

وَبَيْتٍ مُّعْطَلَةٍ

And⁴⁸⁶² a deserted well[...]⁴⁸⁶³

وَقَصْرٍ مَّشِيدٍ

And⁴⁸⁶⁴ a lofty castle[...]⁴⁸⁶⁵

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ

46. (Did they then not travel in the land

فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا

And have hearts with which to reason

أَوْ آذَانٍ يَسْمَعُونَ بِهَا^ط

Or ears with which to hear?

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ

And it is not the eyes that are blind

وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

But blind are the hearts which are in the breasts.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ

47. And they ask thee to hasten the punishment.

وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ^ج

And God does not fail in his promise.

وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا

And a day in the sight of God is as a thousand years of what you count.)

تَعُدُّونَ

4862. 22:45 [3]. The force of 'And how many[...]' continues here.

4863. 22:45 [3]. Sc. is *desolate*!

4864. 22:45 [4]. The force of 'And how many[...]' continues here.

4865. 22:45 [4]. Sc. is *desolate*!

وَكَأَيِّن مِّن قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ

48. And how many a city did I reprieve when it was doing wrong!⁴⁸⁶⁶

ثُمَّ أَخَذْتُهَا

Then I seized it.

وَالِىَّ الْمَصِيرُ

And to me is the journey's end.

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ

49. Say thou: O mankind: I am but a clear warner to you:

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

50. Those who heed warning⁴⁸⁶⁷ and do deeds of righteousness

لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

They have pardon and a noble provision.

وَالَّذِينَ سَعَوْا فِىٓ ءَايَاتِنَا مُعْجِزِينَ

51. And those who strive to undermine our proofs⁴⁸⁶⁸

أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ

These are the companions of Hell.

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِىٍّ

52. And we sent not before thee any messenger or prophet

إِلَّا إِذَا تَمَنَّى الْفَى الشَّيْطَانُ فِىٓ أُمْنِيَّتِهِۦ

Save that when he desired, the *shayṭān* cast into his desire.

فَيَنْسَخُ اللَّهُ مَا يُلْقِى الشَّيْطَانُ

And God abolishes what the *shayṭān* casts.

4866. 22:48 [1]. Arabic: *zālimūn*. See 2:229.

4867. 22:50 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

4868. 22:51 [1]. Arabic: *āyāt*. See Article X.

ثُمَّ يُحْكِمُ اللَّهُ ءَايَاتِهِ ۖ فَلَا

Then God makes firm his proofs⁴⁸⁶⁹

وَاللَّهُ عَلِيمٌ حَكِيمٌ

(And God is knowing, wise)

لِيَجْعَلَ مَا يُلْقَى الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي

53. That he might make what the *shayṭān* casts a means of denial⁴⁸⁷⁰ for those in whose hearts is disease

قُلُوبِهِمْ مَّرَضٌ

وَالْقَاسِيَةِ قُلُوبِهِمْ ۚ فَلَا

And those whose hearts are hardened

وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ

(And the wrongdoers⁴⁸⁷¹ are in extreme schism)

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ

54. And that those who have been given knowledge might know that it is the truth⁴⁸⁷² from thy lord

رَبِّكَ

فَيُؤْمِنُوا بِهِ ۚ

And believe in⁴⁸⁷³ it⁴⁸⁷⁴

فَتُخْبِتَ لَهُ قُلُوبُهُمْ ۚ فَلَا

And their hearts might humble themselves to him.⁴⁸⁷⁵

4869. 22:52 [4]. Arabic: *āyāt*. See Article X.

4870. 22:53 [1]. Arabic: *fitnah*. See note to 2:102.

4871. 22:53 [3]. Arabic: *zālimūn*. See 2:229.

4872. 22:54 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

4873. 22:54 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

4874. 22:54 [2]. Or *him* – although I think the case is weaker for such a reading.

4875. 22:54 [3]. Or *it*.

وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ

And God guides those who heed warning⁴⁸⁷⁶ to a straight path.⁴⁸⁷⁷

مُسْتَقِيمٍ

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ

55. And those who are indifferent to warning⁴⁸⁷⁸ will not cease to be in doubt thereof

حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً

Until the Hour comes upon them unexpectedly

أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ

Or there comes to them the punishment of a barren day.⁴⁸⁷⁹

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ

56. The dominion on that day belongs to God.

يَحْكُمُ بَيْنَهُمْ

He will judge between them.

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي

Then are those who heed warning⁴⁸⁸⁰ and do deeds of righteousness in the gardens of bliss.

جَنَّاتِ النَّعِيمِ

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا

57. And those who are indifferent to warning⁴⁸⁸¹ and repudiate our proofs.⁴⁸⁸²

4876. 22:54 [4]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

4877. 22:54 [4]. To my mind 22:52-54 refer to a mechanism by which – despite the normative historical process whereby the messages of the prophets are co-opted by a priesthood and turned into a religion – there remains a means of access to that original message for those who have knowledge, itself a gift from God.

4878. 22:55 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

4879. 22:55 [3]. I.e. a day bereft of all hope and all benefit. Cf. 20:106.

4880. 22:56 [3]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

4881. 22:57 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

4882. 22:57 [1]. Arabic: *āyāt*. See Article X.

فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

They have a humiliating punishment.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ

58. And those who emigrate for the cause of God

ثُمَّ قُتِلُوا أَوْ مَاتُوا

Then are killed or die:

لَيَرْزُقْنَهُمُ اللَّهُ رِزْقًا حَسَنًا

God will provide for them a goodly provision.

وَإِنَّ اللَّهَ

And God

لَهُوَ خَيْرُ الرَّازِقِينَ

He is the best of providers.

لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَرْضَوْنَهُ

59. He will make them enter by an entrance with which they will be satisfied.

وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ

And God is knowing, forbearing.

ذَٰلِكَ

60. That[...]⁴⁸⁸³

وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ

(And whoso retaliates with the like whereof he is attacked

ثُمَّ بُغِيَ عَلَيْهِ

Then is wronged

4883. 22:60 [1]. Sc. is to come. Cf. 22:30 and 22:32. See note at 22:30.

لَيَنْصُرَنَّهُ اللَّهُ

God will help him.

إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ

God is pardoning, forgiving.)⁴⁸⁸⁴

ذَلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ

61. Because⁴⁸⁸⁵ God makes the night enter into the day

وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ

And makes the day enter into the night.

وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

And because God is hearing, seeing.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ

62. Because⁴⁸⁸⁶ God: he is the Truth⁴⁸⁸⁷

وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبُطْلُ

(And because that to which they call besides⁴⁸⁸⁸ him, it is vanity)

وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

And because God: he is the Exalted, the Great.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً

63. Hast thou not considered that God sends down water from the sky and the earth becomes green?

فَتَصْبِحُ الْأَرْضُ مُخْضَرَّةً

4884. 22:60 [5]. This refers back, surely, to 22:40-41.

4885. 22:61 [1]. Arabic: *dhālika bianna*. See Article XVI. First instance of supporting proof referring back to *dhālika* (That[...]) at 22:60.4886. 22:62 [1]. Arabic: *dhālika bianna*. See Article XVI. Second instance of supporting proof referring back to *dhālika* (That[...]) at 22:60.4887. 22:62 [1]. Arabic: *al haqq*. See Article XIX (al haqq i.).4888. 22:62 [2]. Arabic: *min dūni*. See 2:23.

إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

God is subtle, aware.

لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ

64. To him belongs what is in the heavens and what is in the earth.

وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ

And God: he is the Free from Need, the Praiseworthy.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ

65. Hast thou not considered how God made what is in the earth serviceable to you?

وَالْفُلْكَ تَجْرَى فِي الْبَحْرِ بِأَمْرِهِ ۚ

And the ship runs upon the sea by his command.

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا

And he holds the sky lest it fall on the earth save by his leave.

بِإِذْنِهِ ۚ

إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

God is to mankind kind, merciful.

وَهُوَ الَّذِي أَحْيَاكُمْ

66. And he it is who gave you life.

ثُمَّ يُمِيتُكُمْ

Then will he give you death.

ثُمَّ يُحْيِيكُمْ ۚ

Then will he give you life.

إِنَّ الْإِنْسَانَ لَكَفُورٌ

Man is an ingrate.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ^ط

67. For every community we appointed a rite⁴⁸⁸⁹ for them to perform

فَلَا يُزْعِنَنَّكَ فِي الْأَمْرِ^ج

So let them not dispute with thee concerning the matter.

وَادْعُ إِلَىٰ رَبِّكَ^ط

And invite thou to thy lord.

إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ

Thou art upon right guidance.

وَإِنْ جَدَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

68. And if they dispute with thee say thou: God knows best what you do.

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ

69. God will judge between you on the Day of Resurrection concerning that wherein you differ.

فِيهِ تَخْتَلِفُونَ

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ

70. (Knowest thou not that God knows what is in the sky and the earth?)

وَالْأَرْضِ^{طه}

إِنَّ ذَلِكَ فِي كِتَابٍ^ج

That⁴⁸⁹⁰ is in a decree.⁴⁸⁹¹

4889. 22:67 [1]. Arabic: *mansak* – rite (sg.). Certain Traditionalist translators wrest this singular noun into the plural to create the impression in the mind of the reader which they wish to promote (namely, that rites are central to what it is to believe in the Qur'an, and that since no such information is found in the Qur'an, their external 'expertise' is required). However, the word is in the singular and simply restates the only instance of any universal rite found in the Qur'an (see 22:34). The argument here is, in fact, precisely the opposite of what the Traditionalist wishes for it: *against* the practice of imposing rites and claiming them to be from God, not in favour of it.

4890. 22:70 [2]. Arabic: *dhālika*. Cf. 22:30, 22:32 and 22:60 which form elliptical statements and themselves anticipate this emphatic and explicit double statement which leads to the conclusion for those who dispute about the matter (at 22:71). See note at 22:30.

4891. 22:70 [2]. Arabic: *kitāb*. See Article XI.iii.

إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

That⁴⁸⁹² is easy for God.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ
سُلْطَانٌ

71. And they serve besides⁴⁸⁹³ God that for which he has not sent down warrant

وَمَا لِيْسَ لَهُمْ بِهِ عِلْمٌ

And that whereof they have no knowledge.

وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ

And for the wrongdoers⁴⁸⁹⁴ there is no helper.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ

72. And when our clear proofs⁴⁸⁹⁵ are recited to them

تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ

Thou recognisest perversity⁴⁸⁹⁶ in the faces of those who are indifferent to warning.⁴⁸⁹⁷

يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ
آيَاتِنَا

They all but attack those⁴⁸⁹⁸ who recite our proofs⁴⁸⁹⁹ to them.

قُلْ أَفَأَنْبِئُكُمْ بِشَرٍّ مِّنْ ذَلِكَُمْ

Say thou: Then shall I inform you of worse than that?

4892. 22:70 [3]. Arabic: *dhālika*. See note to *dhālika* above.

4893. 22:71 [1]. Arabic: *min dūni*. See 2:23.

4894. 22:71 [3]. Arabic: *ẓālimūn*. See 2:229.

4895. 22:72 [1]. Arabic: *āyāt*. See Article X.

4896. 22:72 [2]. See 3:104.

4897. 22:72 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

4898. 22:72 [3]. The use of the plural here throws some light on what it really means to follow the messenger.

4899. 22:72 [3]. Arabic: *āyāt*. See Article X.

النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا⁴⁹⁰⁰

The fire God has promised to those who are indifferent to warning.⁴⁹⁰⁰

وَبِئْسَ الْمَصِيرُ

And evil is the journey's end.

يَا أَيُّهَا النَّاسُ ضَرْبَ مَثَلٍ

73. O mankind: an example is presented

فَاسْتَمِعُوا لَهُ⁴⁹⁰¹

So pay heed to it:

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا

Those to whom you call besides⁴⁹⁰¹ God will never create a fly though they gather together for it.⁴⁹⁰²

ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ⁴⁹⁰²

وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ

And if the fly snatch something from them they could not recover it from it.

مِنْهُ⁴⁹⁰³

ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ

Weak are the seeker and the sought.

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ⁴⁹⁰³

74. They measure not God with the measure due⁴⁹⁰³ him.

إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

God is strong, mighty.

4900. 22:72 [5]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

4901. 22:73 [3]. Arabic: *min dūni*. See 2:23.

4902. 22:73 [3]. For example, all the 'scientists' in whose superlative genius the laity puts its trust.

4903. 22:74 [1]. Arabic: *ḥaqqā*. See Article XIX (*ḥaqq*- v.).

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ
النَّاسِ ۚ

75. God chooses among the angels and among men messengers.

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

God is hearing, seeing.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ

76. He knows what is at their time⁴⁹⁰⁴ and what following them.

وَالِىَ اللَّهُ تُرْجَعُ الْأُمُورُ

And unto God are matters⁴⁹⁰⁵ returned.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا

77. O you who heed warning:⁴⁹⁰⁶ be lowly⁴⁹⁰⁷

وَأَسْجُدُوا

And submit⁴⁹⁰⁸

وَاعْبُدُوا رَبَّكُمْ

And serve your lord

وَفَاعِلُوا الْخَيْرِ

And do good

لَعَلَّكُمْ تَفْلِحُونَ ۝

That you might be successful.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ

78. And strive for God with the striving due⁴⁹⁰⁹ him

4904. 22:76 [1]. Lit: *between their hands*. See note to 2:66.

4905. 22:76 [2]. Lit.: *the matters*.

4906. 22:77 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

4907. 22:77 [1]. Arabic: *r-k-ʿ* – *lowly* (i.e. *before God*). See Article V.

4908. 22:77 [2]. Arabic: *s-j-d*. See Article VI.

4909. 22:78 [1]. Arabic: *ḥaqqā*. See Article XIX (*ḥaqq- v.*).

هُوَ أَجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ

(He chose you and placed not upon you in doctrine⁴⁹¹⁰ any distress:

مِنْ حَرَجٍ

مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ

The creed of your father Ibrāhīm.

هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ

He named you those submitted⁴⁹¹¹ before

وَفِي هَذَا

And in this.)⁴⁹¹²

لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ

That the messenger might be a witness unto you⁴⁹¹³

وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

And that you might be witnesses unto men.⁴⁹¹⁴

فَأَقِمْوَا الصَّلَاةَ

So uphold the duty⁴⁹¹⁵

وَأَتُوا الزَّكَاةَ

And give the purity⁴⁹¹⁶

4910. 22:78 [2]. Arabic: *dīn*. See Article VII.

4911. 22:78 [4]. Arabic: *muslīm* – those who yield, those submitted (to God). See Article XV.iii.

4912. 22:78 [5]. I.e. in this revelation. I base this understanding on the fact that *in this* (*fi hādha*) reliably references revelation (either the Qur'an or one previous) in all other instances (17:41, 17:89, 18:54, 21:106, 30:58, 39:27).

4913. 22:78 [6]. I.e. that we might read, appreciate and follow what the messenger gave us, namely, the Qur'an.

4914. 22:78 [7]. Cf. 2:143 and, for example, 22:72. The point has been assiduously missed over the centuries, but herein lies the duty of the *muslīm*. The religion created by the Traditionalist is, at best, a distraction from the commission God gave men. This also refers back, surely, to 22:40-41.

4915. 22:78 [8]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172). Here, surely, this references the duty just described: to bear witness to men.

4916. 22:78 [9]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give* (what is conducive to) – or *to pay* (the price of) – (sexual) purity (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

وَأَعْتَصِمُوا بِاللَّهِ

And hold fast to God.

هُوَ مَوْلَاكُمْ ۖ

He is your benefactor.

فَنِعْمَ الْمَوْلَىٰ

Excellent is the Benefactor!

وَنِعْمَ النَّصِيرُ

And excellent is the Helper!

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁴⁹¹⁷ the Merciful.⁴⁹¹⁸

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

1. Successful are the believers.⁴⁹¹⁹

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

2. Those who are humble⁴⁹²⁰ in their duty⁴⁹²¹

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

3. And those who turn away from vain speech

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

4. And those who act⁴⁹²² in accordance with the purity⁴⁹²³

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ

5. And those who are custodians of their modesty⁴⁹²⁴

إِلَّا عَلَىٰ أَزْوَاجِهِمْ

6. Save with their spouses

أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ

Or what their right hands possess

4917. 23:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

4918. 23:0 [1]. See note to 2:1 and Article XX.

(*tā hā*):

tā:

hā: God justifies dependence upon him alone.

4919. 23:1 [1]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

4920. 23:2 [1]. Arabic: *khāshī'ūn*. See 2:45.

4921. 23:2 [1]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

4922. 23:4 [1]. Or *are doers, performers*.

4923. 23:4 [1]. Arabic: *al zakāt*. See Article IV.

4924. 23:5 [1]. Arabic: (sg.) *farj*, (pl.) *furūj*. Lit.: *openings, gaps, apertures; vulvas*. More generally it means *chastity* or *modesty*.

فَإِنَّهُمْ غَيْرُ مَلُومِينَ

(Then are they not censured.

فَمَنْ أَتَبَغَىٰ وَرَاءَ ذَلِكَ

7. But whoso seeks beyond that:

فَأُولَٰئِكَ هُمُ الْعَادُونَ

These are the transgressors.)

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رُءُونَ

8. And those who are compliant with their trusts and their pledge.

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ

9. And those who keep to their duties⁴⁹²⁵

أُولَٰئِكَ هُمُ الْوَارِثُونَ

10. These are the heirs

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ

11. Those who inherit Paradise⁴⁹²⁶

هُمْ فِيهَا خَالِدُونَ

Wherein they abide eternally.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ

12. And we created man from a strain of clay.

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ

13. Then placed we him as a drop of fluid in a secure lodging

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً

14. Then created we the drop of fluid a clinging thing

4925. 23:9 [1]. Arabic: *ṣalawāt*. I.e. such duties as are incumbent. See note to 2:3, and Article III.4926. 23:11 [1]. Arabic: *al firdūs*.

فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً

And created the clinging thing a fleshy lump

فَخَلَقْنَا الْمُضْغَةَ عِظْمًا

And created the fleshy lump bones

فَكَسَوْنَا الْعِظْمَ لَحْمًا

And clothed the bones with flesh.

ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ

Then brought we it into being as another creation.

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

And blessed be God, the best of creators!

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ

15. Then after that will you die.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ

16. Then on the Day of Resurrection will you be raised.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ

17. And we have created above you seven paths.

وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ

And we are not heedless of the creation.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ

18. And we sent down from the sky water in measure

فَأَسْكَنَهُ فِي الْأَرْضِ ط

And gave it lodging in the earth

وَأِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ

(And we are able to take it away)

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ
وَأَعْنَابٍ

19. And we brought into being for you therewith gardens of date-palms and grapes.

لَكُمْ فِيهَا فَوْكِهُ كَثِيرَةٌ

For you therein is much fruit

وَمِنْهَا تَأْكُلُونَ

And thereof you eat.

وَشَجَرَةً تَخْرُجُ مِنْ طُورٍ سَيْنَاءَ تَنْبُتُ
بِالدَّهْنِ

20. And a tree comes forth from Mount⁴⁹²⁷ Saynā⁴⁹²⁸ that yields oil

وَصِبْغٌ لِّلْءَاكِلِينَ

And a seasoning for the eaters.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً

21. And in the cattle is a lesson for you.

نُسْقِيكُمْ مِّمَّا فِي بُطُونِهَا

We give you to drink of what is in their bellies

وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ

And for you therein are many benefits

4927. 23:20 [1]. Namely, a tree-covered or fertile mountain. See note to 2:63.

4928. 23:20 [1]. Arabic: *saynā'*. Usually rendered *Sinai* (however, see 95:2). Points arising include the fact that the Qur'an does not say that Mūsā talked with God at *saynā'* and there is no direct Qur'anic identification of *saynā'* with that location where those events took place; these are assumptions. The mountain claimed for Mūsā's encounter with God under the Egypt-Palestine thesis and found in the land today called Sinai was identified by Queen Helena, sister of the Emperor Constantine, based – at best – on incomplete information; there is little or no evidence to support that location, and much to refute it. The Petra thesis – or, at least, the Petra pilgrimage thesis – might incline towards the location at Jabal al Lawz, known locally as Jabal Mūsā, in the northern part of modern Saudi Arabia, around 120 miles from Petra; however, that location is not a *ṭūr* (mount) in the strict sense since Jabal al Lawz is barren and, again, the Qur'an does not say that *saynā'* is that location where Mūsā spoke with God; rather, one is accustomed to assume it under the influence of the dominant Egypt-Palestine thesis. The Arabia Felix thesis advances a location for *saynā'* which provides a more impressive correlation between the Qur'anic statements and geological and agricultural realia. As ever, more objective study is needed on the ground. See Article XVIII.

وَمِنْهَا تَأْكُلُونَ

And of them you eat

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ

22. And upon them and upon ships are you carried.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ

23. And we sent Nūḥ to his people

فَقَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ

And he said: O my people: serve God – you have no god but he.

غَيْرُهُ

أَفَلَا تَتَّقُونَ

Will you then not⁴⁹²⁹ be in prudent fear!

فَقَالَ الْمَلَأُوا الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ

24. Then said the eminent ones who were indifferent to warning⁴⁹³⁰ among his people:

مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ

This is only a mortal like you, desiring to take precedence over you

عَلَيْكُمْ

وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً

And had God willed he would have sent down angels.

مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ

We heard not this among our fathers of old.

4929. 23:23 [3]. Arabic: *afalā*. See Article XVI. See note to 2:2.4930. 23:24 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ

25. He is only a man possessed⁴⁹³¹

فَتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ

So wait for him for a time.⁴⁹³²

قَالَ رَبِّ أَنْصُرْنِي بِمَا كَذَّبُونَ

26. He said: My lord: help thou me because they have rejected me.

فَأَوْحَيْنَا إِلَيْهِ

27. And we instructed⁴⁹³³ him:

أَنْ أَصْنَعَ الْفُلْكَ بِأَعْيُنِنَا وَوَحَيْنَا

Make thou the ship under our eyes and our instruction.⁴⁹³⁴

فَإِذَا جَاءَ أَمْرُنَا

Then when our command comes

وَفَارَ التَّنُورُ

And the oven⁴⁹³⁵ boils up

فَأَسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ

Then load thou therein of each kind two

وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ

And thy household save him against whom the word has gone forth among them.

وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا

And speak thou not to me on behalf of those who do wrong.

4931. 23:25 [1]. Lit.: in him is possession.

4932. 23:25 [2]. I.e. watch him – he will end badly.

4933. 23:27 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

4934. 23:27 [2]. Arabic: *waḥī* and *awḥā*. See 3:44.

4935. 23:27 [4]. I.e. the infernal part of the lower earth. See 11:40.

إِنَّهُمْ مُّغْرَقُونَ

They will be drowned.

فَإِذَا أَسْتَوَيْتَ أَنْتَ وَمَنْ مَّعَكَ عَلَى
الْفُلِّ

28. And when thou takest thy place – thou and
whoso is with thee – upon the ship:

فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّيْنَا مِنَ الْقَوْمِ
الظَّالِمِينَ

Say thou: Praise belongs to God who delivered
us from the wrongdoing⁴⁹³⁶ people.

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزِلًا مُّبَارَكًا

29. And say thou: My lord: set thou me down at a
blessed landing-place.

وَأَنْتَ خَيْرُ الْمُنْزِلِينَ

And thou art the best of those who set down.

إِنَّ فِي ذَلِكَ لَآيَاتٍ

30. In that are proofs.⁴⁹³⁷

وَإِنْ كُنَّا لَمُبْتَلِينَ

And we are testing.

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءَاخِرِينَ

31. Then brought we into being after them another
generation.

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ

32. And we sent among them a messenger from
among them:

4936. 23:28 [2]. Arabic: *ẓālimūn*. See 2:229.

4937. 23:30 [1]. Arabic: *āyāt*. See Article X.

أَنْ أَعْبُدُوا اللَّهَ

Serve God.

مَا لَكُمْ مِنْ إِلَهٍ غَيْرِهِ^{٤٩٣٨}

You have no god but he.

أَفَلَا تَتَّقُونَ

Will you then not⁴⁹³⁸ be in prudent fear!

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ

33. And said the eminent ones of his people

الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءِ آٰلِ آٰخِرَةِ

Those who were indifferent to warning⁴⁹³⁹ and repudiated the meeting of the hereafter

وَأَتَرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا

And whom we had given opulence in the life of this world:

مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ

This is only a mortal like you.

يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ

He eats of that whereof you eat

وَيَشْرَبُ مِمَّا تَشْرَبُونَ

And drinks of that you drink.

وَلَئِنْ أَطَعْتُمْ بَشَرًا مِّثْلَكُمْ

34. And if you obey a mortal like yourselves

إِنَّكُمْ إِذَا لَخَسِرُونَ

You will then be the losers.

4938. 23:32 [4]. Arabic: *afalā*. See Article XVI. See note to 2:2.

4939. 23:33 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

أَيَعِدُّكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا
وَعِظْمًا أَنْكُمْ مُّخْرَجُونَ

35. Does he promise you that when you are dead and have become dust and bones you will be brought forth?

هَيِّهَاتَ ۖ

36. Far-fetched!

هَيِّهَاتَ لِمَا تُوعَدُونَ

Far-fetched is what you are promised!

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا

37. There is only our life of this world.

نَمُوتُ وَنَحْيَا

We die and we live

وَمَا نَحْنُ بِمَبْعُوثِينَ

And we will not be raised.

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا

38. He is only a man who invented a lie about God

وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ

And we will not believe him.

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ

39. He said: My lord: help thou me because they have rejected me.

قَالَ عَمَّا قَلِيلٍ لِّيُصْبِحُنَّ نَادِمِينَ

40. Said he: In a little while will they become remorseful.

- فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ 41. Then the blast took them aright⁴⁹⁴⁰
- فَجَعَلْنَاهُمْ غُرَابًا 41. And we made them decaying leaves:⁴⁹⁴¹
- فَبَعْدًا لِلْقَوْمِ الظَّالِمِينَ 41. Away with the wrongdoing⁴⁹⁴² people!
- ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا ءَاخِرِينَ 42. Then brought we into being after them other generations.
- مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا 43. (No community brings forward its term
- وَمَا يَسْتَخِرُونَ 43. And it does not postpone.)
- ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا 44. Then sent we our messengers in succession.
- كُلَّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ 44. Each time its messenger came to a community it rejected him
- فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ 44. Then caused we some of them to follow⁴⁹⁴³ others and made them legends.⁴⁹⁴⁴
- فَبَعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ 44. Then away with a people who do not believe!⁴⁹⁴⁵

4940. 23:41 [1]. Arabic: *bil haqqi*. See Article XIX (bil haqqi ii.).

4941. 23:41 [2]. Arabic: *ghuthā'* – rubbish, particles of rubbish, refuse, scum, rotten leaves mixed with scum, dried-up or decaying herbage.

4942. 23:41 [3]. Arabic: *ẓālimūn*. See 2:229.

4943. 23:44 [3]. Arabic: *'atba'a*. See 2:262.

4944. 23:44 [3]. Arabic: *aḥādīth* – narrated stories, examples, legends, gossip, stories.

4945. 23:44 [4]. Arabic: *lā yu'minūn*. Qur'anic usage implies: (are those) lost in darkness. See 2:6 and Article II.ii.

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا
وَسُلْطٰنٍ مُّبِينٍ

45. Then sent we Mūsā and his brother Hārūn with our proofs⁴⁹⁴⁶ and a clear warrant

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِۦ

46. To Fir'awn⁴⁹⁴⁷ and his eminent ones

فَاسْتَكْبَرُوا

But they were proud.

وَكَانُوا قَوْمًا عَالِينَ

And they were a self-exalting people:

فَقَالُوا أَأَتُومِنُ لِبَشَرَيْنِ مِثْلِنَا

47. They said: Shall we believe two mortals like ourselves

وَقَوْمُهُمَا لَنَا عِبْدُونَ

And whose people serve us?

فَكَذَّبُوهُمَا

48. So they rejected them⁴⁹⁴⁸

فَكَانُوا مِنَ الْمُهْلَكِينَ

And they were among those destroyed.

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ الْكِتَابَ

49. And we gave Mūsā the law⁴⁹⁴⁹

لَعَلَّهُمْ يَهْتَدُونَ

That they might be rightly guided.

4946. 23:45 [1]. Arabic: *āyāt*. See Article X.

4947. 23:46 [1]. Arabic: *fir'awn*. See note to 2:49.

4948. 23:48 [1]. Grammar: dual.

4949. 23:49 [1]. Arabic: *al kitāb*. See Article XI.ii.

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً

50. And we made the son⁴⁹⁵⁰ of Maryam⁴⁹⁵¹ and his mother⁴⁹⁵² a proof.⁴⁹⁵³

وَأَوَيْنَهُمَا إِلَىٰ رَبْوَةٍ

And we gave them⁴⁹⁵⁴ shelter on high ground

ذَاتِ قَرَارٍ

A place of rest

وَمَعِينٍ

And a running spring.

يَا أَيُّهَا الرُّسُلُ

51. O you messengers:

كُلُوا مِنَ الطَّيِّبَاتِ

Eat of the good things

وَأَعْمَلُوا صَالِحًا

And work righteousness.

إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

I know what you do.

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً

52. And this your community is one community.

وَأَنَا رَبُّكُمْ

And I am your lord.⁴⁹⁵⁵

4950. 23:50 [1]. See Articles XVIII and XXI.

4951. 23:50 [1]. See Articles XVIII and XXI.

4952. 23:50 [1]. See Articles XVIII and XXI.

4953. 23:50 [1]. Arabic: *āya*. See Article X.

4954. 23:50 [2]. Grammar: dual.

4955. 23:52 [2]. Cf. 21:92.

فَاتَّقُونَ

And be in prudent fear⁴⁹⁵⁶ of me.

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا

53. But they divided their command⁴⁹⁵⁷ among them into written records⁴⁹⁵⁸

كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

Each party exulting at what it has

فَذَرَهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ

54. Then leave thou them in their confusion⁴⁹⁵⁹ for a time.

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ

55. Think they that in the wealth and sons wherewith we but assist them

وَبَنِينَ

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ

56. We hasten upon them good things?

بَلْ لَا يَشْعُرُونَ

The truth is:⁴⁹⁶⁰ they perceive not.⁴⁹⁶¹

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ

57. [Those who are apprehensive from the fear of their lord

4956. 23:52 [3]. See note to 2:2.

4957. 23:53 [1]. I.e. to serve God alone – not a religion created by men; and to warn those around them.

4958. 23:53 [1]. Arabic: *zukur*. Identified by some as *Psalms*, this assertion fails since it is untenable in some instances across the complete set: 3:184, 16:44, 23:53, 26:196, 35:25, 54:43, 54:52. A comparison of all instances in combination with consideration of the available etymological information suggests the rendering I have used. If you can supply genuine historical or etymological data on this point, please let me know.

4959. 23:54 [1]. I find it improbable that a messenger told by God to leave factions alone would be highly motivated to begin a new one.

4960. 23:56 [2]. Arabic: *bal*. See note to 2:88.

4961. 23:56 [2]. Verses 23:55-56 call to mind the 'prosperity' preaching found among some branches of modern Christianity, as well as complaisant people of all types.

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ

58. And those who believe in⁴⁹⁶² the proofs⁴⁹⁶³ of their lord

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ

59. And those who ascribe not a partnership⁴⁹⁶⁴ to their lord

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا

60. And those who give what they give

وَقُلُوبُهُمْ وَجَلَّةٌ

With⁴⁹⁶⁵ their hearts in dread⁴⁹⁶⁶

أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ

That they are to return to their lord:

أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ

61. These compete for the good things

وَهُمْ لَهَا سَابِقُونَ

And they are the forerunners for them.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا

62. And we task not any soul save to its capacity.

وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ

And with us is a decree⁴⁹⁶⁷ which speaks aright⁴⁹⁶⁸

وَهُمْ لَا يُظْلَمُونَ

And they will not be wronged.)

4962. 23:58 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.4963. 23:58 [1]. Arabic: *āyāt*. See Article X.4964. 23:59 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.4965. 23:60 [2]. Lit.: *And*.

4966. 23:60 [2]. See Article IV.

4967. 23:62 [2]. Arabic: *kitāb*. See Article XI.iii.4968. 23:62 [2]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi* ii.).

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا

63. The truth is:⁴⁹⁶⁹ their hearts are in confusion from this⁴⁹⁷⁰

وَلَهُمْ أَعْمَالٌ مِّنْ دُونِ ذَٰلِكَ هُمْ لَهَا
عَامِلُونَ

And they have works besides⁴⁹⁷¹ that which they will do.

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ

64. When⁴⁹⁷² we have seized their opulent ones with punishment

إِذَا هُمْ يَجْرُونَ

Then will they cry out.

لَا تَجْرُوا الْيَوْمَ

65. Cry not out this day!

إِنَّكُمْ مِّنَّا لَا تُنصَرُونَ

You will not be given help from us.

قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ

66. My proofs⁴⁹⁷³ were recited to you

فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكِصُونَ

And you turned back therefrom on your heels

مُسْتَكْبِرِينَ بِهِ

67. Being proud thereat

سَمِيرًا تَهْجُرُونَ

Talking to no purpose into the night.⁴⁹⁷⁴

4969. 23:63 [1]. Arabic: *bal*. See note to 2:88.

4970. 23:63 [1]. Cf. 23:53-56.

4971. 23:63 [2]. Arabic: *min dūni*. See 2:23.

4972. 23:64 [1]. Arabic: *hattā idhā*. See 3:152.

4973. 23:66 [1]. Arabic: *āyāt*. See Article X.

4974. 23:67 [2]. Muhammad Asad comments here: *Lit., "as one who keeps awake at night" (samiran). In combination with the*

- أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ 68. Do they then not ponder the word?⁴⁹⁷⁵
- أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ If⁴⁹⁷⁶ there has come to them what had not come to their fathers of old:⁴⁹⁷⁷
- أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ 69. Or if⁴⁹⁷⁸ they have not known their messenger and so do not recognise him:⁴⁹⁷⁹
- أَمْ يَقُولُونَ بِهِ سَاحِرٌ جَنُّ 70. Or if⁴⁹⁸⁰ they say: He is possessed:⁴⁹⁸¹
- بَلْ جَاءَهُم بِالْحَقِّ The truth is:⁴⁹⁸² he brought them the truth⁴⁹⁸³
- وَأَكْثَرُهُمْ لِلْحَقِّ كِرْهُونَ But most of them dislike the truth.⁴⁹⁸⁴
- وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ 71. And had the truth⁴⁹⁸⁵ followed their vain desires⁴⁹⁸⁶
- لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ج The heavens and the earth and whoso is therein would have been corrupted.

phrase kuntum[...] tahjurun, this expression indicates the pursuit of endless, fruitless discussions divorced from all reality, or a mere play with words leading nowhere.

4975. 23:68 [1]. Arabic: qawl – speech, teaching, doctrine, word.

4976. 23:68 [2]. Arabic: am. See note to 21:21.

4977. 23:68 [2]. I.e. if this is the claim.

4978. 23:69 [1]. Arabic: am. See note to 21:21.

4979. 23:69 [1]. I.e. if this is the claim.

4980. 23:70 [1]. Arabic: am. See note to 21:21.

4981. 23:70 [1]. I.e. if this is the claim. Lit.: there is possession in him.

4982. 23:70 [2]. Arabic: bal. See note to 2:88.

4983. 23:70 [2]. Arabic: bil haqqi. See Article XIX (bil haqqi i.).

4984. 23:70 [3]. Arabic: bil haqqi. See Article XIX (bil haqqi i.).

4985. 23:71 [1]. Arabic: al haqq. See Article XIX (al haqq i.).

4986. 23:71 [1]. See vain desires at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ

The truth is:⁴⁹⁸⁷ we brought them their remembrance⁴⁹⁸⁸

فَهُمْ عَن ذِكْرِهِمْ مُعْرِضُونَ

And they are disinclined towards their remembrance.⁴⁹⁸⁹

أَمْ تَسْأَلُهُمْ خَرْجًا

72. If⁴⁹⁹⁰ thou ask of them a reward:⁴⁹⁹¹

فَخَرَجَ رَبُّكَ خَيْرٌ

Then is the reward of thy lord better

وَهُوَ خَيْرُ الرَّازِقِينَ

And he is the best of providers.

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

73. And thou invitest them to a straight path.

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ

74. And those who believe not in⁴⁹⁹² the hereafter are astray from the path.

الصِّرَاطِ لَنُكَبُّونَ

وَلَوْ رَحِمْنَاهُمْ

75. And if we had mercy on them

وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ

And removed what is with them of distress

لَلَّجُوا فِي طُغْيَانِهِمْ يَعْمَهُونَ

They would insist upon wandering blindly in their inordinacy.

4987. 23:71 [3]. Arabic: *bal*. See note to 2:88.

4988. 23:71 [3]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

4989. 23:71 [4]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

4990. 23:72 [1]. Arabic: *am*. See note to 21:21.

4991. 23:72 [1]. I.e. if this is the claim (since the messenger calls upon the believers to fight with their lives and their property).

4992. 23:74 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ

76. And we seized them with punishment

فَمَا اسْتَكَانُوا لِرَبِّهِمْ

But they yielded not to their lord

وَمَا يَتَضَرَّعُونَ

Nor became humble.

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ

77. When⁴⁹⁹³ we had opened for them the gate of severe punishment

شَدِيدٍ

إِذَا هُمْ فِيهِ مُبْلِسُونَ

Then were they in despair thereat.

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ

78. And he it is who brought into being for you hearing

وَالْأَبْصَارَ

And sight

وَالْأَفْئِدَةَ⁴⁹⁹⁴And intellect.⁴⁹⁹⁴قَلِيلًا مَّا تَشْكُرُونَ⁴⁹⁹⁵Little are you grateful.⁴⁹⁹⁵

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ

79. And he it is who seeded⁴⁹⁹⁶ you in the earth.4993. 23:77 [1]. Arabic: *hattā idhā*. See 3:152.4994. 23:78 [3]. Lit.: *hearts*.

4995. 23:78 [4]. I.e. by using what we have been given for its proper purpose.

4996. 23:79 [1]. Arabic: *dhara'a*. Lit.: *to sow (many or different things); to seed*.

وَالِيهِ تُحْشَرُونَ

And to him will you be gathered.

وَهُوَ الَّذِي يُحْيِي

80. And he it is who gives life

وَيُمِيتُ

And gives death.

وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ

And his is the alternation of night and day.

أَفَلَا تَعْقِلُونَ

Will you then not⁴⁹⁹⁷ use reason!

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ

81. The truth is:⁴⁹⁹⁸ they say the like of what the men of old said.

قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَإِنَّا

82. They say: When we are dead and are dust and bones will we be raised up?

لَمَبْعُوثُونَ

لَقَدْ وُعِدْنَا نَحْنُ وَءَابَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ

83. We have been promised this before, we and our forefathers

هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ

These are only the legends of former peoples.

4997. 23:80 [4]. Arabic: *afalā*. See Article XVI.4998. 23:81 [1]. Arabic: *bal*. See note to 2:88.

قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ
تَعْلَمُونَ

84. Say thou: To whom belong the earth and whoso is therein if you should know?

سَيَقُولُونَ لِلَّهِ

85. They will say: To God.

قُلْ أَفَلَا تَذَكَّرُونَ

Say thou: Will you then not⁴⁹⁹⁹ take heed!

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ

86. Say thou: Who is Lord of the Seven Heavens

وَرَبُّ الْعَرْشِ الْعَظِيمِ

And Lord of the Tremendous Throne?

سَيَقُولُونَ لِلَّهِ

87. They will say: God.⁵⁰⁰⁰

قُلْ أَفَلَا تَتَّقُونَ

Say thou: Will you then not⁵⁰⁰¹ be in prudent fear!

قُلْ مَنْ يَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ

88. Say thou: In whose hand is dominion of all things

وَهُوَ يُجِيرُ

And he grants protection

وَلَا يُجَارُ عَلَيْهِ

And against whom there is no protection

4999. 23:85 [2]. Arabic: *afalā*. See Article XVI.

5000. 23:87 [1]. Lit.: *to God* (i.e. to him do they belong).

5001. 23:87 [2]. Arabic: *afalā*. See Article XVI. See note to 2:2.

إِنْ كُنْتُمْ تَعْلَمُونَ

If you should know?

سَيَقُولُونَ لِلَّهِ

89. They will say: In God's.

قُلْ فَأَنَّى تُسْحَرُونَ

Say thou: How then are you taken by
sorcery?⁵⁰⁰²

بَلْ أَتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ

90. The truth is:⁵⁰⁰³ we brought them the truth⁵⁰⁰⁴
and they are liars.

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ

91. God takes not any son.

وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ

And there is not with him any god.

إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ

(Then would each god have taken what he
created

وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ

And some of them would have overcome
others.)

سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ

Glory⁵⁰⁰⁵ be unto God above what they describe

عَلِمِ الْغَيْبِ وَالشَّهَادَةِ

92. (The knower of the unseen and the seen)

5002. 23:89 [2]. Arabic: *sihr* – sorcery. See 2:102.

5003. 23:90 [1]. Arabic: *bal*. See note to 2:88.

5004. 23:90 [1]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi* i.).

5005. 23:91 [5]. Arabic: *s-b-h*. See 2:32.

- فَتَعَالَىٰ عَمَّا يُشْرِكُونَ
- And exalted above that to which they ascribe a partnership!⁵⁰⁰⁶
- قُلْ رَبِّ إِمَّا تُرِيْنِي مَا يُوعَدُونَ
93. Say thou: My lord: if thou show me what they are promised⁵⁰⁰⁷
- رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ
94. My lord: then place thou me not among the wrongdoing⁵⁰⁰⁸ people.
- وَأِنَّا عَلَىٰ أَنْ نُرِيْكَ مَا نَعِدُهُمْ لَقَدِرُونَ
95. And we are able to show thee what we promise them.
- ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ
96. Repel thou the evil⁵⁰⁰⁹ with what is better
- نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ
- (We know best what they describe)⁵⁰¹⁰
- وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ
97. And say thou: My lord: I seek refuge in thee from the temptations⁵⁰¹¹ of the *shayṭāns*
- وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ
98. And I seek refuge in thee my lord lest they be present with me.
- حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ
99. When⁵⁰¹² death has come to one of them
- قَالَ رَبِّ ارْجِعُونِ
- He says: My lord: send thou me back

5006. 23:92 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

5007. 23:93 [1]. I.e. their destruction.

5008. 23:94 [1]. Arabic: *ẓālimūn*. See 2:229.

5009. 23:96 [1]. Arabic: *sayyi'ah*. See Article XIII.ix.

5010. 23:96 [2]. I.e. their inner dialogue, their worldview, the terms in which they explain reality to themselves and upon which they act.

5011. 23:97 [1]. Arabic: *hamazāt* – related to the concepts of *goad*, *jibe*, *urge*; also *slander*.

5012. 23:99 [1]. Arabic: *ḥattā idhā*. See 3:152.

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ^ج

100. That I might work righteousness in what I left behind.

كَأَلَّا

No, indeed!⁵⁰¹³إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا^طIt was but a word that he said.⁵⁰¹⁴

وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

And behind them is a barrier until the day they are raised.⁵⁰¹⁵

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ

101. Then when the trumpet is blown there will be no ties of kinship among them that day

يَوْمَئِذٍ

وَلَا يَتَسَاءَلُونَ

Nor will they ask of one another.

فَمَنْ ثَقُلَتْ مَوَازِينُهُ^ز

102. Then whose balance is heavy:

فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

These are the successful.⁵⁰¹⁶وَمَنْ خَفَّتْ مَوَازِينُهُ^ز

103. And whose balance is light:

فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ

These are they who lose their souls

5013. 23:100 [2]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

5014. 23:100 [3]. I.e. he would not have done what he said.

5015. 23:100 [4]. So far as we know, we live in this world but once. The notion of reincarnation finds no explicit purchase in the Qur'an.

5016. 23:102 [2]. See 2:5, 3:104, 7:8, 7:158, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

- فِي جَهَنَّمَ خَالِدُونَ They abiding eternally in Hell
- تَلْفَحُ وُجُوهَهُمُ النَّارُ 104. The fire scorching their faces
- وَهُمْ فِيهَا كَالِحُونَ And they scowling therein:
- أَلَمْ تَكُنْ ءَاتِي تَتْلَىٰ عَلَيْهِمْ 105. Were not my proofs⁵⁰¹⁷ recited to you
- فَكُنْتُمْ بِهَا تُكَذِّبُونَ And you rejected them?
- قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا 106. They will say: Our lord: our misery has overcome us
- وَكُنَّا قَوْمًا ضَالِّينَ And we were a people astray.
- رَبَّنَا أَخْرِجْنَا مِنْهَا 107. Our lord: turn thou us out from it:
- فَإِنْ عُدْنَا فَنَا ظِلْمُونَ If we go back⁵⁰¹⁸ then are we wrongdoers.⁵⁰¹⁹
- قَالَ أَحْسَبُوهَا 108. He will say: Be despised therein
- وَلَا تُكَلِّمُونِ And speak not to me.

5017. 23:105 [1]. Arabic: *āyāt*. See Article X.

5018. 23:107 [2]. I.e. to what we were doing.

5019. 23:107 [2]. Arabic: *zālimūn*. See 2:229.

109. Some of my servants said:
 إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ
 رَبَّنَا آمَنَّا
 Our lord: we believe:
 فَاعْفِرْ لَنَا
 Forgive thou us
 وَارْحَمْنَا
 And have mercy on us
 وَأَنْتَ خَيْرُ الرَّحِيمِينَ
 And thou art the best of those who have mercy.
110. Then you took them⁵⁰²⁰ in derision until they⁵⁰²¹
 فَاتَّخَذْتُمُوهُمْ سَخِرَياً حَتَّىٰ أَنْسَوَكُمُ
 ذِكْرِي
 made you forget my remembrance⁵⁰²²
 وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ
 And you laughed at them.
111. I have rewarded them this day for their
 إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا
 patience.
 أَنَّهُمْ هُمُ الْفَائِزُونَ
 They are the triumphant.
112. He will say: How long tarried you in the earth
 قُلْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ
 counting by years?

5020. 23:110 [1]. I.e. those who believed.

5021. 23:110 [1]. Either those whom they mocked, or the *shayṭāns*; cf. 23:97-98.

5022. 23:110 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ

113. They will say: We tarried a day or part of a day:

فَسَلِّ الْعَادِّينَ

Ask thou those who keep count.

قُلْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا^{٥٢٣}

114. He will say: You tarried only a little

لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ

Had you but known.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا

115. Thought you that we but created you in vain

وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

And that you would not be returned to us?

فَتَعَالَى اللَّهُ

116. Then exalted be God

الْمَلِكُ الْحَقُّ^{٥٢٤}

The True⁵⁰²³ King!

لَا إِلَهَ إِلَّا هُوَ

There is no god save he⁵⁰²⁴

رَبُّ الْعَرْشِ الْكَرِيمِ

The Lord of the Noble Throne.

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ

117. And whoso calls to another god with God

5023. 23:116 [2]. Arabic: *al haqq*. See Article XIX (*al haqq i*).

5024. 23:116 [3]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

لَا بُرْهَانَ لَهُ بِهِ

He has no evidence thereof.

فَأَنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ

And his reckoning is but with his lord.

إِنَّهُمْ لَا يُفْلِحُ الْكَافِرُونَ

Those who spurn guidance while claiming
virtue⁵⁰²⁵ are not successful.

وَقُلْ رَبِّ اغْفِرْ

118. And say thou: My lord: forgive thou

وَأَرْحَمْ

And have thou mercy

وَأَنْتَ خَيْرُ الرَّحِمِينَ

And thou art the best of those who have mercy.

5025. 23:117 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁵⁰²⁶ the Merciful.⁵⁰²⁷

سُورَةٌ أَنْزَلْنَاهَا

1. A *sūrah*⁵⁰²⁸ we sent down

وَفَرَضْنَاهَا

And made obligatory

وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ

And wherein we sent down clear proofs⁵⁰²⁹

لَعَلَّكُمْ تَذَكَّرُونَ

That you might take heed:

الزَّانِيَةُ

2. The woman guilty of unlawful sexual intercourse⁵⁰³⁰

وَالزَّانِي

And the man guilty of unlawful sexual intercourse:

فَأَجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ

Whip each one of them⁵⁰³¹ with a hundred lashes.⁵⁰³²

5026. 24:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

5027. 24:0 [1]. See note to 2:1 and Article XX.

(*tā hā*):

tā:

hā: God justifies dependence upon him alone.

5028. 24:1 [1]. Arabic: *sūrah*. See 2:23.

5029. 24:1 [3]. Arabic: *āyāt*. See Article X.

5030. 24:2 [1]. Arabic: *z-n-y*. This root denotes *unlawful sexual intercourse* (sexual congress between people who are not married to each other) and occurs at 17:32, 24:2, 24:2, 24:3, 24:3, 24:3, 25:68, 60:12.

5031. 24:2 [3]. Grammar: dual.

5032. 24:2 [3]. The Qur'anic punishment is clear, and administrable only where there are four reliable witnesses to the fact. Stoning or other forms of capital punishment against fornicators constitute crimes for which the perpetrators will have to answer to God. These and other such Qur'anic directives apply only to those who are members of a pious community of believers.

وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ

And let not pity for them⁵⁰³³ take you
concerning the doctrine⁵⁰³⁴ of God

إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ^ط

If you believe in⁵⁰³⁵ God and the Last Day.

وَلْيَشْهَدْ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

And let witness their⁵⁰³⁶ punishment a number
of the believers.⁵⁰³⁷

الزَّانِي لَا يَنْكِحُ

3. The man guilty of unlawful sexual
intercourse⁵⁰³⁸ shall not marry

إِلَّا زَانِيَةً

Save a woman guilty of unlawful sexual
intercourse

أَوْ مُشْرِكَةً

Or an idolatress.⁵⁰³⁹

وَالزَّانِيَةُ لَا يَنْكِحُهَا

And a woman guilty of unlawful sexual
intercourse shall not marry

إِلَّا زَانٍ

Save a man guilty of unlawful sexual
intercourse

أَوْ مُشْرِكٌ^ج

Or an idolater⁵⁰⁴⁰

وَحَرَّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ

(And that is unlawful to the believers)⁵⁰⁴¹

5033. 24:2 [4]. Grammar: dual.

5034. 24:2 [4]. Arabic: *dīn*. See Article VII. Cf. 12:76.

5035. 24:2 [5]. See note to 58:4 for Qur'anic usage of *to believe in*.

5036. 24:2 [6]. Grammar: dual.

5037. 24:2 [6]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

5038. 24:3 [1]. Arabic: *z-n-y*. This root denotes *unlawful sexual intercourse* (sexual congress between two people who are not married to each other) and occurs at 17:32, 24:2, 24:2, 24:3, 24:3, 24:3, 25:68, 60:12.

5039. 24:3 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

5040. 24:3 [6]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

5041. 24:3 [7]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ

4. And those who accuse chaste women

ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ

Then bring not four witnesses:⁵⁰⁴²

فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً

Whip them with eighty lashes

وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا

And accept not of them witness ever

وَأُولَئِكَ هُمُ الْفَاسِقُونَ

(And these are the wantonly perfidious)⁵⁰⁴³

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا

5. Save⁵⁰⁴⁴ those who repent and do right after that.

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Then is God forgiving, merciful.

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ

6. And those who accuse their wives and have not witnesses save themselves:

شُهَدَاءُ إِلَّا أَنْفُسُهُمْ

فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ لَا إِلَهَ

Let the witness of one of them be four witnesses by God that he speaks the truth⁵⁰⁴⁵

لَمِنَ الصَّادِقِينَ

5042. 24:4 [2]. A witness is someone who has personally seen an event; there is no other kind.

5043. 24:4 [5]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

5044. 24:5 [1]. It is my understanding that this allowance extends to both categories of malefactors preceding this point (i.e. fornicators and false witnesses) who repent and do right thereafter.

5045. 24:6 [2]. Lit.: *of those who speak truthfully*.

وَالْخُمُسَةُ أَنْ لَعَنَتِ اللَّهُ عَلَيْهِ إِنْ كَانَ
مِنَ الْكَذِبِينَ

7. And the fifth that the curse of God be upon him if he be a liar.⁵⁰⁴⁶

وَيَذَرُهَا عَنْهَا الْعَذَابَ

8. And it repels the punishment from her

أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ لَا إِلَهَ إِلَّا هُوَ لِمَنْ
الْكَذِبِينَ

That she bear witness by God four times that he is a liar.⁵⁰⁴⁷

وَالْخُمُسَةَ أَنْ غَضَبَ اللَّهُ عَلَيْهَا

9. And the fifth that the wrath of God be upon her

إِنْ كَانَ مِنَ الصَّادِقِينَ

If he speaks the truth.⁵⁰⁴⁸

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

10. And were it not for the bounty of God and his mercy to you

وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ

And that God is relenting, wise[...]⁵⁰⁴⁹

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ

11. They who come with slander are a group among you.

لَا تَحْسَبُوهُ شَرًّا لَّكُمْ

Think it not an evil for you.

5046. 24:7 [1]. Lit.: among the liars.

5047. 24:8 [2]. Lit.: one of the liars.

5048. 24:9 [2]. If she takes the fifth oath the court must release her.

5049. 24:10 [2]. Sc. Not one of you would ever become pure. Both this clause and that at 24:20 foreshadow and find their resolution in 24:21. Cf. note to 24:5.

بَلْ هُوَ خَيْرٌ لَّكُمْ^ج

Nay.⁵⁰⁵⁰ it is good for you.

لِكُلِّ أَمْرٍ مِّنْهُمْ مَّا اَكْتَسَبَ مِنَ الْاِثْمِ^ج

For every man among them is what he earns of the falsehood.⁵⁰⁵¹

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ

And who among them is responsible for a greater share thereof⁵⁰⁵²

لَهُ عَذَابٌ عَظِيمٌ

For him is a tremendous punishment.

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ

12. Oh that when the believing men⁵⁰⁵³ and the believing women⁵⁰⁵⁴ heard it they had but⁵⁰⁵⁵ thought good of themselves and said:

وَالْمُؤْمِنَاتُ بَأْنَفُسِهِنَّ خَيْرًا وَقَالُوا

هَذَا إِفْكٌ مُّبِينٌ

This is clear slander!

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ^ج

13. Oh that they had but⁵⁰⁵⁶ come against it with four witnesses!

فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ

Then since⁵⁰⁵⁷ they bring not witnesses:

فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ

They are the liars in the sight of God.

5050. 24:11 [3]. Arabic: *bal*. See note to 2:88.

5051. 24:11 [4]. Arabic: *‘-th-m*. See Article XIII.i.

5052. 24:11 [5]. The Traditionalist has some stories which he thinks explain these verses. The verses are, in fact, perfectly clear without his insinuations.

5053. 24:12 [1]. Arabic: *(al) mu’minūn*. See note to 8:2.

5054. 24:12 [1]. Arabic: *(al) mu’mināt*. See note to 8:2.

5055. 24:12 [1]. Arabic: *lawlā*. See Article XVI.

5056. 24:13 [1]. Arabic: *lawlā*. See Article XVI.

5057. 24:13 [2]. Lit.: *Then when*. Cf. 58:13 for this construction.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي

14. And were it not for the bounty of God and his mercy to you in this world and the hereafter

الدُّنْيَا وَالْآخِرَةِ

لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ

- You would have been afflicted⁵⁰⁵⁸ with a tremendous punishment for what you expounded upon⁵⁰⁵⁹

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ

15. When you received it with your tongues

وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ

- And said with your mouths that whereof you had no knowledge

وَتَحْسِبُونَهُ هَيِّئًا

- And thought it insignificant

وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

- When it was in the sight of God tremendous.

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ

16. Oh that when you heard it you had but⁵⁰⁶⁰ said:

مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا

- It is not for us to speak of this.

سُبْحَانَكَ

- Glory⁵⁰⁶¹ be unto thee!

هَذَا بُهْتَنٌ عَظِيمٌ

- This is a tremendous slander!⁵⁰⁶²

5058. 24:14 [2]. Lit.: *there would have afflicted you*.

5059. 24:14 [2]. Arabic: *'afāḍa* – see note to 2:198.

5060. 24:16 [1]. Arabic: *lawlā*. See Article XVI.

5061. 24:16 [3]. Arabic: *s-b-ḥ*. See 2:32.

5062. 24:16 [4]. Arabic: *lawlā*. See Article XVI.

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ
كُنْتُمْ مُؤْمِنِينَ

17. God exhorts you that you repeat not the like thereof ever if you be believers.⁵⁰⁶³

وَيُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

18. And God makes plain⁵⁰⁶⁴ to you the proofs.⁵⁰⁶⁵

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And God is knowing, wise.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفُحْشَةُ فِي
الَّذِينَ ءَامَنُوا

19. Those who love that there be spread sexual immorality⁵⁰⁶⁶ among those who heed warning⁵⁰⁶⁷

لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ

Theirs will be a painful punishment in this world and the hereafter.

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

And God knows and you know not.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

20. And were it not for the bounty of God and his mercy to you

وَأَنَّ اللَّهَ رَعُوفٌ رَحِيمٌ

And that God is kind, merciful[...]⁵⁰⁶⁸

5063. 24:17 [1]. Arabic: (*al*) *mu'minūn*. See note to 8:2. See grammar note at 2:91.

5064. 24:18 [1]. Arabic: *bayyana*. See 2:69.

5065. 24:18 [1]. Arabic: *āyāt*. See Article X.

5066. 24:19 [1]. Arabic: *fāḥishat*, *faḥshā'*. See Article XIII.iii.

5067. 24:19 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

5068. 24:20 [2]. Sc. *Not one of you would ever become pure*. Cf. 24:10. See 24:21.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوتَ
الشَّيْطَانِ ۚ

21. O you who heed warning.⁵⁰⁶⁹ follow not the footsteps of the *shayṭān*.

وَمَنْ يَتَّبِعْ خُطُوتَ الشَّيْطَانِ

And whoso follows the footsteps of the *shayṭān*:

فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۚ

He enjoins sexual immorality⁵⁰⁷⁰ and perversity.⁵⁰⁷¹

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

And were it not for the bounty of God and his mercy to you

مَا زَكَّيْ مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا

Not one of you would ever become pure.

وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ ۚ

But God increases in purity⁵⁰⁷² whom he wills.

وَاللَّهُ سَمِيعٌ عَلِيمٌ

And God is hearing, knowing.

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَن
يُؤْتُوا أُولَى الْقُرْبَىٰ

22. And let not swear those possessed of bounty and abundance among you against giving to relatives

وَالْمَسْكِينِ

And the poor

5069. 24:21 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

5070. 24:21 [3]. Arabic: *fāḥishat, faḥshā*. See Article XIII.iii.

5071. 24:21 [3]. Arabic: *munkar*. See 3:104.

5072. 24:21 [6]. Arabic: *zakkā*. See 2:129.

وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ^ط

And the émigrés for the cause of God.

وَلْيَعْفُوا وَلْيَصْفَحُوا^ظ

And let them pardon and overlook.

أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ^ظ

Love you not that God should forgive you?

وَاللَّهُ غَفُورٌ رَحِيمٌ

And God is forgiving, merciful.⁵⁰⁷³

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ
الْمُؤْمِنَاتِ

23. (Those who accuse chaste, heedless,⁵⁰⁷⁴
believing women⁵⁰⁷⁵

لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ

Cursed are they in this world and the hereafter.

وَلَهُمْ عَذَابٌ عَظِيمٌ

And they have a tremendous punishment

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ
وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

24. The day their tongues and their hands and
their feet bear witness against them as to what
they did.

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ

25. That day God will pay them in full for their
true⁵⁰⁷⁶ doctrine⁵⁰⁷⁷

5073. 24:22 [6]. The placement of this verse suggests to me an indication of how those who have been guilty obliquely or unwittingly of such crimes as those outlined above may absolve themselves.

5074. 24:23 [1]. Their heedlessness consists in the fact that they put themselves in situations where they might be accused.

5075. 24:23 [1]. Arabic: (*al*) *mu'mināt*. See note to 8:2.

5076. 24:25 [1]. Arabic: *al haqq*. See Article XIX (*al haqq* i.). I.e. not what they said they believed, but what they *actually* believed and acted upon.

5077. 24:25 [1]. Arabic: *dīn*. See Article VII.

وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

And they will know that God, he is the Clear Truth.⁵⁰⁷⁸

الْخَبِيثُ لِلْخَبِيثِ

26. Bad women are for bad men

وَالْخَبِيثُونَ لِلْخَبِيثَاتِ

And bad men for bad women.

وَالطَّيِّبُ لِلطَّيِّبِ

And good women are for good men

وَالطَّيِّبُونَ لِلطَّيِّبَاتِ

And good men for good women.)

أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ

They⁵⁰⁷⁹ are acquitted of what they said.

لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

For them are pardon and a noble provision.⁵⁰⁸⁰

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

27. O you who heed warning.⁵⁰⁸¹

لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى

Enter not dwellings other than your dwellings until you have asked leave

تَسْتَأْذِنُوا

وَتُسَلِّمُوا عَلَى أَهْلِهَا

And saluted the people thereof.⁵⁰⁸²

5078. 24:25 [2]. Arabic: *al haqq*. See Article XIX (al haqq i.).

5079. 24:26 [5]. This follows on from 24:22.

5080. 24:26 [6]. See note to 24:22.

5081. 24:27 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

5082. 24:27 [3]. This is a continuation of the preceding argument. People are to be safe in their own homes against the prying curiosity of non-family members. What happens behind closed doors does not concern the outside world. The world is liberally populated by people who wish to impose themselves and their assumptions upon others. The ruling here protects

ذَلِكُمْ خَيْرٌ لَّكُمْ

That is best for you

لَعَلَّكُمْ تَذَكَّرُونَ

That you might take heed.

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا

28. And if you find not therein anyone:

فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ^ط

Enter not until leave be given you.

وَإِنْ قِيلَ لَكُمْ ارْجِعُوا

And if it be said to you: Go back

فَارْجِعُوا^ط

Then go back.

هُوَ أَزْكَى لَكُمْ^ج

It is purer for you.

وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

And God knows what you do.⁵⁰⁸³

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ

29. You do no wrong⁵⁰⁸⁴ to enter uninhabited dwellings in which there is provision for you.

مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ^ج

وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

And God knows what you proclaim and what you conceal.

those who desire privacy from such people.

5083. 24:28 [6]. If people use this provision to commit sins, that is their business. God sees and knows. If they are keeping it out of the public domain and not polluting society, they cannot be punished by society.

5084. 24:29 [1]. Arabic: *junāh*. See Article XIII.ii.

قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَرِهِمْ

30. Say thou to the believing men⁵⁰⁸⁵ that they restrain some of their vision⁵⁰⁸⁶

وَيَحْفَظُوا فُرُوجَهُمْ

And guard their modesty.⁵⁰⁸⁷

ذَٰلِكَ أَزْكَىٰ لَهُمْ

That is purer for them.

إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

God is aware of what they do.

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ

31. And say thou to the believing women⁵⁰⁸⁸ that they restrain some of their vision

وَيَحْفَظْنَ فُرُوجَهُنَّ

And guard their modesty⁵⁰⁸⁹

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

And that they show not their adornment save that apparent of it⁵⁰⁹⁰

5085. 24:30 [1]. Arabic: (al) mu'minūn. See note to 8:2.

5086. 24:30 [1]. It is obvious that men need to use their eyes to operate in the world. It is not possible not to not see women as we go about our business. However, men should retain prudent fear of God. And it is a great blessing in that regard if the women in a community treat themselves and their bodies with respect and understand that modesty frees rather than oppresses them.

5087. 24:30 [2]. Arabic: (sg.) farj, (pl.) furūj. Lit.: openings, gaps, apertures; vulvas. More generally it means chastity or modesty.

5088. 24:31 [1]. Arabic: (al) mu'mināt. See note to 8:2.

5089. 24:31 [2]. Arabic: (sg.) farj, (pl.) furūj. Lit.: openings, gaps, apertures; vulvas. More generally it means chastity or modesty. In my understanding: any part of the female form possessed of what is called cleavage.

5090. 24:31 [3]. This provides the Qur'anic dress code for women (see also the imperative to lengthen the dress found at 33:59). Since this is a central issue for many people, I will summarise my thoughts in the following way. *Is it true that the Qur'an requires a head-covering for all believing women?* No, it is not. *Does the Qur'an require believing women to dress modestly?* Yes, it does. *Do societies exist where a head-covering is a requirement of modesty?* Yes, there do. *Does traditional 'Islamic' dress (i.e. long dress and headscarf) encompass the Qur'anic requirement for believing women?* Yes, it does. *Is the traditional 'Islamic' dress the same thing as the Qur'anic requirement?* No, it is not. Now, while I know the claim that traditional 'Islamic' dress is a Qur'anic imperative to be false, I must add the following point: women are told to dress so that they will be recognised as believers and not harassed (33:59). A headscarf and the other modesty requirements found in traditional 'Islamic' dress together meet this criterion for historical reasons (i.e. such women are, by dint of custom, known to be women of faith). However, traditional Jewish and Christian (Orthodox) women's dress meets these requirements also. Distinct from these observations, it is my opinion that women who choose to dress modestly are providing a great service to themselves, their families and their societies; I also hold it to be a crime before God to ascribe to the Qur'an imperatives which the Qur'an does not contain. The problem in today's media-driven society, of course, is that the association with faith which the headscarf once had has given way to other associations: those of intellectual and cultural backwardness and unthinking adherence to violent ideologies. Here, as in all things, we are called upon to use our intelligence and discretion within the bounds of fixed principles.

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ^ط

And that they draw their coverings over their bosoms

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ

And not reveal their adornment save to their husbands

أَوْ آبَائِهِنَّ

Or their fathers

أَوْ آبَاءِ بُعُولَتِهِنَّ

Or the fathers of their husbands

أَوْ أَبْنَائِهِنَّ

Or their sons

أَوْ أَبْنَاءِ بُعُولَتِهِنَّ

Or the sons of their husbands

أَوْ إِخْوَانِهِنَّ

Or their brothers

أَوْ بَنِي إِخْوَانِهِنَّ

Or the sons of their brothers

أَوْ بَنِي أَخَوَاتِهِنَّ

Or the sons of their sisters

أَوْ نِسَائِهِنَّ

Or their women

أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ

Or what their right hands possess

أَوْ التَّالِعِينَ غَيْرِ أُولَىٰ الْإِرْبَةِ مِنَ الرِّجَالِ

Or the attendants who have not the urge of men

أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ
النِّسَاءِ^ط

Or the children not yet aware of a woman's private parts.

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ
مِنْ زِينَتِهِنَّ^ج

And let them not strike their feet so as to reveal what they hide of their adornment.⁵⁰⁹¹

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ
لَعَلَّكُمْ تُفْلِحُونَ

And turn to God altogether, O believers⁵⁰⁹²

That you might be successful.

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ
عِبَادِكُمْ وَإِمَائِكُمْ^ج

32. And give in marriage⁵⁰⁹³ the eligible and righteous among your manservants and maid-servants.

إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ^ق
وَاللَّهُ وَاسِعٌ عَلِيمٌ

If they be poor God will enrich them out of his bounty.

And God encompasses, knows.

وَلْيَسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا
حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ^ق

33. And let abstain those who find not marriage until God enriches them out of his bounty.

5091. 24:31 [17]. They are not to walk in a way that is sexually provocative. The verse makes clear what is meant by *adornment* in the context, namely: those parts of a woman's anatomy which can be discerned when she walks provocatively.

5092. 24:31 [18]. Arabic: *(al) mu'minūn*. See note to 8:2.

5093. 24:32 [1]. Grammar: this is the form IV of the verb and is transitive and denotes *giving* rather than *taking* in marriage. This form occurs at 2:221, 24:32 and 28:27.

وَالَّذِينَ يَتَّبِعُونَ الْكِتَابَ مِمَّا مَلَكَتْ
أَيْمَانُكُمْ

And those who seek the law⁵⁰⁹⁴ among those
your right hands possess:

فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا^ط

Contract with them⁵⁰⁹⁵ if you know good in
them.

وَعَاتُوهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي ءَاتَاكُمْ^ج

And give to them out of the wealth God has
given you.

وَلَا تُكْرِهُوا فَتِيَّتَكُمْ عَلَى الْبَغَاءِ

And compel not your slave girls to
whoredom⁵⁰⁹⁶

إِنْ أَرَدْنَ تَحَصُّنًا

(If they desire chastity[...])⁵⁰⁹⁷

لَتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا^ح

Seeking the enjoyment of the life of this world.

وَمَنْ يُكْرِهْهُمْ^{هـ}

And whoso compels them⁵⁰⁹⁸

فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرِهِهِمْ غَفُورٌ رَّحِيمٌ

Then after their⁵⁰⁹⁹ compulsion is God
forgiving, merciful.⁵¹⁰⁰

وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ ءَايَاتٍ مُّبِينَاتٍ

34. And we have sent down to you manifest
proofs⁵¹⁰¹

5094. 24:33 [2]. Arabic: *al kitāb*. See Article XI.ii. I.e. they appeal to the law of God in the Qur'an (for example, that at 24:32) and that implicit in the creation of God which holds that slavery in any form is highly undesirable.

5095. 24:33 [3]. I.e. create a contract of emancipation on set terms.

5096. 24:33 [5]. I.e. by making sexual use of them without freeing and marrying them.

5097. 24:33 [6]. Sc. *then you should marry them*.

5098. 24:33 [8]. Grammar: feminine plural.

5099. 24:33 [9]. Grammar: feminine plural.

5100. 24:33 [9]. The woman of low standing used sexually by one with power over her is not guilty, and may – perhaps should – be taken in marriage.

5101. 24:34 [1]. Arabic: *āyāt*. See Article X.

وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ

And the example of those who came and went⁵¹⁰² before you

وَمَوْعِظَةً لِّلْمُتَّقِينَ

And an exhortation to those of prudent fear.⁵¹⁰³

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ﴾

35. God is the light of the heavens and the earth.

مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ

The example of his light is as a niche wherein is a lamp

الْمِصْبَاحُ فِي زُجَاجَةٍ

The lamp in a glass⁵¹⁰⁴

الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن

The glass as if a shining star lit from a blessed tree

شَجَرَةٍ مُّبَارَكَةٍ

زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ

An olive neither of east nor west

يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ

Its oil almost illuminating though fire has not touched it.

5102. 24:34 [2]. Lit.: *passed*.

5103. 24:34 [3]. See note to 2:2.

5104. 24:35 [3]. Abdullah Yusuf Ali makes a delightful comment here which I reproduce in full: *The first three points in the Parable centre round the symbols of the Niche, the Lamp, and the Glass. (1) The Niche (Mishkah) is the little shallow recess in the wall of an Eastern house, fairly high from the ground, in which a light (before the days of electricity) was usually placed. Its height enabled it to diffuse the light in the room and minimised the shadows. The background of the wall and the sides of the niche helped throw the light well into the room, and if the wall was white-washed, it also acted as a reflector: the opening in front made the way for the light. So with the spiritual Light: it is placed high above worldly things: it has a niche or habitation of its own, in Revelation and other Signs of God; its access to men is by a special Way, open to all, yet closed to those who refuse its rays. (2) The Lamp is the core of the spiritual Truth, which is the real illumination; the Niche is nothing without it; the Niche is actually made for it. (3) The Glass is the transparent medium through which the Light passes. On the one hand, it protects the light from moths and other forms of low life (lower motives in man) and from gusts of wind (passions), and on the other, it transmits the light through a medium which is made up of and akin to the grosser substances of the earth (such as sand, soda, potash, etc.), so arranged as to admit the subtle to the gross by its transparency. So the spiritual Truth has to be filtered through human language or human intelligence to make it intelligible to mankind.*

نُورٌ عَلَى نُورٍ

Light upon light!

يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ

God guides to his light whom he wills.

وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ

And God presents examples to mankind.

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

And God knows all things.

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا
أَسْمُهُ

36. In houses wherein God gives leave that his
name be exalted and remembered

يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ

To him belongs the glory⁵¹⁰⁵ therein in the
mornings and the evenings.

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ
اللَّهِ

37. Men whom neither trade nor commerce divert
from remembrance⁵¹⁰⁶ of God

وَأَقَامِ الصَّلَاةَ

And upholding the duty⁵¹⁰⁷

وَأِيتَاءِ الزَّكَاةِ

And giving the purity⁵¹⁰⁸

5105. 24:36 [2]. Arabic: *s-b-ḥ*. See 2:32.

5106. 24:37 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

5107. 24:37 [2]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

5108. 24:37 [3]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean to give (what is conducive to) – or to pay (the price of) – (sexual) purity (i.e. to abjure social

يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

Fear a day wherein hearts and eyes will turn about

لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا

38. That God might reward them for the best of what they did

وَيَزِيدَهُم مِّن فَضْلِهِ ۚ

And increase them out of his bounty.

وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

And God gives provision to whom he wills without reckoning.⁵¹⁰⁹

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيعَةٍ

39. And those who are indifferent to warning,⁵¹¹⁰ their deeds are like a mirage in a desert.

يَحْسَبُهُ الظَّمْآنُ مَاءً

The thirsty one thinks it water.

حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا

When⁵¹¹¹ he has come to it he finds it nothing⁵¹¹²

وَوَجَدَ اللَّهَ عِنْدَهُ

But finds God with it:

فَوَفَّاهُ حِسَابَهُ ۚ

He pays his account in full

وَاللَّهُ سَرِيعُ الْحِسَابِ

And God is swift in reckoning.

activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

5109. 24:38 [3]. I.e. without a need to answer to anyone else on the part of the giver; without limit.

5110. 24:39 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

5111. 24:39 [3]. Arabic: *hattā idhā*. See 3:152.

5112. 24:39 [3]. Lit.: *he finds it not something*.

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ

40. Or⁵¹¹³ like darkness⁵¹¹⁴ in a fathomless sea:

يَغْشَاهُ مَوْجٌ

There covers him a wave

مِّنْ فَوْقِهِ مَوْجٌ

Above that⁵¹¹⁵ a wave

مِّنْ فَوْقِهِ سَحَابٌ

Above that⁵¹¹⁶ a cloud

ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ

Darknesses one above another.

إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا

When he holds out his hand he scarce sees it.

وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا

And he for whom God has not made light:

فَمَا لَهُ مِنْ نُّورٍ

There is not for him any light.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي

41. Hast thou not considered that God, to him gives glory⁵¹¹⁷ whoso is in the heavens and the earth

السَّمَوَاتِ وَالْأَرْضِ

وَالطَّيْرِ صَفًّا

And the birds in formation?⁵¹¹⁸

5113. 24:40 [1]. I.e. the deeds of those who are indifferent to warning (refers back to 24:39).

5114. 24:40 [1]. Lit.: *darknesses*.

5115. 24:40 [3]. Lit.: *it*.

5116. 24:40 [4]. Lit.: *it*.

5117. 24:41 [1]. Arabic: *s-b-h*. See 2:32.

5118. 24:41 [2]. Arabic: *ṣaffāt*. This is commonly translated as *with wings outstretched* or equivalents. I do not agree for the following reasons: a) the verb denotes *position in rank or lines* (and with the exception of the two verses where birds are

كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۖ

Each, he knows its duty⁵¹¹⁹ and its glorification.⁵¹²⁰

وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ

And God knows what they do.

وَالِلَّهِ مُلْكُ السَّمُوتِ وَالْأَرْضِ ۖ

42. And to God belongs the dominion of the heavens and the earth.

وَإِلَى اللَّهِ الْمَصِيرُ

And to God is the journey's end.

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا

43. Hast thou not considered how God drives the cloud

ثُمَّ يُؤَلِّفُ بَيْنَهُ

Then brings it together

ثُمَّ يَجْعَلُهُ رُكَامًا

Then makes it a heap?

فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ

And thou seest the rain come forth from the midst of it.

وَيُنْزِلُ مِنَ السَّمَاءِ

And he sends down from the sky

مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ

From mountains therein of hail

mentioned in connection with the participle of this verb – here and at 67:19 – Traditionalist translators generally render according to that accepted sense) b) there is no mention of wings – the Qur'an uses the word in other contexts but omits to do so here, and that suggests to me that this is not what is meant, and c) rendering *ṣaffāt* according to the accepted sense more than fits the context: birds certainly fly in 'ranks' (that is: formations).

5119. 24:41 [3]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. Included specifically here are birds, which do not fly about to no purpose; they perform duties which devolve upon their kind, often in concert with a partner, and which are established by the decree of God.

5120. 24:41 [3]. Arabic: *s-b-ḥ*. See 2:32. I parse this clause thus (with God as the subject), as does A. J. Arberry.

فَيُصِيبُ بِهِ مَن يَشَاءُ

And strikes therewith whom he wills

وَيَصْرِفُهُ عَن مَّن يَشَاءُ

And diverts it from whom he wills.

يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَرِ

The brightness of his lightning almost takes away the sight.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ

44. God turns about the night and the day.

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَرِ

In that is a lesson for those with eyes to see.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ

45. And God created every creature from water.

فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ

And among them is what goes upon its belly

وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ

And among them is what goes upon two legs

وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ

And among them is what goes upon four.

يَخْلُقُ اللَّهُ مَا يَشَاءُ

God creates what he wills.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

God is powerful over all things.

لَقَدْ أَنزَلْنَا ءَايَاتٍ مُّبِينَاتٍ

46. We have sent down manifest proofs⁵¹²¹

5121. 24:46 [1]. Arabic: *āyāt*. See Article X.

وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ

And God guides whom he wills to a straight path.

وَيَقُولُونَ ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا

47. And they say: We believe in⁵¹²² God and the messenger, and we obey.

ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ

Then after that some of them turn away.

وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ

And these are not believers.⁵¹²³

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ
بَيْنَهُمْ

48. And when they are invited to God and his messenger that he judge between them

إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ

Then are some among them disinclined.

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ

49. But if the truth⁵¹²⁴ be theirs they come to him in prompt obedience.

أَفَى قُلُوبِهِمْ مَّرَضٌ

50. Is there in their hearts disease?

5122. 24:47 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

5123. 24:47 [3]. Arabic: *(al) mu'minūn*. See note to 8:2. Cf. 5:43.

5124. 24:49 [1]. Arabic: *al ḥaqq*. See Article XIX (*al ḥaqq* i.).

أَمْ أَرْتَابُونَ أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ
عَلَيْهِمْ وَرَسُولُهُ^ج

If⁵¹²⁵ they doubt, or fear⁵¹²⁶ that God and his messenger would deal unjustly with them:⁵¹²⁷

بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ

The truth is:⁵¹²⁸ these are the wrongdoers.⁵¹²⁹

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى
اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا

51. The word⁵¹³⁰ of the believers⁵¹³¹ when they are invited to God and his messenger to judge⁵¹³² between them is but that they say:

سَمِعْنَا وَأَطَعْنَا^ج

We hear and we obey.

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And these are the successful.⁵¹³³

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ

52. And whoso obeys God and his messenger⁵¹³⁴

وَيَخْشَ اللَّهَ وَيَتَّقَهُ

And fears God and is in prudent fear⁵¹³⁵ of him:

فَأُولَئِكَ هُمُ الْفَائِزُونَ

These are the triumphant.

5125. 24:50 [2]. Arabic: *am*. See note to 21:21.

5126. 24:50 [2]. I.e. have reason to fear. See note to 2:182.

5127. 24:50 [2]. I.e. if this is the claim.

5128. 24:50 [3]. Arabic: *bal*. See note to 2:88.

5129. 24:50 [3]. Arabic: *zālimūn*. See 2:229.

5130. 24:51 [1]. Arabic: *qawl* – speech, teaching, doctrine, word.

5131. 24:51 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

5132. 24:51 [1]. Grammar: again, the verb is in the singular (see note to 24:48.)

5133. 24:51 [3]. See 2:5, 3:104, 7:8, 7:158, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

5134. 24:52 [1]. I.e. what God sent through his messenger.

5135. 24:52 [2]. See note to 2:2.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ

53. And they swear by God their strongest oaths that if thou order them they will go forth.

أَمَرْتَهُمْ لِيَخْرُجْنَ^ص

قُلْ لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ^ج

Say thou: Swear not – obedience is known.⁵¹³⁶

إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

God is aware of what you do.

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ^ص

54. Say thou: Obey God and obey the messenger.

فَإِنْ تَوَلَّوْا

And if you turn away

فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ

Then upon him is what he has been given to bear

وَعَلَيْكُمْ مَا حُمِّلْتُمْ^ص

And upon you is what you have been given to bear.

وَإِنْ تُطِيعُوهُ تَهْتَدُوا^ع

And if you obey it⁵¹³⁷ you will be rightly guided.

وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

And upon the messenger is only the clear communication.

5136. 24:53 [2]. I.e. actions not words.

5137. 24:54 [5]. I.e. what God and his messenger (as a single source of information) have told you to do. While this can be read *him* as well as *it* I incline to the reading I have used in recognition of what follows (namely, that *upon the messenger is only the clear communication*).

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا

الصَّالِحَاتِ

55. And God has promised those who heed warning⁵¹³⁸ and do deeds of righteousness

لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ

الَّذِينَ مِن قَبْلِهِمْ

He will make them successors in the earth even as he made those successors who were before them⁵¹³⁹

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

And he will establish for them their doctrine⁵¹⁴⁰ which he approved for them

وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا

And will give them in exchange safety after their fear.

يَعْبُدُونَنِي

They serve me.

لَا يُشْرِكُونَ بِي شَيْئًا

They ascribe not a partnership⁵¹⁴¹ with me to anything.

وَمَن كَفَرَ بَعْدَ ذَلِكَ

And whoso denies after that:

فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

These are the wantonly perfidious.⁵¹⁴²

5138. 24:55 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

5139. 24:55 [2]. Muhammad Asad comments here: [...].i.e., enable them to achieve, in their turn, power and security and, thus, the capability to satisfy their worldly needs. This Qur'anic reference to God's "promise" contains an oblique allusion to the God-willed natural law which invariably makes the rise and fall of nations dependent on their moral qualities. I would add that while I agree with Asad's assessment, by the measure of the manifest failure of the 'Islamic' societies, one is left in no doubt that they do not meet the Qur'anic standard, and blaming one's failures on outside intervention and interests does not change that reality.

5140. 24:55 [3]. Arabic: *dīn*. See Article VII.

5141. 24:55 [6]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

5142. 24:55 [8]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

- وَأَقِيمُوا الصَّلَاةَ 56. And uphold the duty⁵¹⁴³
- وَأَتُوا الزَّكَاةَ And give the purity⁵¹⁴⁴
- وَأَطِيعُوا الرَّسُولَ And obey the messenger⁵¹⁴⁵
- لَعَلَّكُمْ تُرْحَمُونَ That you might obtain mercy.
- لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي 57. Think not that those who are indifferent to
الْأَرْضِ warning⁵¹⁴⁶ can escape in the earth.
- وَمَا لَهُمْ النَّارُ And their habitation is the fire.
- وَلَيْسَ الْمَصِيرُ And evil is the journey's end.
- يَا أَيُّهَا الَّذِينَ ءَامَنُوا 58. O you who heed warning:⁵¹⁴⁷
- لِيَسْتَذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمُنُكُمْ Let ask leave of you those whom your right
hands possess

5143. 24:56 [1]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

5144. 24:56 [2]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to) – or to pay (the price of) – (sexual) purity* (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

5145. 24:56 [3]. I.e. what God sent through his messenger (see note to 24:54).

5146. 24:57 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

5147. 24:58 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ

And those who have not reached puberty⁵¹⁴⁸
among you

ثَلَاثَ مَرَّاتٍ

At three times:

مِّن قَبْلِ صَلَاةِ الْفَجْرِ

Before the duty⁵¹⁴⁹ of the dawn

وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ

And when you lay aside your garments in the
midday heat

وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ

And after the duty⁵¹⁵⁰ of the night.

ثَلَاثَ عَوْرَاتٍ لَّكُمْ

Three times of privacy for you.

لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ

You and they do no wrong⁵¹⁵¹ outside of them.

طَوُّفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ

(Some of you move about among⁵¹⁵² others of
you.)

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

Thus God makes plain⁵¹⁵³ to you the proofs⁵¹⁵⁴

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And God is knowing, wise.

5148. 24:58 [3]. I.e. such children who have reached an age where they are capable of understanding this imperative.

5149. 24:58 [5]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty.

5150. 24:58 [7]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty.

5151. 24:58 [9]. Arabic: *junāḥ*. See Article XIII.ii.

5152. 24:58 [10]. Arabic: *ṭawāfa*. See 2:125.

5153. 24:58 [11]. Arabic: *bayyana*. See 2:69.

5154. 24:58 [11]. Arabic: *āyāt*. See Article X.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ

59. And when the children among you reach puberty

فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ

Then let them ask leave even as those before them asked.⁵¹⁵⁵

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

Thus God makes plain⁵¹⁵⁶ to you his proofs.⁵¹⁵⁷

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And God is knowing, wise.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ

60. And those past child-bearing⁵¹⁵⁸ among the women, who have no expectation of marriage.⁵¹⁵⁹

نِكَاحًا

فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ

They do no wrong⁵¹⁶⁰ that they lay aside their garments⁵¹⁶¹ without displaying adornment.

غَيْرَ مُتَّبَرِّجَاتٍ بِزِينَةٍ

وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ

But that they refrain is best for them.

وَاللَّهُ سَمِيعٌ عَلِيمٌ

And God is hearing, knowing.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ

61. No blame⁵¹⁶² is there upon the blind

5155. 24:59 [2]. I.e. they asked leave before they reached puberty; they should continue to ask leave thereafter.

5156. 24:59 [3]. Arabic: *bayyana*. See 2:69.

5157. 24:59 [3]. Arabic: *āyāt*. See Article X.

5158. 24:60 [1]. Lit.: *sitting; inactive*.

5159. 24:60 [1]. I.e. of sexual interest from men.

5160. 24:60 [2]. Arabic: *junāḥ*. See Article XIII.ii.

5161. 24:60 [2]. See 24:31.

5162. 24:61 [1]. Arabic: *ḥaraj* – rendered elsewhere *distress*.

وَلَا عَلَى الْأَعْرَجِ حَرَجٌ

Nor any blame upon the lame

وَلَا عَلَى الْمَرِيضِ حَرَجٌ

Nor any blame upon the sick

وَلَا عَلَى أَنْفُسِكُمْ

Nor upon yourselves

أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ

That you eat among your dwellings

أَوْ بُيُوتِ آبَائِكُمْ

Or the dwellings of your fathers

أَوْ بُيُوتِ أُمَّهَاتِكُمْ

Or the dwellings of your mothers

أَوْ بُيُوتِ إِخْوَانِكُمْ

Or the dwellings of your brothers

أَوْ بُيُوتِ أَخَوَاتِكُمْ

Or the dwellings of your sisters

أَوْ بُيُوتِ أَعْمَامِكُمْ

Or the dwellings of your paternal uncles

أَوْ بُيُوتِ عَمَّاتِكُمْ

Or the dwellings of your paternal aunts

أَوْ بُيُوتِ أَخَوَالِكُمْ

Or the dwellings of your maternal uncles

أَوْ بُيُوتِ خَالَاتِكُمْ

Or the dwellings of your maternal aunts

أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ

Or that whereof you hold the keys

أَوْ صَدِيقِكُمْ

Or of your friend.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ

You do no wrong⁵¹⁶³ to eat together or separately.

أَشْتَاتًا

فَإِذَا دَخَلْتُمْ بُيُوتًا

And when you enter dwellings:

فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ

Salute one another⁵¹⁶⁴ with a greeting from God,⁵¹⁶⁵ blessed and good.

مُبْرَكَةً طَيِّبَةً

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

Thus God makes plain⁵¹⁶⁶ to you the proofs⁵¹⁶⁷

لَعَلَّكُمْ تَعْقِلُونَ

That you might use reason.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ

62. The believers⁵¹⁶⁸ are but those who believe in⁵¹⁶⁹ God and his messenger

5163. 24:61 [16]. Arabic: *junāḥ*. See Article XIII.ii.

5164. 24:61 [18]. Lit.: *upon your souls*.

5165. 24:61 [18]. The focus of the chapter returns here to protecting the society from contact with or the promotion of public immorality. By the requirement to state loudly one's desire to enter a house, many problems, embarrassments, and other social complications are avoided.

5166. 24:61 [19]. Arabic: *bayyana*. See 2:69.

5167. 24:61 [19]. Arabic: *āyāt*. See Article X.

5168. 24:62 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

5169. 24:62 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَّمْ
يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ^ج

And when they are with him on a common matter go not away until they ask leave of him.⁵¹⁷⁰

إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ
يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ^ج

Those who ask leave of thee, these are they who believe in⁵¹⁷¹ God and his messenger.

فَإِذَا أَسْتَأْذِنُوكَ لِبَعْضِ شَأْنِهِمْ

Then when they ask leave of thee for some involvement of theirs:

فَآذِن لِّمَن شِئْتَ مِنْهُمْ

Give thou leave to whom thou wilt among them

وَأَسْتَغْفِرْ لَهُمُ اللَّهُ^ج

And ask thou forgiveness of God for them.

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

God is forgiving, merciful.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ

63. Make not the call of the messenger among you like a call one of another.

بَعْضِكُمْ بَعْضًا^ج

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا^ج

God knows those who slip away surreptitiously⁵¹⁷² among you.

5170. 24:62 [2]. Such pronouncements can relate only to a time when the messenger was alive. The Traditionalist wishes to impose upon different statements of a similar type the implication of an obligation on the part of the believer today. Such sleight of hand operates upon the cultic mindset and finds traction in the unwillingness to exercise the intellect on the part of the target.

5171. 24:62 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.

5172. 24:63 [2]. Arabic: *liwādh* – *furtively, stealthily, surreptitiously*. This is the only instance of this root.

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ
تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

And let those who oppose his command
beware lest a means of denial⁵¹⁷³ or a painful
punishment befall them.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ

64. In truth:⁵¹⁷⁴ to God belongs what is in the
heavens and the earth.

قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ

He knows upon what you stand.⁵¹⁷⁵

وَيَوْمَ يُرْجَعُونَ إِلَيْهِ

And the day they are returned to him

فَيُنَبِّئُهُمْ بِمَا عَمِلُوا

Then will he inform them of what they did.

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

And God knows all things.

5173. 24:63 [3]. Arabic: *fitnah*. See note to 2:102.

5174. 24:64 [1]. Arabic: *alā*. See note to 2:12.

5175. 24:64 [2]. Lit.: *what you are upon*. I.e. what basis you have for confidence, the condition of your souls.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁵¹⁷⁶ the Merciful.⁵¹⁷⁷

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ

1. Blessed be he who sent down the Division⁵¹⁷⁸ upon his servant

لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

That he⁵¹⁷⁹ might be a warner to all mankind.

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

2. He to whom belongs the dominion of the heavens and the earth

وَلَمْ يَتَّخِذْ وَلَدًا

And has not taken a son

وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ

Nor had a partner⁵¹⁸⁰ in dominion

وَخَلَقَ كُلَّ شَيْءٍ

But created everything:

فَقَدَرَهُ تَقْدِيرًا

He ordained it entirely.⁵¹⁸¹

5176. 25:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

5177. 25:0 [1]. See note to 2:1 and Article XX.

(*tā hā*):

tā:

hā: God justifies dependence upon him alone.

5178. 25:1 [1]. Arabic: *furqān*. In the Qur'an, *furqān* denotes the division between the people of God and the world at large; those who heed warning and those who reject it. See 2:53.

5179. 25:1 [2]. Or *it*.

5180. 25:2 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

5181. 25:2 [5]. Lit.: *ordained it with ordinance*.

وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ
شَيْئًا

3. And they have taken besides⁵¹⁸² him gods who create not anything

وَهُمْ يُخْلَقُونَ

But are created

وَلَا يَمْلِكُونَ لِنَفْسِهِمْ ضَرًّا وَلَا نَفْعًا

And possess neither harm nor benefit for themselves

وَلَا يَمْلِكُونَ مَوْتًا

And possess not death

وَلَا حَيَاةً

Nor life

وَلَا نُشُورًا

Nor resurrection.

وَقَالَ الَّذِينَ كَفَرُوا

4. And those who are indifferent to warning⁵¹⁸³ say:

إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ
ءَاخَرُونَ

This is only a lie – he invented it and other people assisted him in it.

فَقَدْ جَاءُوا ظُلْمًا وَزُورًا

And they have brought injustice and falsehood.

وَقَالُوا أَأُطِيرُ الْأَوَّلِينَ أَمْ كُتِبَ عَلَيْهَا

5. And they say: The legends of former peoples he had written

5182. 25:3 [1]. Arabic: *min dūni*. See 2:23.

5183. 25:4 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا

And they are dictated to him morning and evening.

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ
وَالْأَرْضِ ۚ

6. Say thou: He sent it down who knows the secret in the heavens and the earth.

إِنَّهُ كَانَ غَفُورًا رَحِيمًا

He is forgiving, merciful.

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ
وَيَمْشِي فِي الْأَسْوَاقِ ۚ

7. And they say: What messenger is this that eats food and walks in the markets?

لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا
أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ

Oh that an angel were but⁵¹⁸⁴ sent down to him to be a warner with him!

8. Or a treasure were but sent to him!

أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ

Or there were for him but a garden from which he ate!

وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا
مَّسْحُورًا

And the wrongdoers⁵¹⁸⁵ say: You follow only a man taken by sorcery.⁵¹⁸⁶

9. See thou how they present examples to thee

أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ

5184. 25:7 [2]. Arabic: *lawlā*. See Article XVI.

5185. 25:8 [3]. Arabic: *ẓālimūn*. See 2:229.

5186. 25:8 [3]. Arabic: *siḥr* – sorcery. See 2:102.

فَضَلُّوا

And go astray

فَلَا يَسْتَطِيعُونَ سَبِيلًا

And cannot find a way.

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ

10. Blessed be he who – if he wills – will make for thee better than that:

ذَلِكَ

جَنَّتِ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ

Gardens beneath which rivers flow

وَيَجْعَلُ لَكَ قُصُورًا

And will make for thee palaces.

بَلْ كَذَّبُوا بِالسَّاعَةِ^{٥١٨٧}11. The truth is:⁵¹⁸⁷ they have rejected the Hour

وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا

And for him who rejects the Hour have we prepared an inferno.⁵¹⁸⁸

إِذَا رَأَتْهُمْ مِّنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا

12. When it sees them from a place far away they hear the fury and the moaning thereof.

تَغِيْظًا وَزَفِيرًا

5187. 25:11 [1]. Arabic: *bal*. See note to 2:88.

5188. 25:11 [2]. Man is given a brain. He lives in a universe of evidence. He knows that he is bound to die, and is supposed to draw conclusions on the basis of that fact. If he refuses to do so – or insists on drawing ones which are at odds with reality – certain repercussions become unavoidable.

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّرِينَ دَعَوْا
هُنَالِكَ ثُبُورًا

13. And when they are cast into a constricted place thereof bound together they call thereupon for destruction.

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا

14. Call not this day for one destruction

وَادْعُوا ثُبُورًا كَثِيرًا

But call for many destructions!

قُلْ أَذِلَّكَ خَيْرٌ

15. Say thou: Is that better

أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ الْمُتَّقُونَ^ج

Or the garden of eternity which is promised to those of prudent fear?⁵¹⁸⁹

كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا

It will be for them a reward and journey's end.

لَهُمْ فِيهَا مَا يَشَاءُونَ

16. They have therein all that they desire

خَالِدِينَ^ج

They abiding eternally.

كَانَ عَلَى رَبِّكَ وَعْدًا مَسْنُورًا

It is upon thy lord a promise to be answered for.

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ

17. And the day he gathers them and what they serve besides⁵¹⁹⁰ God and says:

فَيَقُولُ

5189. 25:15 [2]. See note to 2:2.

5190. 25:17 [1]. Arabic: *min dūni*. See 2:23.

ءَأَنْتُمْ أَضَلَلْتُمْ عِبَادِيَ هَؤُلَاءِ

Was it you who led astray these my servants

أَمْ هُمْ ضَلُّوا السَّبِيلَ

Or did they stray from the way?

قَالُوا سُبْحَنَكَ

18. They will say: Glory⁵¹⁹¹ be unto thee!

مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ

It behoved us not to take any allies besides⁵¹⁹² thee!

مِنْ أَوْلِيَاءَ

وَلَكِنْ مَتَّعْتَهُمْ وَعِآبَاءَهُمْ

But thou didst give them and their fathers enjoyment

حَتَّى نَسُوا الذِّكْرَ

Until they forgot the remembrance⁵¹⁹³

وَكَانُوا قَوْمًا بُورًا

And became a people ruined.

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ

19. Then will they reject you for what you say

فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا

And you will be able neither to avert nor help.

وَمَنْ يَظْلِمِ مِّنْكُمْ نَذِقْهُ عَذَابًا كَبِيرًا

And whoso does wrong among you, we will make him taste a great punishment.

5191. 25:18 [1]. Arabic: *s-b-h*. See 2:32.

5192. 25:18 [2]. Arabic: *min dūni*. See 2:23.

5193. 25:18 [4]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ
لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ^{طه}

20. And we sent before thee only emissaries that
ate food and walked in the markets.

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً^{طه}

And we made some of you a means of denial⁵¹⁹⁴
for others.

أَتَصْبِرُونَ^{طه}

Will you be patient?

وَكَانَ رَبُّكَ بَصِيرًا

And thy lord is seeing.

❖ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا

21. And those who look not to a meeting with us
say:

لَوْلَا أَنْزَلَ عَلَيْنَا الْمَلَائِكَةُ^{طه}

Oh that the angels were but⁵¹⁹⁵ sent down upon
us

أَوْ نَرَى رَبَّنَا^{طه}

Or we but saw our lord!

لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ

They have been proud concerning themselves

وَعَتَوْا عُتُوًّا كَبِيرًا

And scornful with great scorn.

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ

22. The day they see the angels

5194. 25:20 [2]. Arabic: *fitnah*. See note to 2:102.

5195. 25:21 [2]. Arabic: *lawlā*. See Article XVI.

لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ

That day there will be no glad tidings for the evildoers.

وَيَقُولُونَ حَجْرًا مَّحْجُورًا

And they will say: An exclusion without end!⁵¹⁹⁶

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ

23. And we will proceed to what they did of deeds and make it scattered dust.

هَبَاءً مَّنْثُورًا

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا

24. The companions of the garden that day are best in habitation and fairer in resting-place.

وَأَحْسَنُ مَقِيلًا

وَيَوْمَ تَشَقُّ السَّمَاوُ بِالْغَمِّ وَنُزِّلَ

25. And the day the sky with the clouds are rent asunder and the angels are sent down in succession⁵¹⁹⁷

الْمَلَائِكَةُ تَنْزِيلًا

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ج

26. The true⁵¹⁹⁸ dominion that day belongs to the Almighty.⁵¹⁹⁹

وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا

And it is a difficult day for those who spurn guidance while claiming virtue.⁵²⁰⁰

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ

27. And the day the wrongdoer⁵²⁰¹ will gnaw his hands

5196. 25:22 [3]. Lit.: *an exclusion excluded*.

5197. 25:25 [1]. Lit.: *sent down in a (successive) sending down*.

5198. 25:26 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

5199. 25:26 [1]. Arabic: *rahīmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

5200. 25:26 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

5201. 25:27 [1]. Arabic: *ẓālimūn*. See 2:229.

يَقُولُ

He will say:

يَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

Would that I had taken a way with the messenger!

يُؤْيَلَتِي

28. Woe is me!

لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا

Would that I had not taken such a one for friend!

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي فَلْ

29. He led me astray from the remembrance⁵²⁰² after it reached me.

وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

And the *shayṭān* is a traitor to man.

وَقَالَ الرَّسُولُ

30. And the messenger will say:

يُرَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ

O my lord: my people took this Qur'an⁵²⁰³ as a thing abandoned.⁵²⁰⁴

مَهْجُورًا

5202. 25:29 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.5203. 25:30 [2]. Arabic: *qur'an* – reading, recital, recitation, something which is read out.

5204. 25:30 [2]. Violent and emotional protestations by excitable persons notwithstanding, this verse is fully realised in the actions of those who claim to be the people of Muḥammad. As a generalisation, they sing the Qur'an – sometimes very nicely – but they treat the book itself as a relic; in terms of practicalities it is abandoned in favour of traditions, inventions, man-made isms, etc. The Qur'an is not, as supposed, the foundation of the religion called Islam; were it fully removed, apart from the loss of the daily liturgy in which the Traditionalist reminds God of some small part of what he gave men to live by, there would be no discernible difference to the religion as commonly understood.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ
الْمُجْرِمِينَ ۖ

31. And thus we appointed to every prophet an enemy⁵²⁰⁵ from among the evildoers.

وَكَفَىٰ بِرَبِّكَ هَادِيًّا وَنَصِيرًا

But God suffices as guide and helper.

وَقَالَ الَّذِينَ كَفَرُوا

32. And those who are indifferent to warning⁵²⁰⁶ say:

لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً ۚ

Oh that the Qur'an⁵²⁰⁷ were but⁵²⁰⁸ sent down upon him all at once!

كَذَلِكَ لِنُثَبِّتَ بِهِ ۖ فُؤَادَكَ ۚ

Thus: that we might strengthen thy heart thereby.

وَرَتَّلْنَاهُ تَرْتِيلًا

And we order it in slow, distinct stages.⁵²⁰⁹

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ

33. And they bring thee not an example save we bring thee the truth⁵²¹⁰ and a fairer explanation.

وَأَحْسَنَ تَفْسِيرًا

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ

34. Those who are gathered on their faces into Hell

جَهَنَّمَ

5205. 25:31 [1]. This clearly applies to Muḥammad also since he was prophet. Cf. 6:112.

5206. 25:32 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

5207. 25:32 [2]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

5208. 25:32 [2]. Arabic: *lawlā*. See Article XVI.

5209. 25:32 [4]. Cf. 73:4.

5210. 25:33 [1]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi* i.).

أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا

These are worse in position and further astray in the way.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ

35. And we gave Mūsā the law⁵²¹¹ and appointed with him his brother Hārūn as assistant.

أَخَاهُ هَارُونَ وَزِيرًا

فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا

36. And we said: Go⁵²¹² to the people who repudiate our proofs.⁵²¹³

فَدَمَّرْنَاهُمْ تَدْمِيرًا

And we annihilated them completely.⁵²¹⁴

وَقَوْمَ نُوحٍ

37. And the people of Nūḥ:

لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ

When they rejected the messengers we drowned them

وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً

And made of them a proof⁵²¹⁵ for mankind.

وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا

And we have prepared a painful punishment for the wrongdoers.⁵²¹⁶

وَعَادًا

38. And ‘Ād

وَتَمُودًا

And Thamūd

5211. 25:35 [1]. Arabic: *al kitāb*. See Article XI.ii.

5212. 25:36 [1]. Grammar: dual.

5213. 25:36 [1]. Arabic: *āyāt*. See Article X.

5214. 25:36 [2]. Lit.: *we annihilated them with annihilation*. Cf. 7:129, 17:104.

5215. 25:37 [3]. Arabic: *āya*. See Article X.

5216. 25:37 [4]. Arabic: *ẓālimūn*. See 2:229.

وَأَصْحَابُ الرَّسِّ

And the companions of the commencement⁵²¹⁷

وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا

And many generations in between[...]⁵²¹⁸

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا تَبَرْنَا تَبِيرًا

39. And to each we presented examples⁵²¹⁹ and each we destroyed utterly.⁵²²⁰وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا
السَّوْءَ40. And they have passed by the city whereon rained a rain of evil.⁵²²¹

أَفَلَمْ يَكُونُوا يَرَوْنَهَا

Can it be that they did not see it?

بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا

The truth is:⁵²²² they expect no resurrection.

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا

41. And when they see thee they only make mockery of thee:

أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا

Is this he whom God sent as messenger?

5217. 25:38 [3]. Arabic: *al rass* – commencement, beginning. On the basis of my note at 15:78 I take *rass* as a common noun the meaning of which is *commencement, beginning* (see Lane, p. 1085). This much granted, it is reasonable to infer that the term denotes those who, after the flood, began life anew on the face of a purged earth. This is, clearly, speculation – albeit speculation consistent with the broader narrative and usage found in the Qur'an. While I am neutral on Muhammad Asad's thoughts here, I repeat part of his note on this point for interest: *As for Al-Rass, a town of that name exists to this day in the Central-Arabian province of Al-Qasim; in the ancient times referred to it seems to have been inhabited by descendants of the Nabataean tribe of Thamud (Tabari). There is, however no agreement among the commentators as to the real meaning of this name or designation; Razi cites several of the current, conflicting interpretations and rejects all of them as purely conjectural.*

5218. 25:38 [4]. Sc. *we dealt with likewise*.

5219. 25:39 [1]. I.e. arguments.

5220. 25:39 [1]. Lit.: *we destroyed with destruction*.

5221. 25:40 [1]. A clear indication of the city of Lūt. This may be claimed as support for the location of *al masjid al ḥarām* at Petra and, perhaps, for the broader proposal that Muḥammad was originally an inhabitant of that city if we agree with the Dead Sea as the locus for the cities of Lūt; the Arabia Felix thesis advances an alternative location. Makkah is many hundreds of kilometres away from either location. See Article XVIII.

5222. 25:40 [3]. Arabic: *bal*. See note to 2:88.

إِنْ كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا

42. He had almost led us astray from our gods

لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا

Were we not steadfast towards them.

وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ

And they will know when they behold the punishment who was further astray in the way!

أَضَلُّ سَبِيلًا

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ

43. Hast thou considered him who took for his god his vain desire?

أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا

Wouldst thou then be a guardian over him?

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ

44. If⁵²²³ thou think that most of them hear or reason.⁵²²⁴

يَعْقِلُونَ

إِنْ هُمْ إِلَّا كَالْأَنْعَامِ

They are only as the cattle.

بَلْ هُمْ أَضَلُّ سَبِيلًا

Nay:⁵²²⁵ they are further astray in the way.

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ

45. Hast thou not considered how thy lord spreads the shade?

5223. 25:44 [1]. Arabic: *am*. See note to 21:21.

5224. 25:44 [1]. I.e. if this is thy assumption.

5225. 25:44 [3]. Arabic: *bal*. See note to 2:88.

وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا

(And had he willed he would have made it still)

ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا

Then make we the sun its pilot⁵²²⁶

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا

46. Then we take it to us in a gradual taking.

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا

47. And he it is who makes for you the night a covering

وَالنَّوْمَ سُبَاتًا

And sleep a rest

وَجَعَلَ النَّهَارَ نُشُورًا

And makes day a resurrection.

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ

48. And he it is who sends the winds as glad tidings at the time⁵²²⁷ of his mercy

رَحْمَتِهِ ج

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

And we send down from the sky pure water

لِّنُخْرِجَ بِهِ بَلَدًا مَيِّتًا

49. That we might give life thereby to a dead land

وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَمًا وَأَنَاسِي كَثِيرًا

And give drink to what we have created of beasts and men aplenty.

5226. 25:45 [3]. Arabic: *dalil* – indication; proof, evidence; guide, pilot.

5227. 25:48 [1]. Lit: *between (the) two hands*. See note to 2:66.

- وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا 50. (And we have expounded it among them that they might take heed
- فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا But most men refuse save denial.
- وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا 51. And had we willed we would have raised up a warner in every city.
- فَلَا تُطِعِ الْكَافِرِينَ 52. And obey thou not those who spurn guidance while claiming virtue⁵²²⁸
- وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا And strive thou against them thereby⁵²²⁹ with a great striving.)
- وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ 53. And he it is who loosed the two seas
- هَذَا عَذْبٌ فُرَاتٌ One sweet, palatable
- وَهَذَا مِلْحٌ أُجَاجٌ And the other salty, bitter
- وَجَعَلَ بَيْنَهُمَا بَرْزَخًا And made between them⁵²³⁰ a barrier
- وَحِجْرًا مَحْجُورًا And a full exclusion.⁵²³¹
- وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا 54. And he it is who created man⁵²³² from water

5228. 25:52 [1]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

5229. 25:52 [2]. I.e. with that which is expounded (see 25:50).

5230. 25:53 [4]. Grammar: dual.

5231. 25:53 [5]. Lit.: *an exclusion excluded*.

5232. 25:54 [1]. Lit.: *a mortal*.

فَجَعَلَهُ نَسَبًا وَصِهْرًا^ط

And made for him blood relations and marriage relations.

وَكَانَ رَبُّكَ قَدِيرًا

And thy lord is powerful.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا

55. And they serve besides⁵²³³ God what neither benefits them nor harms them.

يُضُرُّهُمْ^ط

وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا

And the one who spurns guidance while claiming virtue⁵²³⁴ is a helper against his lord.

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

56. And we sent thee only as a bearer of glad tidings and as a warner.⁵²³⁵

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَاءَ

57. Say thou: I ask of you no reward for this save that whoso will might take a way to his lord.

أَن يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا

وَتَوَكَّلْ عَلَى الْحَيِّ

58. And place thou thy trust in the Living

الَّذِي لَا يَمُوتُ

Who dies not

وَسَبِّحْ بِحَمْدِهِ^ج

And give thou glory⁵²³⁶ with his praise.

5233. 25:55 [1]. Arabic: *min dūni*. See 2:23.

5234. 25:55 [2]. Arabic: *al kāfir*. Typically rendered *the unbeliever*. See 2:19 and Article II.iii.

5235. 25:56 [1]. A clear statement of the remit given to the messenger.

5236. 25:58 [3]. Arabic: *s-b-ḥ*. See 2:32.

وَكَفَىٰ بِهِ ۖ بِذُنُوبِ عِبَادِهِ خَبِيرًا

And he suffices as one aware of the transgressions⁵²³⁷ of his servants

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا

59. Who created the heavens and the earth and what is between them⁵²³⁸ in six days⁵²³⁹

بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ

Then took his place upon the throne:

الرَّحْمَنُ

The Almighty.⁵²⁴⁰

فَسْأَلْ بِهِ ۖ خَبِيرًا

So ask thou about it⁵²⁴¹ one aware.

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ

60. And when it is said to them: Submit⁵²⁴² to the Almighty⁵²⁴³

قَالُوا وَمَا الرَّحْمَنُ

They say: And what is the Almighty?⁵²⁴⁴

أَنسُجِدُ لِمَا تَأْمُرُنَا

Are we to submit⁵²⁴⁵ to whatever thou commandest us?

وَزَادَهُمْ نُفُورًا ۚ

And it increases them in aversion.

5237. 25:58 [4]. Arabic: *dhunūb*. See Article XIII.iv.

5238. 25:59 [1]. Grammar: dual.

5239. 25:59 [1]. Arabic: *‘ayyām* – days; aeons, eras.

5240. 25:59 [3]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

5241. 25:59 [4]. Or *him*. However, I incline toward *it* referring to the creation process just outlined.

5242. 25:60 [1]. Arabic: *s-j-d*. See Article VI.

5243. 25:60 [1]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

5244. 25:60 [2]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

5245. 25:60 [3]. Arabic: *s-j-d*. See Article VI.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا

61. Blessed be he who has made in the sky constellations

وَجَعَلَ فِيهَا سِرَاجًا

And made therein a torch

وَقَمَرًا مُنِيرًا

And an illuminating moon.⁵²⁴⁶

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَن

62. And he it is who made the night and day a succession for him who desires to take heed or desires gratitude.

أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى

63. And the servants of the Almighty⁵²⁴⁷ are they who walk upon the earth modestly

الْأَرْضِ هَوْنًا

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

And when the ignorant address them they speak peace⁵²⁴⁸

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا

64. And who spend the night in submission⁵²⁴⁹ and in rising to their lord

وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ

65. And who say: Our lord: avert thou from us the punishment of Hell

جَهَنَّمَ

5246. 25:61 [3]. See also note to 10:5.

5247. 25:63 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

5248. 25:63 [2]. I.e. peaceably, words of peace.

5249. 25:64 [1]. Arabic: *s-j-d*. See Article VI.

إِنَّ عَذَابَهَا كَانَ غَرَامًا

(The punishment thereof is unrelenting

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

66. Evil as place and residence)

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا

67. And who when they spend are neither extravagant nor miserly

وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

(And there is a place in between)

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

68. And who call not to another god with God

وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا

Nor kill the soul which God has made unlawful, save aright⁵²⁵⁰

بِالْحَقِّ

وَلَا يَزْنُونَ^ج

Nor commit unlawful sexual intercourse.⁵²⁵¹

وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

And whoso does that meets with requital.⁵²⁵²

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ

69. The punishment will be doubled for him on the Day of Resurrection

وَيَخْلُدُ فِيهِ مُهَانًا

And he abides eternally therein, humiliated

5250. 25:68 [2]. Arabic: *bil haqqi*. See Article XIX (bil haqqi ii.).

5251. 25:68 [3]. Arabic: *z-n-y*. This root denotes unlawful sexual intercourse (sexual congress between two people who are not married to each other) and occurs at 17:32, 24:2, 24:2, 24:3, 24:3, 24:3, 25:68, 60:12.

5252. 25:68 [4]. Arabic: *‘-th-m*. See Article XIII.i.

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا

70. Save he who repents and believes and works righteousness

فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ

(For such, God will change their evil⁵²⁵³ to good deeds.

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And God is forgiving, merciful.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا

71. And whoso repents and works righteousness

فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

It is he who repents to God completely.)⁵²⁵⁴

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ

72. And who do not bear witness to falsehood

وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And when they pass by vain speech pass by graciously

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا

73. And who when they are reminded by the proofs⁵²⁵⁵ of their lord fall not down upon them deaf and blind

عَلَيْهَا صُمًّا وَعُمْيَانًا

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا

74. And who say: Our lord: give thou to us from our wives and our progeny a delight of the eye

وَذُرِّيَّتَنَا قُرَّةَ أَعْيُنٍ

5253. 25:70 [2]. Arabic: *sayyiāt*. See Article XIII.x.

5254. 25:71 [2]. Lit.: *repents[...]* in repentance.

5255. 25:73 [1]. Arabic: *āyāt*. See Article X.

وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And make thou us a model⁵²⁵⁶ for those of prudent fear.⁵²⁵⁷

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا

75. Such will be rewarded with the high place because they were patient

وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا

And they will be met therein with greetings and peace

خَالِدِينَ فِيهَا

76. They abiding eternally therein.

حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا

Good are place and residence.

قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي

77. Say thou: My lord would not concern himself with you

لَوْلَا دُعَاؤُكُمْ

Were it not for your summons.⁵²⁵⁸

فَقَدْ كَذَّبْتُمْ

Then have you rejected

فَسَوْفَ يَكُونُ لِزَامًا

So it⁵²⁵⁹ will be necessary.⁵²⁶⁰5256. 25:74 [2]. Arabic: *imām* – leader; master; plumb line; standard, criterion; example, model.

5257. 25:74 [2]. See note to 2:2.

5258. 25:77 [2]. Arabic: *duā'* – call, supplication; summons. My reading here is: *When you were ignorant, God did not concern himself with you, but now that you have rejected what he sent you, dealing with you has become incumbent upon him* (cf. 2:38-39).

5259. 25:77 [3]. I.e. that he should concern himself with you.

5260. 25:77 [3]. Arabic: *lizām* – necessity, requirement, exigency. This word occurs also at 20:129.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁵²⁶¹ the Merciful.

طَسَمَ

1. *ṭā sīn mīm*⁵²⁶²

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

2. Those⁵²⁶³ are the proofs⁵²⁶⁴ of the clear law.⁵²⁶⁵

لَعَلَّكَ بُخِعَ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

3. Thou mightest destroy thy soul from grief that they are not believers.⁵²⁶⁶

إِنْ نَشَأْ نُزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً

4. If we will we can send down upon them from the sky a proof⁵²⁶⁷ before which their necks will be pliant.

فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدَّثٍ

5. And there comes not to them any new remembrance⁵²⁶⁸ from the Almighty⁵²⁶⁹ save they are disinclined towards it

إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ

5261. 26:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

5262. 26:1 [1]. See note to 2:1 and Article XX.

ṭā sīn mīm:

ṭā:

sīn: Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

mīm: Guide thou us to the straight path

The path of those whom thou hast favoured

Not of those who incur wrath

Nor of those who go astray. (1:6-7)

5263. 26:2 [1]. See note to 2:2 on *dhālika*.

5264. 26:2 [1]. Arabic: *āyāt*. See Article X.

5265. 26:2 [1]. Arabic: *al kitāb*. See Article XI.ii.

5266. 26:3 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

5267. 26:4 [1]. Arabic: *āya*. See Article X.

5268. 26:5 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

5269. 26:5 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

- فَقَدْ كَذَّبُوا 6. So they have rejected⁵²⁷⁰
- فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ And there will come to them news of that whereat they mocked.
- أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ 7. Have they not considered the earth:
- كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ How much we have caused to grow therein every sort of⁵²⁷¹ noble kind?
- إِنَّ فِي ذَلِكَ لَآيَةً 8. In that is a proof⁵²⁷²
- وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ But most of them are not believers.⁵²⁷³
- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ 9. And thy lord: he is the Mighty, the Merciful.
- وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ 10. And when thy lord called Mūsā:
- أَنْ أَنتِ الْقَوْمَ الظَّالِمِينَ Go thou to the wrongdoing⁵²⁷⁴ people
- قَوْمَ فِرْعَوْنَ 11. The people of Fir'awn:⁵²⁷⁵

5270. 26:6 [1]. This echoes 25:77.

5271. 26:7 [2]. Arabic: *min kulli*. See 2:164.5272. 26:8 [1]. Arabic: *āya*. See Article X.5273. 26:8 [2]. Arabic: (*al*) *mu'minūn*. See note to 8:2. In this chapter see 26:8, 26:67, 26: 103, 26:121, 26:139, 26:158, 26:174, 26:190.5274. 26:10 [2]. Arabic: *ẓālimūn*. See 2:229.5275. 26:11 [1]. Arabic: *fir'awn*. See note to 2:49.

أَلَا يَتَّقُونَ

Will they not be in prudent fear?⁵²⁷⁶

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ

12. He said: My lord: I fear that they will reject me

وَيَضِيقُ صَدْرِي

13. And my breast will be straitened

وَلَا يَنْطَلِقُ لِسَانِي

And my tongue not proceed.

فَأَرْسِلْ إِلَى هَارُونَ

So send thou for Hārūn.

وَلَهُمْ عَلَى ذَنْبٍ

14. And they have a transgression⁵²⁷⁷ against me

فَأَخَافُ أَنْ يَقْتُلُونِ

So I fear that they will kill me.

قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا ۖ

15. He said: By no means!⁵²⁷⁸ Go⁵²⁷⁹ with our proofs.⁵²⁸⁰

إِنَّا مَعَكُمْ مُسْتَمِعُونَ

We are with you, listening.

5276. 26:11 [2]. See note to 2:2.

5277. 26:14 [1]. Arabic: *dhanb*. See Article XIII.iv.5278. 26:15 [1]. Arabic: *kallā*. This exclamatory statement occurs just twice in reported speech (at 26:15 and 26:62). At 26:15 it is in the context of God commissioning Mūsā to enter Fir'awn's territory and bring out the children of Isrā'īl. At 26:62 it occurs at the symmetrically opposite point: at the moment of the parting the water as Mūsā leads the children of Isrā'īl out of Fir'awn's territory. Together this pair offset the broader set of pan-textual markers comprising *kallā* (see note to 74:16).

5279. 26:15 [1]. Grammar: dual.

5280. 26:15 [1]. Arabic: *āyāt*. See Article X.

فَاتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ

16. And go⁵²⁸¹ to Fir'awn⁵²⁸² and say: We are a messenger⁵²⁸³ of the Lord of All Mankind.

أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ

17. Send thou⁵²⁸⁴ the children of Isrā'il with us.

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا

18. Said he: Did we not bring thee up among us as a child?

وَلَكِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ

And thou tarriedst among us years of thy life.

وَفَعَلْتَ فَعَلَتَكَ الَّتِي فَعَلْتَ

19. And thou didst thy deed which thou didst

وَأَنْتَ مِنَ الْكَافِرِينَ

And wast of those who spurn guidance while claiming virtue.⁵²⁸⁵

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ

20. He said: I did it when I was of those who stray.⁵²⁸⁶

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ

21. And I fled from you when I feared you.

5281. 26:16 [1]. Grammar: dual.

5282. 26:16 [1]. Arabic: *fir'awn*. See note to 2:49.

5283. 26:16 [1]. Arabic: *rasūl* – messenger. The message was one and the emphasis is not on the messenger but on the message. Messenger-worship (as with the majority of Christians) and messenger cults (as with the majority of Muslims) are simply stages – practiced over ages and in many different cultures – in the process of the dilution and pollution of the message sent by God.

5284. 26:17 [1]. Many translators – under the influence of the King James Bible – render here and in other such places: *let the children of Israel go*. This paints a picture in the mind of the reader of a people straining to leave. This is not the picture which emerges in the Arabic of the Qur'an.

5285. 26:19 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii. The value we are using throughout for *al kāfirūn* fits here without modification Fir'awn's usage of it. Fir'awn is accusing Mūsā of hypocrisy; of a contradiction between his words and his actions; of claiming to be affiliated with righteousness while acting contrary to it tenets – and our value fits perfectly. The Traditionalist's assumed value of *infidel* or *unbeliever* would be ludicrous here, and he typically switches to *ungrateful* or synonyms at this point in order to accommodate that reality.

5286. 26:20 [1]. Arabic: *al dālūn*. See note to 3:90. Mainstream factions within the cult known as Islam have a doctrine which claims that all prophets and messengers were sinless. Such a doctrine is refuted in multiple places in the Qur'an. God uses men who repent of their past misdeeds, make right if they are able, and then serve him.

فَوَهَبَ لِي رَّبِّي حُكْمًا وَجَعَلَنِي مِنَ
الْمُرْسَلِينَ

Then my lord gave me judgment and appointed me among the emissaries.

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدَتْ بَنِي
إِسْرَءِيلَ

22. And that past grace wherewith thou reproachest me is that thou hast enslaved the children of Isrā'īl.

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ

23. Said Fir'awn:⁵²⁸⁷ And what is the Lord of All Mankind?

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا⁵²⁸⁸

24. He said: the Lord of the Heavens and the Earth and what is between them.⁵²⁸⁸

إِنْ كُنْتُمْ مُوقِنِينَ

If you⁵²⁸⁹ are certain--⁵²⁹⁰

قَالَ لِمَنْ حَوْلَهُ: أَلَا تَسْمَعُونَ

25. Said he⁵²⁹¹ to those about him: Do you not hear!⁵²⁹²

قَالَ رَبُّكُمْ

26. He said: Your lord

وَرَبُّ آبَائِكُمُ الْأُولِينَ

And the lord of your fathers of old--⁵²⁹³

5287. 26:23 [1]. Arabic: *fir'awn*. See note to 2:49.

5288. 26:24 [1]. Grammar: dual.

5289. 26:24 [2]. Grammar: the shift to the plural indicates an appeal to the wider audience – an appeal which Fir'awn counters.

5290. 26:24 [2]. Arabic: *yaqina*. See note to 2:4. The argument here is staccato. This is not a leisurely debate. Mūsā is following his tack, delivering his message, and Fir'awn is interrupting him. The present thought is completed at 44:7-8. Instances where speech either trails off or is clipped through interruption are found at 2:138, 3:73, 6:143, 6:144, 10:22, 12:94, 22:17, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11.

5291. 26:25 [1]. Fir'awn's tactics are instructive: at 26:25 he mocks the message; at 26:27 he mocks the messenger; at 26:29 he threatens the messenger with physical violence; then when his bluff is called he puts the ruling elite in fear of losing its position of dominance (26:34-35).

5292. 26:25 [1]. In modern English parlance: *Well, would you listen to that!*

5293. 26:26 [2]. Instances where speech either trails off or is clipped through interruption are found at 2:138, 3:73, 6:143, 6:144,

27. قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ
لَمَجْنُونٌ
Said he: Your messenger who is sent to you is possessed!
28. قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا⁵²⁹⁴
إِنْ كُنْتُمْ تَعْقِلُونَ⁵²⁹⁵
He said: The Lord of the East and the West and what is between them.
If you use reason--
29. قَالَ لَئِنْ اتَّخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَنَّكَ
مِنْ الْمَسْجُونِينَ⁵²⁹⁶
Said he: If thou take a god other than me I will place thee in prison.
30. قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ
He said: Even though I bring thee something clear?
31. قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ
Said he: Then bring thou it if thou be of those who speak the truth.
32. فَأَلْقَى عَصَاهُ
And he cast his staff
- فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ
And then it was a clear serpent.
33. وَنَزَعَ يَدَهُ
And he drew forth his hand

10:22, 12:94, 22:17, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11.

5294. 26:28 [1]. Grammar: dual.

5295. 26:28 [2]. Instances where speech either trails off or is clipped through interruption are found at 2:138, 3:73, 6:143, 6:144, 10:22, 12:94, 22:17, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11.

5296. 26:29 [1]. Lit.: place thee among those imprisoned.

فَإِذَا هِيَ بَيَضَاءُ لِلنَّظِيرِينَ

And it was white for all to see.⁵²⁹⁷

قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ

34. Said he to the eminent ones around him: This is a learned sorcerer.⁵²⁹⁸

يُرِيدُ أَنْ يُخْرِجَكُمْ مِّنْ أَرْضِكُمْ بِسِحْرِهِ

35. He would turn you out of your land by his sorcery.⁵²⁹⁹

فَمَاذَا تَأْمُرُونَ

Then what do you command?

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ

36. They said: Delay thou him and his brother and raise thou up in the towns gatherers

حَشِيرِينَ

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ

37. Who shall bring to thee every learned sorcerer.⁵³⁰⁰

فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ

38. And the sorcerers⁵³⁰¹ were assembled at the appointed time on a day appointed.

وَقِيلَ لِلنَّاسِ هَلْ أَنتُمْ مُجْتَمِعُونَ

39. And it was said to the people: Will you assemble

لَعَلَّنَا نَتَّبِعَ السَّحَرَةَ إِن كَانُوا هُمُ الْغَالِبِينَ

40. So we might follow the sorcerers⁵³⁰² if they be the victors?

5297. 26:33 [2]. Lit.: for the beholders.

5298. 26:34 [1]. Arabic: *sāhir* – sorcerer. See 2:102.

5299. 26:35 [1]. Arabic: *sihr* – sorcery. See 2:102.

5300. 26:37 [1]. Arabic: *saḥḥār* – sorcerer. See 2:102.

5301. 26:38 [1]. Arabic: *saḥāra* – sorcerers. See 2:102.

5302. 26:40 [1]. Arabic: *saḥāra* – sorcerers. See 2:102.

- فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ 41. And when the sorcerers⁵³⁰³ came they said to Fir'awn:⁵³⁰⁴
- أَيْنَ لَنَا لَاجِرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ Will there be a reward for us if we be the victors?
- قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَّمِنَ الْمُقَرَّبِينَ 42. He said: Yea, and you will then be of those brought near.⁵³⁰⁵
- قَالَ لَهُم مُّوسَى أَلْقُوا مَا أَنْتُمْ مُُلْقُونَ 43. Mūsā said to them: Cast what you cast.
- فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا 44. And they cast their ropes and their staves and said:
- بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ By the greatness⁵³⁰⁶ of Fir'awn⁵³⁰⁷ are we the victors!
- فَأَلْقَى مُوسَى عَصَاهُ 45. And Mūsā cast his staff
- فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ And then it swallowed up what they falsified.
- فَأَلْقَى السَّحَرَةُ سَجْدِينَ 46. Then the sorcerers⁵³⁰⁸ fell in submission.⁵³⁰⁹
- قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ 47. They said: We believe in⁵³¹⁰ the Lord of All Mankind

5303. 26:41 [1]. Arabic: *saḥara* – sorcerers. See 2:102.
 5304. 26:41 [1]. Arabic: *fir'awn*. See note to 2:49.
 5305. 26:42 [1]. I.e. of the inner circle or ruling caste.
 5306. 26:44 [2]. Arabic: *izzah* – power, prestige, honour, respect and fame.
 5307. 26:44 [2]. Arabic: *fir'awn*. See note to 2:49.
 5308. 26:46 [1]. Arabic: *saḥara* – sorcerers. See 2:102.
 5309. 26:46 [1]. Arabic: *s-j-d*. See Article VI.
 5310. 26:47 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

- رَبِّ مُوسَى وَهَارُونَ 48. The lord of Mūsā and Hārūn.
- قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ 49. Said he: You believe him before I gave you leave.
- إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ 5311 He is your chief who taught you sorcery.⁵³¹¹
- فَلَسَوْفَ تَعْلَمُونَ 5312 And you will come to know:
- لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خَلْفٍ 5313 I will cut off your hands and your feet on alternate sides
- وَلَأَصْلَبَنَّكُمْ أَجْمَعِينَ 5312 And put you to death by stake⁵³¹² all together.
- قَالُوا لَا ضَيْرَ 50. They said: No harm.
- إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ 5313 To our lord are we returning.
- إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا أَنْ كُنَّا 51. We hope that our lord will forgive us our errors⁵³¹³ since we were the first of the believers.⁵³¹⁴
- أَوَّلَ الْمُؤْمِنِينَ 5314
- وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي 52. And we instructed⁵³¹⁵ Mūsā: Travel thou by night with my servants.

5311. 26:49 [2]. Arabic: *sihr* – sorcery. See 2:102.
 5312. 26:49 [5]. Arabic: *ṣalaba, ṣallaba*. See 4:157.
 5313. 26:51 [1]. Arabic: *kh-t'*. See Article XIII.vi.
 5314. 26:51 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.
 5315. 26:52 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

إِنَّكُمْ مُتَّبِعُونَ

You will be followed.

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ

53. And Fir'awn⁵³¹⁶ sent into the towns gatherers:

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ

54. These are but a little band⁵³¹⁷

وَأِنَّهُمْ لَنَا لَغَائِظُونَ

55. And they do provoke us

وَأَنَا لَجَمِيعٌ حَذِرُونَ

56. And we are a cautious host.

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ

57. Then we turned them out of gardens and springs

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ

58. And treasures and a noble station⁵³¹⁸

كَذَلِكَ

59. Thus!⁵³¹⁹

وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ

And we caused the children of Isrā'īl to inherit them.

فَاتَّبَعُوهُمْ مُشْرِقِينَ

60. And they followed⁵³²⁰ them at morning light

5316. 26:53 [1]. Arabic: *fir'awn*. See note to 2:49.

5317. 26:54 [1]. This statement is particularly difficult to integrate with the dominant Egypt-Palestine thesis as held by those with a literal view of the account in the Jewish Bible which puts the number of the children of Israel at around 600,000 men plus women and children (Exodus 12:37). See Article XVIII.

5318. 26:58 [1]. Arabic: *maqām*. See 2:125.

5319. 26:59 [1]. See 18:91 for note on *kaḏhālika* as a pan-textual marker at 18:91, 26:59, 44:28, 44:54.

5320. 26:60 [1]. Arabic: *atba'a*. See 2:262.

فَلَمَّا تَرَأَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى
إِنَّا لَمُدْرَكُونَ

61. And when the two hosts saw each other the companions of Mūsā said: We are overtaken.

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

62. He said: By no means!⁵³²¹ My lord is with me. He will guide me.

فَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَضْرِبْ بِعَصَاكَ
الْبَحْرَ ط

63. And we instructed⁵³²² Mūsā: Strike thou the sea with thy staff.

فَانْفَلَقَ

And it parted:

فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

Each part like a tremendous towering mountain.

وَأَزَلَفْنَا ثُمَّ آلَآخَرِينَ

64. And we brought nigh thereto the others

وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ

65. And we delivered Mūsā and those with him all together

ثُمَّ أَغْرَقْنَا آلَآخَرِينَ

66. Then drowned we the others.

إِنَّ فِي ذَلِكَ لَآيَةً ط

67. In that is a proof⁵³²³

5321. 26:62 [1]. Arabic: *kallā*. This exclamatory statement occurs just twice in reported speech (at 26:15 and 26:62). At 26:15 it is in the context of God commissioning Mūsā to enter Fir'awn's territory and bring out the children of Isrā'īl. At 26:62 it occurs at the symmetrically opposite point: at the moment of the parting the sea as Mūsā leads the children of Isrā'īl out of Fir'awn's territory. Together this pair offsets the broader set of pan-textual markers comprising *kallā* (see note to 74:16).

5322. 26:63 [1]. Arabic: *wahī* and *awḥā*. See 3:44.

5323. 26:67 [1]. Arabic: *āya*. See Article X.

- وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ
- But most of them are not believers.⁵³²⁴
- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
68. And thy lord: he is the Mighty, the Merciful.
- وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ
69. And recite thou to them the report of Ibrāhīm
- إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ
70. When he said to his father and his people: What do you serve?
- قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عُكْفِينَ
71. They said: We serve things fashioned⁵³²⁵ and remain devoted⁵³²⁶ to them.
- قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ
72. He said: Do they hear you when you call
- أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ
73. Or benefit or harm you?
- قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ
74. They said: Nay:⁵³²⁷ we found our fathers doing thus.
- قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ
75. He said: Have you considered what you have been serving
- أَنْتُمْ وَآبَاؤُكُمْ الْأَقْدَمُونَ
76. You and your forefathers?

5324. 26:67 [2]. Arabic: (al) mu'minūn. See note to 8:2. In this chapter see 26:8, 26:67, 26: 103, 26:121, 26:139, 26:158, 26:174, 26:190.

5325. 26:71 [1]. Arabic: (sg.) ṣanam, (pl.) aṣnām. Commonly translated as *image* or *idol*; while not overtly incorrect, it misses the core sense which is something *fashioned, shaped or pictured* (that is: *created*).

5326. 26:71 [1]. Arabic: 'akafa – *to be devoted (to), to remain (in or at)*.

5327. 26:74 [1]. Arabic: bal. See note to 2:88.

فَانَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ

77. And they are an enemy to me save the Lord of All Mankind

الَّذِي خَلَقَنِي

78. Who created me

فَهُوَ يَهْدِينِ

(And he guides me)

وَالَّذِي هُوَ يُطْعِمُنِي

79. And who feeds me

وَيَسْقِينِ

And gives me drink.

وَإِذَا مَرَضْتُ

80. And when I am sick:

فَهُوَ يَشْفِينِ

He heals me.

وَالَّذِي يُمِيتُنِي

81. And who will give me death

ثُمَّ يُحْيِينِ

Then give me life

وَالَّذِي أَظْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ

82. And who I hope will forgive me my errors⁵³²⁸ on the Day of Judgment.⁵³²⁹

الدِّينِ

5328. 26:82 [1]. Arabic: *kh-t-*. See Article XIII.vi.5329. 26:82 [1]. Arabic: *dīn*. See Article VII. For *Day of Judgment* see 82:17-19.

- رَبِّ هَبْ لِي حُكْمًا 83. My lord: give thou me judgment
- وَأَلْحِقْنِي بِالصَّالِحِينَ And join thou me with the righteous
- وَأَجْعَلْ لِّي لِسَانَ صِدْقٍ فِي آخِرِينَ 84. And make thou for me a tongue of truth among those who come later.⁵³³⁰
- وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ 85. And make thou me among the inheritors of the garden of bliss.
- وَأَغْفِرْ لِأَبِي 86. And forgive thou my father
- إِنَّهُ كَانَ مِنَ الضَّالِّينَ He is of those who go astray.⁵³³¹
- وَلَا تُخْزِنِي يَوْمَ يُنْعَثُونَ 87. And disgrace thou me not the day they are raised
- يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ 88. The day wealth and sons avail not
- إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ 89. Save him who brings to God a sound heart
- وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ 90. And the garden is brought nigh to those of prudent fear⁵³³²

5330. 26:84 [1]. In my opinion, this prayer has been answered in the Qur'an. The account of Abraham in Genesis is defamatory in the extreme, grants no backstory or context for God's choice of Abraham (other than God's fortuitous, prescient appreciation of the 'Jewishness' of many of his progeny), and has clearly been redacted to serve questionable purposes: the installation of Ishāq as the sole heir, a programme of racial supremacism, and a policy of deceit and duplicity as norm and religious obligation. When read dispassionately, the actions of the character called Abraham in Genesis are suspect in many cases and unbefitting a person of even average moral fibre, never mind a prophet of God. This calumny is fully dispatched by the Qur'an which presents Ibrāhīm in a fitting light.

5331. 26:86 [2]. Arabic: *al ḍālūn*. See note to 3:90.

5332. 26:90 [1]. See note to 2:2.

- وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ 91. And Hell is exposed to the misguided
- وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ 92. And it is said to them: Where is what you served
- مِنْ دُونِ اللَّهِ 93. Besides⁵³³³ God?
- هَلْ يَنْصُرُونَكُمْ 94. (Can they help you
- أَوْ يَنْتَصِرُونَ 94. Or help themselves?)
- فَكَبُكِبُوا فِيهَا 94. And they are hurled therein
- هُمْ وَالْغَاوِينَ 94. They and the misguided
- وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ 95. And the forces of Iblīs, all together.
- قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ 96. They will say, disputing therein:
- تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ 97. By God, we were in obvious error
- إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ 98. When we made you⁵³³⁴ equal with the Lord of All Mankind

5333. 26:93 [1]. Arabic: *min dūni*. See 2:23.

5334. 26:98 [1]. I.e. the forces of Iblīs.

- وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ 99. And the evildoers only led us astray
- فَمَا لَنَا مِنْ شَافِعِينَ 100. And we have no intercessors
- وَلَا صَدِيقٍ حَمِيمٍ 101. Nor any sincere intimate friend.
- فَلَوْ أَنَّ لَنَا كَرَّةً 102. And were we to return
- فَكُونَنَّ مِنَ الْمُؤْمِنِينَ We would be among the believers.⁵³³⁵
- إِنَّ فِي ذَلِكَ لَآيَةً 103. In that is a proof⁵³³⁶
- وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ But most of them are not believers.⁵³³⁷
- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ 104. And thy lord: he is the Mighty, the Merciful.
- كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ 105. The people of Nūḥ rejected the emissaries.
- إِذْ قَالَ لَهُمُ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ 106. When their brother Nūḥ said to them: Will you not be in prudent fear?⁵³³⁸
- إِنِّي لَكُمْ رَسُولٌ أَمِينٌ 107. I am a trustworthy messenger to you

5335. 26:102 [2]. Arabic: (al) mu'minūn. See note to 8:2.

5336. 26:103 [1]. Arabic: āya. See Article X.

5337. 26:103 [2]. Arabic: (al) mu'minūn. See note to 8:2. In this chapter see 26:8, 26:67, 26: 103, 26:121, 26:139, 26:158, 26:174, 26:190.

5338. 26:106 [1]. See note to 2:2.

- فَاتَّقُوا اللَّهَ 108. So be in prudent fear⁵³³⁹ of God
- وَأَطِيعُونِ And obey me.⁵³⁴⁰
- وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ 109. And I ask of you no reward for this
- إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ My reward is only upon⁵³⁴¹ the Lord of All Mankind
- فَاتَّقُوا اللَّهَ 110. So be in prudent fear⁵³⁴² of God
- وَأَطِيعُونِ And obey me.⁵³⁴³
- ﴿ قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذَلُونَ 111. They said: Are we to believe thee when the abject follow thee?
- قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ 112. He said: And what knowledge have I of what they did?
- إِنْ حِسَابُهُمْ إِلَّا عَلَى رَبِّي 113. Their reckoning is only upon⁵³⁴⁴ my lord
- لَوْ تَشْعُرُونَ If you could perceive.

5339. 26:108 [1]. See note to 2:2.

5340. 26:108 [2]. Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.

5341. 26:109 [2]. I.e. incumbent upon.

5342. 26:110 [1]. See note to 2:2.

5343. 26:110 [2]. Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.

5344. 26:113 [1]. I.e. incumbent upon.

- وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ 114. And I am not one to repel the believers.⁵³⁴⁵
- إِنِّ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ 115. I am only a clear warner.
- قَالُوا لَئِنْ لَمْ تَنْتَهِ يٰ نُوحُ لَتَكُونَنَّ مِنَ 116. They said: If thou cease not, O Nūḥ, thou wilt be
الْمَرْجُومِينَ stoned.⁵³⁴⁶
- قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ 117. He said: My lord: my people have rejected me
- فَاَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا 118. So decide thou between me and them finally⁵³⁴⁷
- وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ And deliver thou me and those with me among
the believers.⁵³⁴⁸
- فَأَنجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ 119. And we delivered him and those with him in
the laden ship.
- ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ 120. Then we drowned thereafter those remaining.
- إِنَّ فِي ذَلِكَ لَآيَةً 121. In that is a proof⁵³⁴⁹
- وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ But most of them are not believers.⁵³⁵⁰

5345. 26:114 [1]. Arabic: (al) mu'minūn. See note to 8:2.

5346. 26:116 [1]. Lit.: of those stoned.

5347. 26:118 [1]. Lit.: decide thou[...] by a decision.

5348. 26:118 [2]. Arabic: (al) mu'minūn. See note to 8:2.

5349. 26:121 [1]. Arabic: āya. See Article X.

5350. 26:121 [2]. Arabic: (al) mu'minūn. See note to 8:2. In this chapter see 26:8, 26:67, 26: 103, 26:121, 26:139, 26:158, 26:174,

- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ 122. And thy lord: he is the Mighty, the Merciful.
- كَذَّبَتْ عَادُ الْمُرْسَلِينَ 123. 'Ād rejected the emissaries
- إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ 124. When their brother Hūd said to them: Will you not be in prudent fear?⁵³⁵¹
- إِنِّي لَكُمْ رَسُولٌ أَمِينٌ 125. I am a trustworthy messenger to you
- فَاتَّقُوا اللَّهَ 126. So be in prudent fear⁵³⁵² of God
- وَأَطِيعُونَ 127. And obey me.⁵³⁵³
- وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ 127. And I ask of you no reward for this
- إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ 127. My reward is only upon⁵³⁵⁴ the Lord of All Mankind.
- أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ 128. Build you a proof⁵³⁵⁵ on every prominence, amusing yourselves⁵³⁵⁶
- وَتَتَّخِذُونَ مَصَانِعَ 129. And take you constructions

26:190.

5351. 26:124 [1]. See note to 2:2.

5352. 26:126 [1]. See note to 2:2.

5353. 26:126 [2]. Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.

5354. 26:127 [2]. I.e. incumbent upon.

5355. 26:128 [1]. Arabic: *āya*. See Article X. I.e. of your greatness (cf. the building of high towers by the rich and proud today).5356. 26:128 [1]. Abdullah Yusuf Ali comments here: *Any merely material civilisation prides itself on show and parade. Its votaries scatter monuments for all sorts of things in conspicuous places-monuments which commemorate deeds and events which are forgotten in a few generations! Cf. Shelley's poem on Ozymandias: "I am Ozymandias. King of Kings! Look on my works, ye mighty, and despair!...Boundless and bare the lonely and level sands stretch far away!"*

لَعَلَّكُمْ تَخْلُدُونَ

That you might be eternal

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ

130. And when you lay hold, lay you hold as tyrants?⁵³⁵⁷

فَاتَّقُوا اللَّهَ

131. So be in prudent fear⁵³⁵⁸ of God

وَأَطِيعُونَ

And obey me.⁵³⁵⁹

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ

132. And be in prudent fear⁵³⁶⁰ of him who aided you with what you know:

أَمَدَّكُمْ بِأَنْعَمٍ وَبَنِينَ

133. He aided you with cattle and sons

وَجَنَّاتٍ وَعُيُونٍ

134. And gardens and springs.

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

135. I fear for you the punishment of a tremendous day.

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ مِّنْ

136. They said: It is the same to us whether thou admonish or be not of those who admonish

الْوَعْظِينَ

5357. 26:130 [1]. I.e. as ones who take no consideration of moral restraint. Muhammad Asad comments here: *The term jabbar, when applied to man, as a rule denotes one who is haughty, overbearing, exorbitant and cruel, and does not submit to any moral restraints in his dealings with those who are weaker than himself. Sometimes (as, e.g., in 11:59 or 14:15) this term is used to describe a person's negative ethical attitude, and in that case it may be rendered as "enemy of the truth". In the present instance, however, stress is laid on the tyrannical behaviour of the tribe of 'Ad, evidently relating to their warlike conflicts with other people: and in this sense it expresses a Qur'anic prohibition, valid for all times, of all unnecessary cruelty in warfare, coupled with the positive, clearly-implied injunction to subordinate every act of war - as well as the decision to wage war as such - to moral considerations and restraints.*

5358. 26:131 [1]. See note to 2:2.

5359. 26:131 [2]. Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.

5360. 26:132 [1]. See note to 2:2.

137. This is only a tradition⁵³⁶¹ of the former peoples
 إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ
138. And we are not to be punished.
 وَمَا نَحْنُ بِمُعَذَّبِينَ
139. And they rejected him⁵³⁶²
 فَكَذَّبُوهُ
- Then we destroyed them.
 فَأَهْلَكْنَاهُمْ
- In that is a proof⁵³⁶³
 إِنَّ فِي ذَلِكَ لَآيَةً
- But most of them are not believers.⁵³⁶⁴
 وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ
140. And thy lord: he is the Mighty, the Merciful.
 وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
141. Thamūd rejected the emissaries
 كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ
142. When their brother Ṣāliḥ said to them: Will you not be in prudent fear?⁵³⁶⁵
 إِذْ قَالَ لَهُمُ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ
143. I am a trustworthy messenger to you
 إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

5361. 26:137 [1]. See 68:4.

5362. 26:139 [1]. Cf. 7:64, 10:73, 16:113, 26:139, 26:189, 29:37, 37:127, 91:14.

5363. 26:139 [3]. Arabic: *āya*. See Article X.

5364. 26:139 [4]. Arabic: (*al*) *mu'minūn*. See note to 8:2. In this chapter see 26:8, 26:67, 26: 103, 26:121, 26:139, 26:158, 26:174, 26:190.

5365. 26:142 [1]. See note to 2:2.

- فَاتَّقُوا اللَّهَ 144. So be in prudent fear⁵³⁶⁶ of God
- وَأَطِيعُونِ 145. And obey me.⁵³⁶⁷
- وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ 145. And I ask of you no reward for this.
- إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ 145. My reward is only upon⁵³⁶⁸ the Lord of All Mankind.
- أَتَتْرَكُونَ فِي مَا هَاهُنَا ءَامِنِينَ 146. Are you to be left secure in what is here
- فِي جَنَّاتٍ وَعُيُونٍ 147. Among gardens and springs
- وَزُرُوعٍ 148. And tilled fields
- وَنَخْلٍ طَلْعُهَا هَضِيمٌ 148. And date-palms with slender spathes
- وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فُرْهِينَ 149. And to hew out dwellings from the mountain skilfully?⁵³⁶⁹
- فَاتَّقُوا اللَّهَ 150. So be in prudent fear⁵³⁷⁰ of God

5366. 26:144 [1]. See note to 2:2.

5367. 26:144 [2]. Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.

5368. 26:145 [2]. I.e. incumbent upon.

5369. 26:149 [1]. The answer, obviously, is in the negative. All men are to die.

5370. 26:150 [1]. See note to 2:2.

وَأَطِيعُونِ

And obey me⁵³⁷¹

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ

151. And obey not the command of the committers of excess

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ

152. Those who spread corruption in the earth and do not right.

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ

153. They said: Thou art but one beguiled.

مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا

154. Thou art only a mortal like us.

فَأْتِ بِبَيِّنَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

And bring thou a proof⁵³⁷² if thou be of those who speak the truth.

قَالَ هَذِهِ نَاقَةٌ

155. He said: This is a she-camel.

لَهَا شَرِبٌ

She has drink

وَلَكُمْ شَرِبٌ

And you have drink

يَوْمٍ مَّعْلُومٍ

On a day appointed.⁵³⁷³

وَلَا تَمْسُوهَا بِسُوءٍ

156. And touch her not with evil⁵³⁷⁴

5371. 26:150 [2]. Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.

5372. 26:154 [2]. Arabic: *āya*. See Article X.

5373. 26:155 [4]. The she-camel had watering rights on a particular day as did their own camels.

5374. 26:156 [1]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII.

فَيَأْخُذْكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ

For then will there take you the punishment of a tremendous day.

فَعَقَرُوهَا

157. But they brutally slaughtered⁵³⁷⁵ her⁵³⁷⁶

فَأَصْبَحُوا نَدِيمِينَ

And they become remorseful.

فَأَخَذَهُمُ الْعَذَابُ فَلَهُ

158. And the punishment took them.

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ يَعْلَمُ

In that is a proof⁵³⁷⁷

وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ

But most of them are not believers.⁵³⁷⁸

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

159. And thy lord: he is the Mighty, the Merciful.

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ

160. The people of Lūṭ rejected the emissaries.

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ

161. When their brother Lūṭ said to them: Will you not be in prudent fear?⁵³⁷⁹

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

162. I am a trustworthy messenger to you

5375. 26:157 [1]. Muhammad Asad comments here: *The verb 'aqara primarily denotes "he hamstrung [an animal]"- i.e., before slaughtering it, so that it might not run away. This barbarous custom was widely practiced in pre-Islamic Arabia, so that 'aqr ("hamstringing") gradually became synonymous with slaughtering in a cruel manner (Razi; see also Lane V, 2107 f.).*

5376. 26:157 [1]. See 7:77.

5377. 26:158 [2]. Arabic: *āya*. See Article X.

5378. 26:158 [3]. Arabic: *(al) mu'minūn*. See note to 8:2. In this chapter see 26:8, 26:67, 26: 103, 26:121, 26:139, 26:158, 26:174, 26:190.

5379. 26:161 [1]. See note to 2:2.

فَاتَّقُوا اللَّهَ

163. So be in prudent fear⁵³⁸⁰ of God

وَأَطِيعُونِ

And obey me.⁵³⁸¹وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ^ط

164. And I ask of you no reward for this

إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ

My reward is only upon⁵³⁸² the Lord of All Mankind.

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ

165. Of all mankind do you approach the males

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ

166. And leave what your lord created for you among your wives?

أَزْوَاجِكُمْ^ج

بَلْ أَنْتُمْ قَوْمٌ عَادُونَ

The truth is:⁵³⁸³ you are a transgressing people.⁵³⁸⁴

5380. 26:163 [1]. See note to 2:2.

5381. 26:163 [2]. Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.

5382. 26:164 [2]. I.e. incumbent upon.

5383. 26:166 [2]. Arabic: *bal*. See note to 2:88.5384. 26:166 [2]. The Qur'an does not treat male homosexuals as victims (of genetics or of any other kind); it presents them as transgressors (2:166) and as people expressing an irrational choice (11:78), one borne of ignorance (27:55). It reproves them as transgressors, much in the same way as it reproves transgressors of a number of types (political, economic and so forth). There is no question but that male homosexuality is wrong within the purview of the Qur'an. However, one should remember that male homosexuals are under no compulsion to be believers themselves (cf. 2:256). Logically, should a particular man be a believer but find himself afflicted with drives he chooses to regard as too powerful to control, should he wish to renounce his faith in favour of homosexual sin, that is nobody's business but his own so long as he does not impact the believing society with his sin. The Qur'an safeguards people's privacy in their homes against prying persons (24:27, 24:61), a right a practicing homosexual man should enjoy as much as anyone else. Within the Qur'anic jurisprudence binding upon believers, then, male homosexuality is *sexual immorality*; there is no question but that it is both fundamentally wrong and taboo. It logically falls under the same legislation and punitive requirements as sexual intercourse outside marriage of any other type (marriage being recognised only between one male and up to four females). However, the Qur'anic mood is not one of instant and total condemnation; comparable contexts suggests that wrong action should be discouraged and reprovved by friends and 'let be' if people repent and reform (cf. 4:16-17), and there can be punishment only when specific circumstances are met (cf. 24:2). Additionally, one should remember that Ibrāhīm entreated God on behalf of the city of Lūṭ (11:74), and Lūṭ himself reprovved his people before he left and they were punished. The Qur'an does not pretend that sin is not sin; but neither does it strain to cast the first stone – or, in fact, any stones – despite what the Traditionalist contends, in this case or in any other. See 24:10, 24:14, 24:20 which treat of sexual contexts for reminders that we are all in need of God's

قَالُوا لَئِنْ لَمْ تَنْتَهِ يُلُوطُ لَتَكُونَنَّ مِنَ
167. They said: If thou cease not, O Lūt, thou wilt be
of those turned out.

الْمُخْرَجِينَ

قَالَ إِنِّي لِعَمَلِكُمْ مِّنَ الْفَالِينَ
168. He said: I am of those who abhor your deeds.

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ
169. My lord: deliver thou me and my household
from what they do.

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ
170. And we delivered him and his household all
together

إِلَّا عَجُوزًا فِي الْغَابِرِينَ
171. Save an old woman⁵³⁸⁵ among those who stayed
behind.

ثُمَّ دَمَّرْنَا الْآخَرِينَ
172. Then we annihilated the others.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا
173. And we rained upon them a rain.

فَسَاءَ مَطَرُ الْمُنْذَرِينَ
And evil is the rain of those who have been
warned.

mercy.

5385. 26:171 [1]. One of the functions of the Qur'an is to correct calumnies levelled against the prophets in the corrupted texts of previous peoples. Chapter 19 of Genesis has it that Lot (Lūt) committed incest with his daughters after leaving the city – to ensure (as one is given to understand) the continuance of the family line due to a dearth of males in the new location; the daughters' argument rings hollow given that the males of the city they fled could not have provided issue in any case (a point alluded to at 11:78-79). More convincing, perhaps, would be an argument for the need to raise up further children to Lot (Lūt) on the grounds that his wife was now dead, but such an argument is closed down by the Qur'an which states explicitly his wife was an 'old woman.' Thus, the Talmudic-sounding 'justification' found in Genesis 19 for incest is refuted on whatever basis it might be advanced: Lūt's wife had been past childbearing age, thus it made no difference from the point of view of procreation that she was now dead, and the men of the city of Lūt were not potential husbands for his daughters, thus the dearth of eligible men in the scenario following that of the destruction of the city of Lūt was – in this regard at least – no different to that which preceded it. The primary function of the Book of Genesis in its current condition is to create and protect a programme of racial survival and supremacy, and is a composite of different accounts, probably constructed by Ezra after release from Babylon. See note to 26:84.

174. In that is a proof⁵³⁸⁶
 إِنَّ فِي ذَلِكَ لَآيَةً^ط
 وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ
 175. And thy lord: he is the Mighty, the Merciful.
 وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
 176. And the companions of the woods⁵³⁸⁸ rejected
 the emissaries.
 كَذَّبَ أَصْحَابُ الْغَيَْةِ الْمُرْسَلِينَ
 177. When Shu'ayb said to them: Will you not be in
 prudent fear?⁵³⁸⁹
 إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ
 178. I am a trustworthy messenger to you
 إِنِّي لَكُمْ رَسُولٌ أَمِينٌ
 179. So be in prudent fear⁵³⁹⁰ of God
 فَاتَّقُوا اللَّهَ
 وَأَطِيعُوا
 180. And I ask of you no reward for it
 وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ^ط
 إِنَّ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ
 My reward is only upon⁵³⁹² the Lord of All
 Mankind.

5386. 26:174 [1]. Arabic: *āya*. See Article X.

5387. 26:174 [2]. Arabic: (*al*) *mu'minūn*. See note to 8:2. In this chapter see 26:8, 26:67, 26: 103, 26:121, 26:139, 26:158, 26:174, 26:190.

5388. 26:176 [1]. See note to 15:78.

5389. 26:177 [1]. See note to 2:2.

5390. 26:179 [1]. See note to 2:2.

5391. 26:179 [2]. Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.

5392. 26:180 [2]. I.e. incumbent upon.

﴿ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ

181. Fulfil the measure and be not of those who cause loss.

الْمُخْسِرِينَ

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ

182. And weigh with the straight balance.

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ

183. And deprive not men of their things.

وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ

And commit not evil in the earth, working corruption.

وَاتَّقُوا الَّذِي خَلَقَكُمْ

184. And be in prudent fear⁵³⁹³ of him who created you

وَالْجِبِلَّةَ الْأُولِينَ

And the great company⁵³⁹⁴ of the former peoples.⁵³⁹⁵

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ

185. They said: Thou art but one beguiled.

وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا

186. And: Thou art only a mortal like us.

وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ

And: We consider thee a liar.⁵³⁹⁶

5393. 26:184 [1]. See note to 2:2.

5394. 26:184 [2]. Arabic: *jibilla* – nature; constitution, temper, disposition; a great company.

5395. 26:184 [2]. I.e. that disposition which led them to destruction.

5396. 26:186 [2]. Lit.: one of the liars.

- فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ الصَّادِقِينَ
187. Then cause thou pieces of the sky to fall upon us if thou be of those who speak the truth.
- قَالَ رَبِّيَ أَعْلَمُ بِمَا تَعْمَلُونَ
188. He said: My lord knows best what you do.
- فَكَذَّبُوهُ
189. And they rejected him⁵³⁹⁷
- فَأَخَذَهُم عَذَابُ يَوْمِ الظُّلَّةِ
- Then there took them the punishment of the day of a covering darkness.
- إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ
- It was the punishment of a tremendous day.
- إِنَّ فِي ذَلِكَ لَآيَةً
190. In that is a proof⁵³⁹⁸
- وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
- But most of them are not believers.⁵³⁹⁹
- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
191. And thy lord: he is the Mighty, the Merciful.
- وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ
192. And it is a successive revelation⁵⁴⁰⁰ of the Lord of All Mankind
- نَزَلَ بِهِ الرُّوحُ الْأَمِينُ
193. Brought down by the Faithful Spirit

5397. 26:189 [1]. Cf. 7:64, 10:73, 16:113, 26:139, 26:189, 29:37, 37:127, 91:14.

5398. 26:190 [1]. Arabic: *āya*. See Article X.

5399. 26:190 [2]. Arabic: *(al) mu'minūn*. See note to 8:2. In this chapter see 26:8, 26:67, 26: 103, 26:121, 26:139, 26:158, 26:174, 26:190.

5400. 26:192 [1]. Lit.: *(gradual or successive) sending down*.

- عَلَى قَلْبِكَ 194. Upon thy heart
- لَتَكُونَ مِنَ الْمُنْذِرِينَ That thou be among the warners
- بِلِسَانٍ عَرَبِيٍّ مُبِينٍ 195. In clear Arabic speech.
- وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ 196. And it is in the written records⁵⁴⁰¹ of the former peoples.
- أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَءِيلَ 197. Is it not a proof⁵⁴⁰² to them that the learned of the children of Isrā'īl know it?
- وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ 198. And had we sent it down upon any foreigner
- فَقَرَأَهُ عَلَيْهِمْ 199. And he had recited it to them
- مَا كَانُوا بِهِ مُؤْمِنِينَ They would not have been believers in⁵⁴⁰³ it.
- كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ 200. Thus have we put⁵⁴⁰⁴ it in the hearts of the evildoers:

5401. 26:196 [1]. Arabic: *zukur*. Identified by some as *Psalms*, this assertion fails since it is untenable in some instances across the complete set: 3:184, 16:44, 23:53, 26:196, 35:25, 54:43, 54:52. A comparison of all instances in combination with consideration of the available etymological information suggests the rendering I have used. If you can supply genuine historical or etymological data on this point, please let me know.

5402. 26:197 [1]. Arabic: *āya*. See Article X.

5403. 26:199 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

5404. 26:200 [1]. Lit.: *inserted*.

- لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ 201. They will not believe in⁵⁴⁰⁵ it until they see the painful punishment.
- فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ 202. And it will come upon them unexpectedly when they perceive not
- فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ 203. And they will say: Are we to be granted respite?
- أَفِعَذَابِنَا يَسْتَعْجِلُونَ 204. Is it then our punishment they seek to hasten?⁵⁴⁰⁶
- أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ 205. Hast thou then considered: if we give them enjoyment for years
- ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ 206. Then there come to them what they were promised
- مَا أَغْنَى عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ 207. What would it avail them what they enjoyed?
- وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ 208. And we destroyed no city save it had warners
- ذِكْرًا 209. As a reminder.
- وَمَا كُنَّا ظَالِمِينَ 210. And we were not wrongdoers.⁵⁴⁰⁷

5405. 26:201 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

5406. 26:204 [1]. I.e. those who say: *if we are to be punished, bring it now*.

5407. 26:209 [2]. Arabic: *zālimūn*. See 2:229. God does not break his own laws in his dealings with men. There exists a moral law given by God which is as fixed as any set of physical laws. (The cause of the ruling elite's drive to promote the notion of relativism in the physical world via pseudo-science becomes clear once we understand that it is the philosophical component needed to install a worldview orientated towards moral relativism by which the masses are detached from any sense of objective moral certainty and trained to accept the arbitrary rule of men.)

- وَمَا تَنْزَّلَتْ بِهِ الشَّيَاطِينُ 210. And the *shayṭāns* did not bring it⁵⁴⁰⁸ down.
- وَمَا يَنْبَغِي لَهُمْ 211. And it does not behove them
- وَمَا يَسْتَطِيعُونَ And they are not able.
- إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ 212. They are excluded from the hearing.
- فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ 213. And call thou not with God to another god lest
الْمُعَذِّبِينَ thou be of those punished.
- وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ 214. And warn thou thy close relatives.
- وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ 215. And lower thou thy wing⁵⁴⁰⁹ to those who
الْمُؤْمِنِينَ follow thee among the believers.⁵⁴¹⁰
- فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ 216. And if they oppose thee say thou: I am innocent
of what you do.
- وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ 217. And place thou thy trust in the Mighty, the
Merciful

5408. 26:210 [1]. Said by most commentators to refer to the Qur'an. This is possible; however, in the context, it is perhaps possible that it relates to the punishment meted out against the rejecters of the messengers and that the *hearing* at 26:212 is the moment when God brings in his decree. This is a personal observation and God knows best.

5409. 26:215 [1]. An expression which means: *be gentle, compassionate*.

5410. 26:215 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

218. He who sees thee when thou risest
الَّذِي يَرَاكَ حِينَ تَقُومُ
219. And thy going to and fro among those who submit.⁵⁴¹¹
وَتَقَلُّبِكَ فِي السَّاجِدِينَ
220. He is the Hearing, the Knowing.
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
221. Shall I inform you upon whom the *shayṭāns* descend?
هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ
222. They descend upon every false⁵⁴¹² deceiver.
تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ
223. They give ear
يُلْقُونَ السَّمْعَ
- But most of them are liars.
وَأَكْثَرُهُمْ كَاذِبُونَ
224. And the poets,⁵⁴¹³ the misguided follow them.
وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ
225. Hast thou not considered how they wander in every valley⁵⁴¹⁴
أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ
226. And that they say what they do not
وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ

5411. 26:219 [1]. Arabic: s-j-d. See Article VI. Cf. 3:196, 16:46. The word *taqalluba* means *going to and fro*. If the Traditionalist is to insist on *sajada* as *to prostrate* rather than *to submit* he is – if he is to be consistent – left with a mental image of the messenger picking his way through the mass of believers in a position of prostration. That is not what Traditionalist claims for this verse; but it should be if he wishes to present his case consistently.

5412. 26:222 [1]. Arabic: ‘*th-m*. See Article XIII.i.

5413. 26:224 [1]. The modern equivalent of poets are creators of novels and films. Culture within organised societies has always been – and remains – both created and managed by those whose interests it serves.

5414. 26:225 [1]. I.e. they are without bearings, utterly lost.

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

227. Save those who heed warning⁵⁴¹⁵ and do deeds of righteousness

وَذَكَّرُوا اللَّهَ كَثِيرًا

And remember God much

وَأَنْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا⁵⁴¹⁶

And help themselves after they have been wronged?⁵⁴¹⁶

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

And those who do wrong will come to know to what place of return they will be returned.

5415. 26:227 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

5416. 26:227 [3]. Arabic: *zālimūn*. See 2:229.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁵⁴¹⁷ the Merciful.

طَسَّ

1. *ṭā sīn*⁵⁴¹⁸

تِلْكَ ءَايَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ

Those⁵⁴¹⁹ are the proofs⁵⁴²⁰ of the Qur'an⁵⁴²¹ and a clear decree⁵⁴²²

هُدًى

2. Guidance

وَبُشْرَى لِلْمُؤْمِنِينَ

And glad tidings for the believers⁵⁴²³

الَّذِينَ يُقِيمُونَ الصَّلَاةَ

3. Those who uphold the duty⁵⁴²⁴

وَيُؤْتُونَ الزَّكَاةَ

And give the purity⁵⁴²⁵

5417. 27:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

5418. 27:1 [1]. See note to 2:1 and Article XX.

ṭā sīn:

ṭā:

sīn: Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

5419. 27:1 [2]. See note to 2:2 on *dhālika*.

5420. 27:1 [2]. Arabic: *āyāt*. See Article X.

5421. 27:1 [2]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

5422. 27:1 [2]. Arabic: *kitāb*. See Article XI.iii.

5423. 27:2 [2]. Arabic: *(al) mu'minūn*. See note to 8:2.

5424. 27:3 [1]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

5425. 27:3 [2]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to)* – or *to pay (the price of)* – (sexual) purity (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

And of the hereafter they are certain:⁵⁴²⁶

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ

4. Those who believe not in⁵⁴²⁷ the hereafter

زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ

We have made their works fair to them so they wander blindly.

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ

5. These are they for whom is the evil of punishment

وَهُمْ فِي آلِ الْآخِرَةِ هُمْ الْآخَسِرُونَ

And in the hereafter are they those most in loss.

وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ

6. And thou receivest the Qur'an⁵⁴²⁸ from the presence of one wise, knowing.

عَلِيمٍ

إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا

7. When Mūsā said to his people: I perceive a fire

سَأَتِيكُمْ مِنْهَا بِخَبَرٍ

I will bring you intelligence from it

أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ

Or bring you a burning firebrand that you might warm yourselves

فَلَمَّا جَاءَهَا نُودِيَ

8. Then when he came to it he was called:

5426. 27:3 [3]. Arabic: *yaqina*. See note to 2:4.

5427. 27:4 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

5428. 27:6 [1]. Arabic: *qur'an* – reading, recital, recitation, something which is read out.

أَنْ بُورِكَ مَنْ فِي النَّارِ

Blessed is he who is in the fire

وَمَنْ حَوْلَهَا

And he who is round about it.

وَسُبْحَانَ اللَّهِ

And glory⁵⁴²⁹ be unto God

رَبِّ الْعَالَمِينَ

The Lord of All Mankind!

يُمُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ

9. O Mūsā: it is I: God, the Mighty, the Wise.⁵⁴³⁰

وَأَلْقِ عَصَاكَ

10. And cast thou thy staff.

فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا

And when he saw it stirring as if it were a serpent⁵⁴³¹ he turned away and would not return again.

وَلَمْ يُعَقِّبْ

يُمُوسَى لَا تَخَفْ

O Mūsā: fear thou not.

إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ

The emissaries fear not in my presence.

إِلَّا مَنْ ظَلَمَ

11. But whoso did wrong⁵⁴³²

5429. 27:8 [4]. Arabic: *s-b-ḥ*. See 2:32.

5430. 27:9 [1]. Arabic: *al 'azīz al ḥakīm*. See 3:18.

5431. 27:10 [2]. Arabic: *jānn*. Rendered elsewhere also as *jinn*, the root sense is one: *something hidden*.

5432. 27:11 [1]. A reference, surely, to Mūsā's act of murder in Fir'awn's land.

ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ

Then changed to good after evil:⁵⁴³³

فَإِنِّي غَفُورٌ رَحِيمٌ

I am forgiving, merciful.

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ

12. And enter thou thy hand into thy bosom

تَخْرُجُ بَيَظًا مِنْ غَيْرِ سُوءٍ

It will come forth white, without evil⁵⁴³⁴

فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ

Among nine proofs⁵⁴³⁵ to Fir'awn⁵⁴³⁶ and his people.

إِنَّهُمْ كَانُوا قَوْمًا فَسِقِينَ

They are a wantonly perfidious⁵⁴³⁷ people.

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا

13. And when our sight-giving proofs⁵⁴³⁸ came to them they said: This is obvious sorcery.⁵⁴³⁹

سِحْرٌ مُّبِينٌ

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا

14. And they rejected them – though their souls were convinced of them – in injustice and arrogance.

وَعُلُوًّا

فَإَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

So see thou how was the final outcome of the workers of corruption.

5433. 27:11 [2]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII.

5434. 27:12 [2]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII.

5435. 27:12 [3]. Arabic: *āyāt*. See Article X.

5436. 27:12 [3]. Arabic: *fir'awn*. See note to 2:49.

5437. 27:12 [4]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

5438. 27:13 [1]. Arabic: *āyāt*. See Article X.

5439. 27:13 [1]. Arabic: *sihr* – *sorcery*. See 2:102.

- وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا^ط 15. And we gave knowledge to Dāwūd and Sulaymān.
- وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ
مِّنْ عِبَادِهِ الْمُؤْمِنِينَ 16. And Sulaymān inherited from Dāwūd
- وَوَرِثَ سُلَيْمَانُ دَاوُدَ^ط 16. And Sulaymān inherited from Dāwūd
- وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ 17. And said: O mankind: we have been taught the speech of birds
- وَأُوتِينَا مِنْ كُلِّ شَيْءٍ^ط 17. And have been given every sort of⁵⁴⁴¹ thing.
- إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ 18. This is the clear favour.
- وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ 18. And there gathered unto Sulaymān his forces of *jinn* and men and birds.
- فَهُمْ يُوزَعُونَ 18. And they were marshalled.
- حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ 18. When⁵⁴⁴² they had reached the valley of the ants

5440. 27:15 [2]. Arabic: (*al*) *mu'minūn*. See note to 8:2.5441. 27:16 [3]. Arabic: *min kulli*. See 2:164.5442. 27:18 [1]. Arabic: *hattā idhā*. See 3:152.

قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ

An ant said: O ants: enter your dwellings

لَا يَحْطِمَنَّكُمْ سُلَيْمٌ وَجُنُودُهُ

That Sulaymān and his forces crush you not

وَهُمْ لَا يَشْعُرُونَ

When they perceive not.

فَتَبَسَّمَ

19. And he smiled

ضَاحِكًا مِّنْ قَوْلِهَا

Laughing at her speech

وَقَالَ

And he said:

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ

My lord: direct thou me to be grateful for thy grace

الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَلَدَيَّ

Wherewith thou hast favoured me and my parents

وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ

And to work righteousness pleasing to thee

وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

And make thou me enter by thy mercy among thy righteous servants.

وَتَفَقَّدَ الطَّيْرَ فَقَالَ

20. And he inspected the birds and said:

مَا لِي لَا أَرَى الْهُدْهَدَ

How is it that I see not the hoopoe

أَمْ كَانَ مِنَ الْغَائِبِينَ

Or is he among the absent?

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا

21. I will punish him with a severe punishment

أَوْ لَا أَذْبَحَنَّهُ أَوْ لِيَأْتِنِي بِسُلْطٰنٍ مُّبِينٍ

Or I will slay him if he bring me not a clear warrant.⁵⁴⁴³

فَمَكَثَ غَيْرَ بَعِيدٍ

22. And he tarried not long.

فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ

Then said he: I comprehend what thou comprehendest not

وَجِئْتُكَ مِنْ سَبَآ بِنَبَأٍ يَقِينٍ

And I come to thee from Saba⁵⁴⁴⁴ with a certain⁵⁴⁴⁵ report.

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ

23. I found a woman ruling them

وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ

And she has been given every sort of⁵⁴⁴⁶ thing

وَلَهَا عَرْشٌ عَظِيمٌ

And she has a tremendous throne.

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ

24. I found her and her people submitting⁵⁴⁴⁷ to the sun rather than⁵⁴⁴⁸ God.

دُونِ اللَّهِ

5443. 27:21 [2]. I.e. for his absence.

5444. 27:22 [3]. Typically identified with Sheba. See Article XVII.

5445. 27:22 [3]. Arabic: *yaqina*. See note to 2:4.

5446. 27:23 [2]. Arabic: *min kulli*. See 2:164.

5447. 27:24 [1]. Arabic: *s-j-d*. See Article VI.

5448. 27:24 [1]. Arabic: *min dūni*. See 2:23.

وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ

(And the *shayṭān* made their works fair to them:

فَصَدَّهُمْ عَنِ السَّبِيلِ

He diverted⁵⁴⁴⁹ them from the way

فَهُمْ لَا يَهْتَدُونَ

And they were not rightly guided

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي

25. That they submitted⁵⁴⁵⁰ not to God who brings forth the hidden in the heavens and the earth

السَّمَوَاتِ وَالْأَرْضِ

وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

And knows what you hide and what you make known.

اللَّهُ

26. God:

لَا إِلَهَ إِلَّا هُوَ

There is no god save he⁵⁴⁵¹

رَبُّ الْعَرْشِ الْعَظِيمِ ۝

Lord of the Tremendous Throne.)

﴿ قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ

27. He said: We will see if thou hast spoken truth or thou art a liar.⁵⁴⁵²

الْكَاذِبِينَ

5449. 27:24 [3]. Arabic: *sadda*. See note to 8:47.

5450. 27:25 [1]. Arabic: *s-j-d*. See Article VI.

5451. 27:26 [2]. Cf. 2:255, 3:2, 3:6, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

5452. 27:27 [1]. Lit.: *among the liars*.

- أَذْهَبْ بِكِتَابِي هَذَا 28. Go thou with this my decree:⁵⁴⁵³
- فَأَلْقِهِ إِلَيْهِمْ Deliver⁵⁴⁵⁴ thou it unto them
- ثُمَّ تَوَلَّ عَنْهُمْ فَأَنْظُرْ مَاذَا يَرْجِعُونَ Then turn thou away from them and see thou what they return.
- قَالَتْ يَا أَيُّهَا الْمَلَأُوْا إِنِّي أَتَى الْقِيَّ إِلَى كِتَابٍ كَرِيمٍ 29. She said: O eminent ones: there has been delivered⁵⁴⁵⁵ unto me a noble decree.⁵⁴⁵⁶
- إِنَّهُ مِنْ سُلَيْمَانَ 30. It is from Sulaymān.
- وَإِنَّهُ And it is:
- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ In the name of God: the Almighty,⁵⁴⁵⁷ the Merciful:
- أَلَّا تَعْلَمُوا عَلَيَّ 31. Exalt not yourselves against me
- وَأَتُونِي مُسْلِمِينَ But come to me submitted!⁵⁴⁵⁸
- قَالَتْ يَا أَيُّهَا الْمَلَأُوْا 32. She said: O eminent ones:

5453. 27:28 [1]. Arabic: *kitāb*. See Article XI.iii.5454. 27:28 [2]. Lit.: *cast*.5455. 27:29 [1]. Lit.: *cast*.5456. 27:29 [1]. Arabic: *kitāb*. See Article XI.iii.5457. 27:30 [3]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.5458. 27:31 [2]. Arabic: *muslīm* – one who is yielded, submitted, submitting. See Article XV.iii.

أَفْتُونِي فِيْ أَمْرِيْ

Counsel me in my affair.

مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُوْنَ

I decide no affair until you bear me witness.

قَالُوا نَحْنُ أَوْلُوا قُوَّةً وَأَوْلُوا بِأَسِي شَدِيدٍ

33. They said: We are possessed of power and possessed of strong might

وَالْأَمْرُ إِلَيْكَ

But the command is unto thee:

فَانْظُرِي مَاذَا تَأْمُرِينَ

See thou what thou wilt command.

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا

34. She said: Kings when they enter a city spoil it

وَجَعَلُوا أَعِزَّةً أَهْلَهَا أَذِلَّةً

And make its most honoured⁵⁴⁵⁹ people abject.

وَكَذَلِكَ يَفْعَلُونَ

And thus they do.

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمِ

35. And I will send a gift to them and see with what the emissaries return.

يَرْجِعُ الْمُرْسَلُونَ

فَلَمَّا جَاءَ سُلَيْمَانُ قَالَ

36. So when he⁵⁴⁶⁰ came to Sulaymān he said:

5459. 27:34 [2]. Arabic: 'izzah – power, prestige, honour, respect and fame.

5460. 27:36 [1]. I.e. an emissary.

أَتُمِدُّونَنِ بِمَالٍ

Would you aid me in wealth?

فَمَا ءَاتَانِ ۚ اللَّهُ خَيْرٌ مِّمَّا ءَاتَكُم

But what God gives me is better than what he gives you.

بَلْ أَنْتُمْ بِهِدَيَّتِكُمْ تَفْرَحُونَ

The truth is:⁵⁴⁶¹ it is you who exult at your gift.

أَرْجِعْ إِلَيْهِمْ

37. Return thou to them:

فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا

We will come to them with forces they have no power to resist

وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً

And we will drive them therefrom in abjection

وَهُمْ صَغِيرُونَ

And they will be brought low.

قَالَ يَا أَيُّهَا الْمَلَأُوْا أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ

38. He said: O eminent ones: which of you will bring me her throne before they come to me submitted?⁵⁴⁶²

أَنْ يَأْتُونِي مُسْلِمِينَ

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا ءَاتِيكَ بِهِ قَبْلَ

39. A mischievous one among the *jinn* said: I will bring it to thee before thou canst rise from thy station.⁵⁴⁶³

أَنْ تَقُومَ مِنْ مَّقَامِكَ ۖ

5461. 27:36 [4]. Arabic: *bal*. See note to 2:88.

5462. 27:38 [1]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.

5463. 27:39 [1]. Arabic: *maqām*. See 2:125.

وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ

And I am for this strong, trustworthy.

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا
آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ

40. Said one with knowledge of the law:⁵⁴⁶⁴ I will bring it to thee before thy glance returns to thee.

فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن
فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ ۖ

And when he saw it set before him he said:⁵⁴⁶⁵ This is of the bounty of my lord, that he might try me whether I be grateful or ungrateful.⁵⁴⁶⁶

وَمَن شَكَرَ

And whoso is grateful:

فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ

He is but grateful for his soul.

وَمَن كَفَرَ

And whoso is ungrateful:

فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

My lord is free from need, noble.

قَالَ نَكِّرُوا لَهَا عَرْشَهَا

41. (He said: Disguise her throne for her.

5464. 27:40 [1]. Arabic: *al kitāb*. See Article XI.ii. The concept of *the law* comprises: that law given to men in revelation, the laws of the physical universe, and those laws by which God operates. To my mind, there is no conflict between revealed moral law, physical laws, and the laws by which God himself operates.

5465. 27:40 [2]. What follows (27:40-44) reads as two intercut, related episodes and I have parsed the narrative accordingly; the apposition between the two segments appears to be alluded to as the narrative moves to the next scene at 27:45.

5466. 27:40 [2]. Cf. 27:19.

نَنْظُرُ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا
يَهْتَدُونَ

We will see if she be rightly guided or if she be
of those not rightly guided

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكِ^ط

42. And when she came it was said: Is thy throne
like this?

قَالَتْ كَأَنَّهُ هُوَ^ج

She said: As if the same.)

وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا

And we were given knowledge before her

وَكُنَّا مُسْلِمِينَ

And we are submitted.⁵⁴⁶⁷

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ^ط

43. And what she serves besides⁵⁴⁶⁸ God diverts⁵⁴⁶⁹
her.

إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَفَرِينَ

She is of a people who spurn guidance while
claiming virtue.⁵⁴⁷⁰

قِيلَ لَهَا ادْخُلِي الصَّرْحَ^ط

44. (It was said to her: Enter thou the palace.

فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ

And when she saw it she thought it a body of
water and uncovered her legs.

سَاقِيهَا^ج

5467. 27:42 [4]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.

5468. 27:43 [1]. Arabic: *min dūni*. See 2:23.

5469. 27:43 [1]. Arabic: *ṣadda*. See note to 8:47.

5470. 27:43 [2]. Arabic: *(al) kāfirūn*. Typically rendered *(the) unbelievers*. See 2:19 and Article II.iii.

قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ^ف

He said: It is a palace paved with glass.)

قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي

She said: My lord: I have wronged my soul

وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ

And I submit with Sulaymān to God

رَبِّ الْعَالَمِينَ

The Lord of All Mankind.

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ

45. And we sent to Thamūd their brother Ṣāliḥ that they serve God:

اعْبُدُوا اللَّهَ

فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ

Then were they two factions quarrelling.

قَالَ يَقُومَ لِمَ تَسْعَجِلُونَ بِالسَّيِّئَةِ قَبْلَ

46. He said: O my people: why will you hasten on the evil⁵⁴⁷¹ before the good?

الْحَسَنَةِ^ط

لَوْ لَا تَسْتَغْفِرُونَ اللَّهَ

Oh that you did but⁵⁴⁷² ask pardon of God

لَعَلَّكُمْ تُرْحَمُونَ

That you might obtain mercy!

قَالُوا أَطِيرْنَا بِكَ وَبِمَن مَّعَكَ^ج

47. They said: We see an omen in thee and those with thee.

5471. 27:46 [1]. Arabic: *sayyi'ah*. See Article XIII.ix.

5472. 27:46 [2]. Arabic: *lawlā*. See Article XVI.

قَالَ طَيْرُكُمْ عِنْدَ اللَّهِ⁵⁴⁷³

He said: Your omen is with God.

بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ⁵⁴⁷⁴

The truth is:⁵⁴⁷³ you are a people subjected to means of denial.⁵⁴⁷⁴

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ

48. And there were in the town nine bands⁵⁴⁷⁵ which worked corruption in the land and did not right.

فِي الْأَرْضِ وَلَا يُصْلِحُونَ

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ

49. They said: Swear one to another by God that we will attack him and his household by night.

ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ

Then we will say to his ally: We witnessed not the destruction of his household

وَإِنَّا لَصَادِقُونَ

And we speak the truth.

وَمَكَرُوا مَكْرًا

50. And they schemed a scheme.

وَمَكَرْنَا مَكْرًا

And we schemed a scheme

وَهُمْ لَا يَشْعُرُونَ

And they perceived not.

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ

51. So see thou how was the final outcome of their scheme

5473. 27:47 [3]. Arabic: *bal*. See note to 2:88.

5474. 27:47 [3]. See note on *fitnah* to 2:102.

5475. 27:48 [1]. Arabic: *rahṭ* – a group or band (of men – usually less than ten); also said to mean *person* or *man* in this context.

أَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ

We destroyed them and their people all together:

فَإِنَّكَ يُبَيِّنُ لَهُمْ خَاوِيَةً بِمَا ظَلَمُوا⁵⁴⁷⁶

52. Those: their dwellings are desolate because they did wrong.⁵⁴⁷⁶

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ

In that is a proof⁵⁴⁷⁷ for people who know.

وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ

53. And we delivered those who heeded warning⁵⁴⁷⁸ and were in prudent fear.⁵⁴⁷⁹

وَلُوطًا

54. And Lūṭ:

إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفُحْشَةَ وَأَنْتُمْ

When he said to his people: Will you commit sexual immorality⁵⁴⁸⁰ when you perceive?

تُبْصِرُونَ

أَنْتُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ

55. Do you approach men with lust rather than⁵⁴⁸¹ women?

النِّسَاءِ

بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ

The truth is:⁵⁴⁸² you are a people in ignorance:

﴿فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا﴾

56. The response of his people was only that they said:

5476. 27:52 [1]. Cf. 26:10.

5477. 27:52 [2]. Arabic: *āya*. See Article X.

5478. 27:53 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

5479. 27:53 [1]. See note to 2:2.

5480. 27:54 [2]. Arabic: *fāḥishat, faḥshā'*. See Article XIII.iii.

5481. 27:55 [1]. Arabic: *min dūni*. See 2:23.

5482. 27:55 [2]. Arabic: *bal*. See note to 2:88.

أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ^ط

Turn out the house of Lūṭ from your city.

إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ

They are a people who keep themselves pure.

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ

57. And we delivered him and his household save his wife.

قَدَّرْنَاهَا مِنَ الْغَابِرِينَ

We decreed her to be of those who stay behind.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا^ط

58. And we rained upon them a rain:

فَسَاءَ مَطَرُ الْمُنْذَرِينَ

Evil is the rain of those who have been warned.

قُلِ الْحَمْدُ لِلَّهِ

59. Say thou: Praise belongs to God

وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ^ط

And peace be unto his servants whom he has chosen!

أَلَلَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ

Is God better or that to which they ascribe a partnership?⁵⁴⁸³

أَمْنَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

60. If:⁵⁴⁸⁴ he who created the heavens and the earth

5483. 27:59 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

5484. 27:60 [1]. Arabic: *am*. See note to 21:21.

وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ
حَدَآئِقَ ذَاتَ بَهْجَةٍ

(And sent down for you water from the sky
wherewith we cause to grow gardens full of
delight

مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا
أَعِلَّهُ مَعَ اللَّهِ

Whereof it was not for you to cause the trees to
grow)⁵⁴⁸⁵

Is there any god with God?⁵⁴⁸⁶

بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

The truth is:⁵⁴⁸⁷ they are a people who ascribe
equals.

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا

61. If:⁵⁴⁸⁸ he who made the earth a fixed lodging⁵⁴⁸⁹

وَجَعَلَ خِلَالَهَا أَنْهَارًا

And made rivers in its midst

وَجَعَلَ لَهَا رَوَاسِي

And made firm mountains therein

وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا

And made a barrier⁵⁴⁹⁰ between the two
seas:⁵⁴⁹¹

أَعِلَّهُ مَعَ اللَّهِ

Is there any god with God?⁵⁴⁹²

5485. 27:60 [3]. I.e. if this is the claim (vis-à-vis the question in the last clause of 27:59).

5486. 27:60 [4]. Clearly not, since the entire system functions as one.

5487. 27:60 [5]. Arabic: *bal*. See note to 2:88.

5488. 27:61 [1]. Arabic: *am*. See note to 21:21.

5489. 27:61 [1]. According to the Qur'an (as well as to all observable, verifiable data) the earth is fixed.

5490. 27:61 [4]. Between salt water and fresh.

5491. 27:61 [4]. I.e. if this is the claim (vis-à-vis the question in the last clause of 27:59).

5492. 27:61 [5]. Clearly not, since the entire system functions as one.

بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

The truth is:⁵⁴⁹³ most of them know not.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ

62. If:⁵⁴⁹⁴ he who responds to one distressed when he calls to him

وَيَكْشِفُ السُّوءَ

And removes the evil

وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ فَلَهُ

And makes you successors of the earth:⁵⁴⁹⁵

أَعْلَهُ مَعَ اللَّهِ ج

Is there any god with God?⁵⁴⁹⁶

قَلِيلًا مَّا تَذَكَّرُونَ

Little do you take heed.

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ

63. If:⁵⁴⁹⁷ he who guides you in the darkness⁵⁴⁹⁸ of the land and the sea

وَمَنْ يُرْسِلُ الرِّيَّحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ه

And he who sends the winds as glad tidings at the time⁵⁴⁹⁹ of his mercy:⁵⁵⁰⁰

أَعْلَهُ مَعَ اللَّهِ ج

Is there any god with God?⁵⁵⁰¹

تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

Exalted be God above that to which they ascribe a partnership!⁵⁵⁰²

5493. 27:61 [6]. Arabic: *bal*. See note to 2:88.

5494. 27:62 [1]. Arabic: *am*. See note to 21:21.

5495. 27:62 [3]. I.e. if this is the claim (vis-à-vis the question in the last clause of 27:59).

5496. 27:62 [4]. The answer is clearly in the negative; again, this is *apropos* the question in the last clause of 27:59.

5497. 27:63 [1]. Arabic: *am*. See note to 21:21.

5498. 27:63 [1]. Lit.: *darknesses*.

5499. 27:63 [2]. Lit.: *between its hands*. See note to 2:66.

5500. 27:63 [2]. I.e. if this is the claim (vis-à-vis the question in the last clause of 27:59).

5501. 27:63 [3]. The answer is clearly in the negative; again, this is *apropos* the question in the last clause of 27:59.

5502. 27:63 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ

64. If:⁵⁵⁰³ he who begins creation then repeats it

وَمَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ

And he who provides for you from the sky and the earth:⁵⁵⁰⁴

أَعِلُّهُ مَعَ اللَّهِ

Is there any god with God?⁵⁵⁰⁵

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

Say thou: Bring your evidence if you be truthful.⁵⁵⁰⁶

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ

65. Say thou: None in the heavens and the earth knows the unseen save God

الْغَيْبِ إِلَّا اللَّهُ

وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

And they perceive not when they will be raised.

بَلْ أَدْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ

66. The truth is:⁵⁵⁰⁷ their knowledge was overtaken concerning the hereafter.

بَلْ هُمْ فِي شَكٍّ مِّنْهَا

The truth is:⁵⁵⁰⁸ they are in doubt concerning it.

بَلْ هُمْ مِّنْهَا عَمُونَ

The truth is:⁵⁵⁰⁹ they are blind to it.

5503. 27:64 [1]. Arabic: *am*. See note to 21:21.

5504. 27:64 [2]. I.e. if this is the claim (vis-à-vis the question in the last clause of 27:59).

5505. 27:64 [3]. The answer is clearly in the negative; again, this is *apropos* the question in the last clause of 27:59.

5506. 27:64 [4]. See grammar note at 2:91.

5507. 27:66 [1]. Arabic: *bal*. See note to 2:88.

5508. 27:66 [2]. Arabic: *bal*. See note to 2:88.

5509. 27:66 [3]. Arabic: *bal*. See note to 2:88.

وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَءَابَاؤُنَا
أُنْتَنَا لَمُخْرَجُونَ

67. And those who are indifferent to warning⁵⁵¹⁰
say: When we and our fathers are dust, will we
be brought forth?

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَءَابَاؤُنَا مِنْ قَبْلُ

68. We have been promised this – we and our
fathers – before

إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ

This is only the legends of former peoples.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ
عَقِبُهُ الْمُجْرِمِينَ

69. Say thou: Travel in the land and see how was
the final outcome of the evildoers.

وَلَا تَحْزَنْ عَلَيْهِمْ

70. (And grieve thou not for them

وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

Nor be thou in distress because of what they
scheme.)

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ
صَادِقِينَ

71. And they say: When is this promise, if you⁵⁵¹¹ be
truthful?

5510. 27:67 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

5511. 27:71 [1]. This is in the *you* not the *thou* form. All those who are believers are obliged to warn others. Traditionalist Muslims often engage in propagating their religion; the problem is that the Qur'an does not ask them to do that. The Qur'an asks them to follow the messenger: to warn the heedless of the punishment to come in this world or the next. The religion Muslims have constructed is an obstacle to – or, at the least, a distraction from – the issue at hand.

قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ
الَّذِي تَسْتَعْجِلُونَ

72. Say thou: It may be that some of what you would hasten is close behind you.

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ

73. And thy lord is bountiful towards mankind

وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ

But most of them are not grateful.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا
يُعْلِنُونَ

74. And thy lord knows what their breasts hide and what they make known.

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا
فِي كِتَابٍ مُبِينٍ

75. And there is nothing hidden in the sky or the earth save is in a clear decree.⁵⁵¹²

إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَى بَنِي إِسْرَءِيلَ
أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ

76. This Qur'an⁵⁵¹³ narrates to the children of Isrā'īl most of that concerning which they differ⁵⁵¹⁴

وَإِنَّهُ لَهْدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

77. And it is guidance and mercy for the believers.⁵⁵¹⁵

5512. 27:75 [1]. Arabic: *kitāb*. See Article XLiii.

5513. 27:76 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

5514. 27:76 [1]. I.e. it states what is needed of the law and corrects the corruption of preceding texts and the calumnies found therein against messengers of God.

5515. 27:77 [1]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۚ

78. Thy lord will decide between them in his judgment.

وَهُوَ الْعَزِيزُ الْعَلِيمُ

And he is the Mighty, the Knowing.

فَتَوَكَّلْ عَلَى اللَّهِ ۖ

79. And place thou thy trust in God.

إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ

Thou art upon the clear truth.⁵⁵¹⁶

إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ

80. Thou canst not make the dead to hear

وَلَا تَسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ

Nor canst thou make the deaf to hear the call when they turn and go.⁵⁵¹⁷

وَمَا أَنْتَ بِهَادِيَ الْعُمْيِ عَنْ ضَلَالَتِهِمْ ۖ

81. And thou canst not guide the blind out of their error.

إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا

Thou canst only make hear⁵⁵¹⁸ him who believes in⁵⁵¹⁹ our proofs⁵⁵²⁰

فَهُمْ مُسْلِمُونَ

And is submitted.⁵⁵²¹

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ

82. And when the word befalls them

5516. 27:79 [2]. Arabic: *al haqq*. See Article XIX (al haqq i.).

5517. 27:80 [2]. Lit.: *turn away turning backs*. See 21:57, 27:80, 30:52, 37:90, 40:33.

5518. 27:81 [2]. If a *believer* signified one belonging to a particular religion, this verse would make no sense. The messenger can only reach those who *already* have faith in God's commandments and submit to them. Anyone who sees purpose in Creation and connects that purpose with a single Mind believes in God's proofs; if such a person then submits to God, this is someone the messenger can reach. There are no others; one's racial, cultural or sectarian affiliations are irrelevant.

5519. 27:81 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

5520. 27:81 [2]. Arabic: *āyāt*. See Article X.

5521. 27:81 [3]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii. Lit.: *And are submitted*.

أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ

We will bring forth for them a creature from the earth⁵⁵²²

تُكَلِّمُهُم أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

Telling them that mankind was of our proofs⁵⁵²³ not certain.⁵⁵²⁴

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ

83. And the day we gather from every community a host of those who repudiate our proofs⁵⁵²⁵

يُكَذِّبُ بِآيَاتِنَا

فَهُمْ يُوزَعُونَ

Then will they be marshalled.⁵⁵²⁶

حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُم بِآيَاتِي وَلَمْ

84. When⁵⁵²⁷ they have come he will say: Did you repudiate my proofs⁵⁵²⁸ when you had not encompassed them in knowledge?

تُحِيطُوا بِهَا عِلْمًا

أَمَّاذَا كُنْتُمْ تَعْمَلُونَ

Or what was it that you did?

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا

85. And the word will befall them because they did wrong.⁵⁵²⁹

5522. 27:82 [2]. Taken by some to refer to the modern computer which has as its basis silicon which, undoubtedly, comes from the earth. One might extend this understanding to encompass the Internet which serves as a type of informational nervous system connecting all points of the earth. The window of generally uncensored Internet connectivity which is presently drawing to a close has allowed those who wished to use it to gain access to information on an expedited basis. One might also argue that this verse implies a relation to the *muqatta'āt* letters (see note to 2:1) about which men were not certain for 1,400 years, but about which they may now be certain if they have the will and the wit to apply themselves to understand them (see Article XX).

5523. 27:82 [3]. Arabic: *āyāt*. See Article X.

5524. 27:82 [3]. Arabic: *yaqīna*. See note to 2:4.

5525. 27:83 [1]. Arabic: *āyāt*. See Article X.

5526. 27:83 [2]. Cf. 41:19.

5527. 27:84 [1]. Arabic: *hattā idhā*. See 3:152.

5528. 27:84 [1]. Arabic: *āyāt*. See Article X.

5529. 27:85 [1]. Cf. 26:10.

فَهُمْ لَا يَنْطِقُونَ

Then will they not talk.

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ

86. Have they not considered that we made the night that they might rest therein

وَالنَّهَارَ مُبْصِرًا

And the day sight-giving?

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

In that are proofs⁵⁵³⁰ for people who believe.

وَيَوْمَ يُنْفَخُ فِي الصُّورِ

87. And the day the trumpet will be blown:

فَفَرَعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ

Whoso is in the heavens and the earth will be in terror

إِلَّا مَنْ شَاءَ اللَّهُ

Save who God wills.

وَكُلُّ أَتَوْهُ دُخْرِينَ

And all will come to him abased.

وَتَرَى الْجِبَالَ

88. And thou seest the mountains

تَحْسَبُهَا جَامِدَةً

Thou thinkest them solid

وَهِيَ تَمُرُّ مَرَّ السَّحَابِ

But they will pass like the passing of the clouds.

5530. 27:86 [3]. Arabic: *āyāt*. See Article X.

صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ ج

The work of God who perfected all things!

إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

He is aware of what you do.

مَنْ جَاءَ بِالْحَسَنَةِ

89. Whoso brings a good deed:

فَلَهُ خَيْرٌ مِنْهَا

For him will be better than it

وَهُمْ مِّنْ فَرَعٍ يَوْمَئِذٍ ءَامِنُونَ

And they will be secure that day from the terror.

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي

90. And whoso brings evil⁵⁵³¹ will be thrown down on their faces in the fire:

النَّارِ

هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

Are you rewarded save for what you did?

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ

91. I have but been commanded to serve the lord of this land who made it inviolable.⁵⁵³²

الَّذِي حَرَّمَهَا

وَلَهُ كُلُّ شَيْءٍ ط

And to him all things belong.

5531. 27:90 [1]. Arabic: *sayyi'ah*. See Article XIII.ix.

5532. 27:91 [1]. The Qur'an does not say that Muhammad was an inhabitant of this place; one assumes it. What is clear is that *al masjid al harām* was the focus of the prophet's proselytising activities, and it is perfectly reasonable to deduce that some of the Qur'an was sent down to him at that place. Petra had been a sanctuary from ancient times, a fact which is liberally confirmed in the historical record. Makkah, on the other hand, does not appear on any map until 300 years after the Qur'anic revelation. Petra is now closed (see 9:28 and Article XVIII).

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

And I am commanded to be of the submitted⁵⁵³³

وَأَنْ أَتْلُوا الْقُرْآنَ ط

92. And to recite the Qur'an.⁵⁵³⁴

فَمَنْ أَهْتَدَى

And whoso is rightly guided:

فَأَنَّمَا يَهْتَدِي لِنَفْسِهِ ط

He is but rightly guided for himself.⁵⁵³⁵

وَمَنْ ضَلَّ

And whoso strays:

فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ

Say thou: I am but among the warners.

وَقُلِ الْحَمْدُ لِلَّهِ

93. And say thou: Praise belongs to God.

سَيُرِيكُمْ ءَايَاتِهِ

He will show his proofs⁵⁵³⁶ to you

فَتَعْرِفُونَهَا ج

And you will recognise them.

وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ

And thy lord is not unmindful of what you do.

5533. 27:91 [3]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.

5534. 27:92 [1]. Arabic: *qur'an* – reading, recital, recitation, something which is read out.

5535. 27:92 [3]. Lit.: *his soul*.

5536. 27:93 [2]. Arabic: *āyāt*. See Article X.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁵⁵³⁷ the Merciful.

طَسَمَ

1. ṭā sīn mīm⁵⁵³⁸

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

2. Those⁵⁵³⁹ are the proofs⁵⁵⁴⁰ of the clear law.⁵⁵⁴¹

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ

3. We recite to thee from the report of Mūsā and Fir'awn⁵⁵⁴² aright⁵⁵⁴³ for people who believe.

لِقَوْمٍ يُؤْمِنُونَ

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا

4. Fir'awn⁵⁵⁴⁴ exalted himself in the earth and made its people sects.⁵⁵⁴⁵

شِيَعًا

5537. 28:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

5538. 28:1 [1]. See note to 2:1 and Article XX.

ṭā sīn mīm:

ṭā:

sīn: Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

mīm: Guide thou us to the straight path

The path of those whom thou hast favoured

Not of those who incur wrath

Nor of those who go astray. (1:6-7)

5539. 28:2 [1]. See note to 2:2 on *dhālika*.

5540. 28:2 [1]. Arabic: *āyāt*. See Article X.

5541. 28:2 [1]. Arabic: *al kitāb*. See Article XI.ii.

5542. 28:3 [1]. Arabic: *fir'awn*. See note to 2:49.

5543. 28:3 [1]. Arabic: *bil haqqi*. See Article XIX (bil haqqi ii.).

5544. 28:4 [1]. Arabic: *fir'awn*. See note to 2:49.

5545. 28:4 [1]. Standard operating procedure: divide and rule.

يَسْتَضِعُّ طَائِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ

A number among them he oppressed, slaying their sons and sparing their women.

وَيَسْتَحْيِي نِسَاءَهُمْ

إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ

He was of the workers of corruption.

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي

5. And we desired to give grace to those who were oppressed in the earth

الْأَرْضِ

وَنَجْعَلَهُمْ أَئِمَّةً

And to make them leaders

وَنَجْعَلَهُمُ الْوَارِثِينَ

And to make them the inheritors

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ

6. And to establish them in the earth

وَنُرِي فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا مِنْهُمْ مَا

And to show Fir'awn⁵⁵⁴⁶ and Hāmān⁵⁵⁴⁷ and their forces among them what they feared.

كَانُوا يَحْذَرُونَ

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ

7. And we instructed⁵⁵⁴⁸ the mother of Mūsā: Suckle thou him

5546. 28:6 [2]. Arabic: *fir'awn*. See note to 2:49.

5547. 28:6 [2]. A minister under Fir'awn. A character is found in the Book of Esther by the same name, but has no other correlation.

5548. 28:7 [1]. Arabic: *wahī* and *awḥā*. See 3:44.

فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ

And when thou fearest for him cast thou him into the water.⁵⁵⁴⁹

وَلَا تَخَافِي وَلَا تَحْزَنِي^ط

And fear thou not nor grieve:

إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

We will return him to thee and make him among the emissaries.

فَالْتَقَطَهُ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا
وَحَزَنًا^ف

8. And there gathered him up the house of Fir'awn⁵⁵⁵⁰ that he might become for them an enemy and a grief.

إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ

Fir'awn⁵⁵⁵¹ and Hāmān and their forces were those in error.⁵⁵⁵²

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ^ط

9. And the wife of Fir'awn⁵⁵⁵³ said: A delight of the eye for me and for thee!

لَا تَقْتُلُوهُ

Kill thou him not.

عَسَىٰ أَنْ يَنْفَعَنَا

It may be that he will benefit us

أَوْ نَتَّخِذَهُ وَلَدًا

Or we will take him as a son.⁵⁵⁵⁴

5549. 28:7 [2]. Arabic: *yamm* – wide expanse of water, either river or sea.

5550. 28:8 [1]. Arabic: *fir'awn*. See note to 2:49.

5551. 28:8 [2]. Arabic: *fir'awn*. See note to 2:49.

5552. 28:8 [2]. Arabic: *kh-t'*. See Article XIII.vi.

5553. 28:9 [1]. Arabic: *fir'awn*. See note to 2:49.

5554. 28:9 [4]. This modest royal scene is, perhaps, more in keeping with the Arabia Felix thesis than with the dominant Egypt-Palestine thesis; specifically, against the Egypt-Palestine thesis as interpreted by Maurice Bucaille is the notion that

وَهُمْ لَا يَشْعُرُونَ

And they perceived not.

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرَغًا^ط

10. And the heart of the mother of Mūsā became void.

إِنْ كَادَتْ لَتُبْدِيَ بِهِ لَوْلَا أَنَّ رَبَّنَا عَلَىٰ

She would have almost disclosed him had we not fortified her heart that she be of the believers.⁵⁵⁵⁵

قَلْبِهَا لَتَكُونَ مِنَ الْمُؤْمِنِينَ

وَقَالَتْ لِأُخْتِهِ قُصِّيه^ط

11. And she said to his sister: Follow thou him.

فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ

And she watched him from a distance while they perceived not.

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ

12. And we had forbidden him wet-nurses before

فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ

So she said: Shall I direct you to the people of a household who will take care of him for you

يَكْفُلُونَهُ لَكُمْ

وَهُمْ لَهُ نَصِيحُونَ

And be sincere counsellors to him?

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا وَلَا

13. So we restored him to his mother that her eye might be gladdened and grieve not and she might know that the promise of God is true.⁵⁵⁵⁶

تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ

Ramesses II – a ruler who had fathered around 100 children – would consider adopting a child (see Article XVIII).
5555. 28:10 [2]. Arabic: (al) mu'minūn. See note to 8:2.
5556. 28:13 [1]. Arabic: haqqun. See Article XIX (haqq- vi).

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

But most of them know not.

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ ءَاتَيْنَاهُ حُكْمًا
وَعِلْمًا

14. And when he reached his maturity and he took his place⁵⁵⁵⁷ we gave him judgment and knowledge.

وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

And thus reward we the doers of good.

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ
أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ

15. And he entered the town during a time of heedlessness among its people⁵⁵⁵⁸ and found therein two men fighting

هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ^ط

One of his sect⁵⁵⁵⁹ and the other of his enemy.⁵⁵⁶⁰

فَاسْتَعَاثُ الْذِي مِنْ شِيعَتِهِ عَلَى الْذِي
مِنْ عَدُوِّهِ

And he who was of his sect⁵⁵⁶¹ sought succour of him against him who was of his enemy

فَوَكَزَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ^ط

So Mūsā struck him and put an end to him.

5557. 28:14 [1]. Arabic: *istawā* – where this occurs with *‘alā* I render it to *take one’s place* (which almost exclusively treats of God in relation to his throne). Here there is no object, yet I have rendered it likewise on the basis of two considerations: firstly, due to the preponderance of instances where this verb occurs and must be rendered thus; secondly, on the basis of the tantalising statement by Fir‘awn’s wife at 28:9 that they might take Mūsā for a son, given that conversation of such a nature between a ruler and his wife can be reasonably understood to imply a throne. All references where this form of the verb occurs in the masculine singular past are found at 2:29, 7:54, 10:3, 13:2, 20:5, 25:59, 28:14, 32:4, 41:11, 48:29, 53:6, 57:4. The verse at 41:11 is the only one in this set which does not permit such a reading, which is in keeping with the fact that it uses a different preposition (*ilā*).

5558. 28:15 [1]. Mūsā had to sneak into the city. We have no facts, but we can reasonably surmise that the city was not open to him for some reason, perhaps connected with his royal standing.

5559. 28:15 [2]. Arabic: *shī‘ah* – *sect, persuasion*.

5560. 28:15 [2]. Fir‘awn is clearly identified as the enemy (28:8). The man whom Mūsā killed was of the sect of Fir‘awn.

5561. 28:15 [3]. Arabic: *shī‘ah* – *sect, persuasion*.

قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ ط

He said: This is of the work of the *shayṭān*.

إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ

He is an enemy, one clearly leading astray.⁵⁵⁶²

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي

16. He said: My lord: I have wronged my soul:

فَاغْفِرْ لِي

Forgive thou me.

فَغَفَرَ لَهُ ج

And he forgave him.

إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

He is the Forgiving, the Merciful.

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ

17. He said: My lord: because thou hast favoured me I will nevermore be helper to the evildoers.⁵⁵⁶³

ظَهِيرًا لِلْمُجْرِمِينَ

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ

18. Then in the morning he was in the town in dread, expectant

فَإِذَا الَّذِي اُسْتَنْصَرُهُ بِالْأَمْسِ يَسْتَصْرِخُهُ ج

And when he who had sought his help the day before cried out to him for help

قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ

He said to him: Thou art one clearly erring.

5562. 28:15 [6]. It is my view that Mūsā understands here how he had been manipulated into the factionalism fostered by Fir'awn as a means of control (see 28:4).

5563. 28:17 [1]. The word *mujrimūn* (rendered as *evildoers* throughout) can be better understood by reviewing all instances where it occurs: 6:55, 6:123, 7:40, 7:84, 8:8, 9:66, 10:17, 10:50, 10:82, 11:52, 11:116, 14:49, 15:11, 18:49, 18:53, 19:86, 20:74, 20:102, 25:22, 25:31, 26:99, 26:200, 27:69, 28:17, 28:78, 30:12, 30:55, 32:12, 32:22, 34:32, 36:59, 37:34, 43:74, 42:22, 44:37, 45:31, 46:25, 51:32, 54:47, 55:41, 55:43, 68:35, 74:41, 77:18, 77:46.

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ
لَهُمَا قَالَ

19. And when he desired to lay hold upon him who was an enemy to them⁵⁵⁶⁴ he said:

يُمُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا
بِالْأَمْسِ ط

O Mūsā: wouldst thou kill me as thou didst kill a soul yesterday?

إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ

Thou desirest only to be a tyrant in the land

وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ

And desirest not to be of those who do right.

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَى

20. And a man came running from the farthest part of the town.

قَالَ يُمُوسَى إِنَّ الْأَمْلَاءَ يَأْتِمِرُونَ بِكَ
لِيَقْتُلُوكَ

He said: O Mūsā: the eminent ones are taking counsel against thee to kill thee

فَاخْرُجْ

So leave thou.

إِنِّي لَكَ مِنَ النَّاصِحِينَ

I am a sincere counsellor⁵⁵⁶⁵ to thee.

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ط

21. And he went out therefrom in dread, expectant.

5564. 28:19 [1]. Grammar: dual.

5565. 28:20 [4]. Lit.: of the sincere counsellors.

قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

He said: My lord: deliver thou me from the wrongdoing⁵⁵⁶⁶ people.

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي

22. And when he turned his face towards Madyan⁵⁵⁶⁷ he said: It may be that my lord will guide me to the evenness of the way.

أَنْ يَهْدِيَني سَوَاءَ السَّبِيلِ

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ

23. And when he arrived at the water of Madyan⁵⁵⁶⁸ he found there a community of people watering.

النَّاسِ يَسْقُونَ

وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ^ط

And he found besides⁵⁵⁶⁹ them two women holding back.

قَالَ مَا خَطْبُكُمَا^ط

He said: What is your⁵⁵⁷⁰ case?

قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ^ط

They⁵⁵⁷¹ said: We cannot water until the shepherds drive hence

وَأَبُونَا شَيْخٌ كَبِيرٌ

And our father is a very old man.

فَسَقَى لَهُمَا

24. So he watered for them.⁵⁵⁷²

5566. 28:21 [2]. Arabic: *zālimūn*. See 2:229.

5567. 28:22 [1]. See note to 7:85.

5568. 28:23 [1]. See note to 7:85.

5569. 28:23 [2]. Arabic: *min dūni*. See 2:23.

5570. 28:23 [3]. Grammar: dual.

5571. 28:23 [4]. Grammar: dual.

5572. 28:24 [1]. Grammar: dual.

ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا
أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

Then he turned aside into the shade and said:
My lord: I am in need of what thou sendest
down to me of good.

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ

25. And there came to him one of them⁵⁵⁷³ walking
shyly.

قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا
سَقَيْتَ لَنَا

She said: My father calls thee that he might
reward thee with a reward for that thou didst
water for us.

فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ

And when he came to him and had narrated to
him the story, said he:

لَا تَخَفْ^ط نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ

Fear thou not – thou hast escaped the
wrongdoing⁵⁵⁷⁴ people.

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ^ط

26. One of them⁵⁵⁷⁵ said: O my father: hire thou
him.

إِنَّ خَيْرَ مَنْ اسْتُجِرْتَ الْقَوِيُّ الْأَمِينُ

The best whom thou canst hire is the strong,
the trustworthy.

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ

27. Said he: I desire to marry thee to one of these
two daughters of mine provided that thou hire
thyself to me eight years.⁵⁵⁷⁶

هَتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمْنِي حَبْجَ^ط

5573. 28:25 [1]. Grammar: dual.

5574. 28:25 [5]. Arabic: *ẓālimūn*. See 2:229.

5575. 28:26 [1]. Grammar: dual.

5576. 28:27 [1]. Arabic: *ḥijaj* (pl.; s. *ḥijjah*) – *pilgrimage*. Here it means, in effect, *years* (Lane, p. 517). Petra is a pilgrimage site the operation of which was well attested in antiquity. The area claimed for Midian under the Egypt-Palestine thesis – where Mūsā sojourned – is local to Petra. Petra drew pilgrims from across the entire Arab region. Both the 'Asīr-Ḥejāz thesis and the Arabia Felix thesis advance alternate sites for Madyan (cf. Midian). See Article XVIII.

فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ^ط

And if thou complete ten, be that of thine own accord.

وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ^ج

And I desire not to make it hard for thee.

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ

Thou wilt find me – if God should will – among the righteous.

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ^ط

28. He said: Be that between me and thee.

أَيُّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدُونَ عَلَيَّ^ط

Whichever of the two terms I complete, there is no enmity against me.

وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

And God is guardian over what we say.

﴿٥٧٧﴾ فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ

29. Then when Mūsā had completed the term and was travelling with his family he perceived from the side of the mount⁵⁵⁷⁷ a fire.

بِأَهْلِهِ ۖ ءَانَسَ مِنْ جَانِبِ الطُّورِ نَارًا

قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي ءَانَسْتُ نَارًا

He said to his family: Wait here – I perceive a fire.

لَعَلِّي ءَاتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ

Perhaps I can bring you intelligence or a firebrand from the fire

النَّارِ

لَعَلَّكُمْ تَصْطَلُونَ

That you might warm yourselves.

5577. 28:29 [1]. Namely, a tree-covered or fertile mountain. See note to 2:63.

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْأَيْمَنِ
فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ

30. Then when he came to it he was called from the right side of the valley, on hallowed ground,⁵⁵⁷⁸ from the tree:

أَنْ يُمُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ

O Mūsā: I am God, the Lord of All Mankind.

وَأَنْ أَلْقِ عَصَاكَ^ط

31. And cast thou thy staff.

فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا
وَلَمْ يُعَقِّبْ^ج

And when he saw it stirring as if it were a serpent⁵⁵⁷⁹ he turned away and would not return again.

يُمُوسَى أَقْبِلْ وَلَا تَخَفْ^ط

O Mūsā: draw thou nigh and fear thou not.

إِنَّكَ مِنْ آلِ عَامِنِينَ

Thou art among the secure.

أَسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ
غَيْرِ سُوءٍ

32. Draw thou thy hand into thy side, it will come forth white, without evil.⁵⁵⁸⁰

وَأَضْمُ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ^ط

And draw thou thy arm to thee against fear.

5578. 28:30 [1]. Lit.: in the blessed site.

5579. 28:31 [2]. Arabic: *jānn*. Rendered elsewhere also as *jinn*, the root sense is one: something hidden.

5580. 28:32 [1]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII.

فَذُنُوكَ بُرْهَانٍ مِّن رَّبِّكَ إِلَىٰ فِرْعَوْنَ
وَمَلَائِكَتِهِ

And these are two evidences from thy lord to
Fir'awn⁵⁵⁸¹ and his eminent ones.

إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ

They are a wantonly perfidious⁵⁵⁸² people.

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ
أَن يَقْتُلُونِ

33. He said: My lord: I killed a soul among them
and I fear that they will kill me.

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا

34. And my brother Hārūn is more eloquent than
me in speech

فَارْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي^ط

So send thou him with me as a helper to add
credence to me.

إِنِّي أَخَافُ أَن يُكَذِّبُونِ

I fear that they will reject me.

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ

35. Said he: We will strengthen thine arm⁵⁵⁸³ by thy
brother

وَنَجْعَلُ لَّكَ مَا سُلْطَنًا فَلَا يَصِلُونَ إِلَيْكُمَا^ج

And we will appoint for you⁵⁵⁸⁴ a warrant so
they reach you⁵⁵⁸⁵ not.

5581. 28:32 [3]. Arabic: *fir'awn*. See note to 2:49.

5582. 28:32 [4]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

5583. 28:35 [1]. Arabic: *aḍud* – upper arm; strength, power, force; support.

5584. 28:35 [2]. Grammar: dual.

5585. 28:35 [2]. Grammar: dual.

بِأَيِّتِنَا أَنْتُمْ وَمَنِ اتَّبَعَكُمْ أَلْغِبُونَ

By our proofs⁵⁵⁸⁶ you⁵⁵⁸⁷ and those who follow you⁵⁵⁸⁸ will be the victors.

فَلَمَّا جَاءَهُمْ مُوسَىٰ بِأَيِّتِنَا بَيِّنَاتٍ قَالُوا

36. And when Mūsā came to them with our clear proofs⁵⁵⁸⁹ they said:

مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرًى

This is only invented sorcery.⁵⁵⁹⁰

وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ

And we heard not this among our fathers of old.

وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ

37. And Mūsā said: My lord knows best who brings guidance from his presence

بِالْهُدَىٰ مِنْ عِنْدِهِ

وَمَنْ تَكُونُ لَهُ عَقِبَةُ الدَّارِ

And whose will be the ultimate abode.

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

The wrongdoers⁵⁵⁹¹ will not be successful.

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْأَمَلَاءُ مَا عَلِمْتُ لَكُمْ

38. And Fir‘awn⁵⁵⁹² said: O eminent ones: I know not for you a god other than me

مِّنْ إِلَهِ غَيْرِي

5586. 28:35 [3]. Arabic: *āyāt*. See Article X.
5587. 28:35 [3]. Grammar: dual.
5588. 28:35 [3]. Grammar: dual.
5589. 28:36 [1]. Arabic: *āyāt*. See Article X.
5590. 28:36 [2]. Arabic: *sihr* – sorcery. See 2:102.
5591. 28:37 [3]. Arabic: *ẓālimūn*. See 2:229.
5592. 28:38 [1]. Arabic: *fir‘awn*. See note to 2:49.

فَأَوْقِدْ لِي يٰهُمَّنْ عَلَى الطِّينِ

So kindle thou for me, O Hāmān, upon the clay⁵⁵⁹³

فَاجْعَلْ لِّي صَرْحًا لَّعَلِّي أَطْلُعُ إِلَى إِلَهِ

And make thou for me a tower that I might look upon the god of Mūsā.

مُوسَى

وَإِنِّي لَا أَظُنُّهُ مِنَ الْكَذِبِينَ

And I consider him a liar.⁵⁵⁹⁴

وَأَسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ

39. And he and his forces were proud in the land without cause⁵⁵⁹⁵ and thought that they would never be brought back to us.

الْحَقِّ وَظَنُّوا أَنَّهُمْ إِنَّا لَا يُرْجَعُونَ

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ

40. Then we seized him and his forces and cast them into the sea:⁵⁵⁹⁶

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ

See thou how was the final outcome of the wrongdoers.⁵⁵⁹⁷

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ

41. And we made them leaders⁵⁵⁹⁸ inviting to the fire

وَيَوْمَ الْقِيَمَةِ لَا يُنصَرُونَ

And on the Day of Resurrection they will not be helped.

5593. 28:38 [2]. Unsubstantiated claims are sometimes made by Traditionalist Muslim supporters of the dominant Egypt-Palestine thesis that Egypt's pyramids were constructed using baked clay. There is no evidence for this. Supporters of the Arabia Felix thesis, meanwhile, point to a history of tower-construction in the Yemen based on baked clay going back millennia. See Article XVIII.

5594. 28:38 [4]. Lit.: among the liars.

5595. 28:39 [1]. Arabic: *bi ḡhayri (al) ḥaqq*. See Article XIX.

5596. 28:40 [1]. Arabic: *yamm* – wide expanse of water, either river or sea.

5597. 28:40 [2]. Arabic: *ẓālimūn*. See 2:229.

5598. 28:41 [1]. Arabic: *a'immah*, sg. *imām* – leader, model, archetype.

- وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً ۖ
وَيَوْمَ الْقِيَمَةِ هُمْ مِنَ الْمَقْبُوحِينَ
- وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا
أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ
- بَصَائِرَ لِلنَّاسِ
- وَهُدًى
- وَرَحْمَةً
- لَّعَلَّهُمْ يَتَذَكَّرُونَ
- وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ
مُوسَى الْأَمْرَ
- وَمَا كُنْتَ مِنَ الشَّاهِدِينَ
42. And we caused a curse to follow them⁵⁵⁹⁹ in this world
- And on the Day of Resurrection will they be among those made vile.
43. And we gave Mūsā the law⁵⁶⁰⁰ after we destroyed the former generations
- As a means of insight⁵⁶⁰¹ for mankind
- And guidance
- And mercy
- That they might take heed.
44. And thou wast not on the western side⁵⁶⁰² when we decreed to Mūsā the command
- And thou wast not among the witnesses.

5599. 28:42 [1]. Arabic: 'atba'a. See 2:262.

5600. 28:43 [1]. Arabic: *al kitāb*. See Article XI.ii.

5601. 28:43 [2]. Arabic: *baṣā'ir* – that which gives insight, perception, enlightenment.

5602. 28:44 [1]. Cf. 28:29.

وَلَكِنَّا أَنشَأْنَا قُرُونًا

45. But we brought into being generations

فَتَطَوَّلَ عَلَيْهِمُ الْعُمُرُ

And life seemed long to them.⁵⁶⁰³

وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو

And thou wast not a dweller among the house
of Madyan⁵⁶⁰⁴ reciting to them our proofs⁵⁶⁰⁵

عَلَيْهِمْ ءَايَاتِنَا

وَلَكِنَّا كُنَّا مُرْسِلِينَ

But we were senders.

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا

46. And thou wast not on the side of the mount⁵⁶⁰⁶
when we called

وَلَكِن رَّحْمَةً مِّن رَّبِّكَ

But as mercy from thy lord[...]⁵⁶⁰⁷

لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِّن نَّذِيرٍ مِّن قَبْلِكَ

That thou warn a people to whom no warner
came before thee

لَعَلَّهُمْ يَتَذَكَّرُونَ

That they might take heed.

وَلَوْلَا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ

47. And had misfortune befallen them for what
their hands have sent before them

أَيْدِيهِمْ

5603. 28:45 [2]. Cf. 21:44.

5604. 28:45 [3]. See note to 7:85.

5605. 28:45 [3]. Arabic: *āyāt*. See Article X.

5606. 28:46 [1]. Namely, a tree-covered or fertile mountain. See note to 2:63.

5607. 28:46 [2]. Sc. *have we told you these things*. The force of the ellipsis is clear from the point made four times (28:44, 28:44, 28:45, 28:46) in what precedes that Muḥammad was not personally party to these events.

فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا

Then would they have said: Our lord: oh that thou hadst but⁵⁶⁰⁸ sent for us a messenger!

فَتَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ

Then would we have followed thy proofs⁵⁶⁰⁹ and been among the believers.⁵⁶¹⁰

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا

48. But when there comes to them the truth⁵⁶¹¹ from our presence they say:

لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ

Oh that he were but⁵⁶¹² given the like of what was given to Mūsā!

أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ

Have they not denied what was given to Mūsā before?

قَالُوا سِحْرَانِ تَظَاهَرَا

They say: Two⁵⁶¹³ sorceries supporting each other.

وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ

And they say: We are deniers of both.

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ

49. Say thou: Then bring a decree⁵⁶¹⁴ from the presence of God that gives clearer guidance than these:⁵⁶¹⁵

مِنْهُمَا

أَتَبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ

I will follow it if you be truthful.⁵⁶¹⁶

5608. 28:47 [2]. Arabic: *lawlā*. See Article XVI.

5609. 28:47 [3]. Arabic: *āyāt*. See Article X.

5610. 28:47 [3]. Arabic: *(al) mu'minūn*. See note to 8:2.

5611. 28:48 [1]. Arabic: *al haqq*. See Article XIX (*al haqq* i.).

5612. 28:48 [2]. Arabic: *lawlā*. See Article XVI.

5613. 28:48 [4]. I.e. the law given to Mūsā and the confirmation thereof in the Qur'an.

5614. 28:49 [1]. Arabic: *kitāb*. See Article XI.iii.

5615. 28:49 [1]. Grammar: dual.

5616. 28:49 [2]. This is the correct attitude – not an unreasoning adherence to traditions, precedence and religions created by men. We are either genuine seekers after truth or we are not. See grammar note at 2:91.

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ
أَهْوَاءَهُمْ^ج

50. And if they respond not to thee, know thou they but follow their vain desires.⁵⁶¹⁷

وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى
مِّنَ اللَّهِ^ج

And who is further astray than he who follows his vain desire without guidance from God?

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

God guides not the wrongdoing⁵⁶¹⁸ people.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ^ج

51. And we have caused the word⁵⁶¹⁹ to reach them

لَعَلَّهُمْ يَتَذَكَّرُونَ

That they might take heed.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ
يُؤْمِنُونَ

52. Those whom we⁵⁶²⁰ gave the law⁵⁶²¹ before it, they believe in⁵⁶²² it.

وَإِذَا يُتْلَى عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ^ع

53. And when it is recited to them they say: We believe in⁵⁶²³ it

5617. 28:50 [1]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14. By requiring an opponent to state his position clearly, one may assess his view and consider if it represents that doctrine in which one is ready to live and give account for himself on the Day of Judgment. In most cases, when you look at their foundational arguments, one finds that people have only vague wishes and carnal appetites to guide them; and – what is more often than not the case (perhaps, especially) today – they are simply too lazy or ill-prepared to apply themselves to understand what others stand upon on the basis of knowledge, to say nothing of doing the hard work needed to gain such knowledge for themselves. Nevertheless, they are keen to impress upon one the importance of their ‘opinion’, no matter how vaguely or illogically stated.

5618. 28:50 [3]. Arabic: *ẓālimūn*. See 2:229.

5619. 28:51 [1]. Arabic: *qawl* – *speech, teaching, doctrine, word*.

5620. 28:52 [1]. Arabic: *alladhīna ātaynāhum al kitāb*. See Article XI.x.

5621. 28:52 [1]. Arabic: *al kitāb*. See Article XI.ii.

5622. 28:52 [1]. See note to 58:4 for Qur’anic usage of *to believe in*.

5623. 28:53 [1]. See note to 58:4 for Qur’anic usage of *to believe in*.

إِنَّهُ الْحَقُّ مِنْ رَبِّنَا

It is the truth⁵⁶²⁴ from our lord.

إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ

Before it were we submitted.⁵⁶²⁵

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا

54. These will be given their reward twice over because they were patient.

وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ

And they repel evil⁵⁶²⁶ with good.

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

And of what we provide them they spend.

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا

55. And when they hear vain speech they turn away from it and say:

أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ

To us be our works and to you be your works.

سَلَامٌ عَلَيْكُمْ

Peace be unto you!

لَا نَبْتَغِي الْجَاهِلِينَ

We seek not the ignorant.⁵⁶²⁷

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ

56. Thou guidest not whom thou lovest

وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

But God guides whom he wills.

5624. 28:53 [2]. Arabic: *al haqq*. See Article XIX (al haqq i.).

5625. 28:53 [3]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii. Again, the concept of being *submitted* (*muslim*) in the Qur'an is shown to have nothing to do with membership of a sectarian religion.

5626. 28:54 [2]. Arabic: *sayyi'ah*. See Article XIII.ix.

5627. 28:55 [4]. I take this to indicate the lack of desire to argue to no purpose.

وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

And he knows best the rightly guided.

وَقَالُوا إِن نَّبِعِ الْهُدَى مَعَكَ نُنْخَطَفُ

57. And they say: If we follow the guidance with thee we will be swept from our land.⁵⁶²⁸

مِنْ أَرْضِنَا

أَوَلَمْ نُمْكِنْ لَهُمْ حَرَمًا ءَامِنًا يُجْبَىٰ إِلَيْهِ

Did we not establish for them a sanctuary secure⁵⁶²⁹ whereto were gathered the fruits of all things as a provision from ourselves?

ثَمَرَاتُ كُلِّ شَيْءٍ رَّزَقًا مِّن لَّدُنَّا

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

But most of them know not.

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا

58. And how many a city we destroyed that boasted of its means of livelihood:

فَتِلْكَ مَسْكِنُهُمْ لَمْ تُسْكَنْ مِّن بَعْدِهِمْ

Those⁵⁶³⁰ their dwellings have not been inhabited after them save a little.⁵⁶³¹

إِلَّا قَلِيلًا

5628. 28:57 [1]. This is the argument of the pragmatic man, the man who knows how the world works and wants to work with it.
5629. 28:57 [2]. If one is to read this literally, then it is in keeping with the identification of *al masjid al harām* at Petra (see Article XVIII). However, I agree also with the import of the second part of Muhammad Asad's note on this verse: [...]*In its purely spiritual connotation, on the other hand, the "sanctuary secure" is God's promise - referred to in verse 61 below - that all who have faith in Him and are conscious of their responsibility to Him shall be graced with a sense of inner peace in this world and with enduring bliss in the life to come; and since they are thus to be rewarded with the "fruits" of all their good deeds, "no fear need they have, and neither shall they grieve" (cf. 2:62, 3:170, 5:69, 6:48, 7:35, 10:62, 46:13).* I would add that the majority of the power that the *shaytān* and the Satanic system hold over people in the world in which we currently live centres upon the threat of lack; we become free of that threat when we internalise the fact that all provision is of God.
5630. 28:58 [2]. In Arabic *tilka* – those. This indicates something nearby. Under the Petra thesis – or the Petra pilgrimage part thereof – as advanced by Dan Gibson, the majority of the locations in the histories related in the Qur'an are reasonably close to Petra. The Arabia Felix thesis places these locations together also, though in the south of the Arabian Peninsula. See Article XVIII.
5631. 28:58 [2]. Petra was destroyed soon after the time of the messenger by the people to whom he brought the message – the Arabs. See Article XVIII.

وَكُنَّا نَحْنُ الْوَرِثِينَ

And we are the inheritors.

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ
فِي أُمَمٍ رَسُولًا يَتْلُوا عَلَيْهِمْ ءَايَاتِنَا

59. And thy lord destroyed not the cities until he had raised up in their principle city⁵⁶³² a messenger reciting to them our proofs.⁵⁶³³

وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا
ظَالِمُونَ

And we destroyed not the cities save when the people thereof were wrongdoers.⁵⁶³⁴

وَمَا أُوتِيتُمْ مِّن شَيْءٍ فَمَتَّعَ الْحَيَاةَ الدُّنْيَا
وَزَيَّنَّهَا

60. And what you have been given of anything is an enjoyment of the life of this world and an ornament thereof

وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ

And what is with God is better and more lasting.

أَفَلَا تَعْقِلُونَ

Will you then not⁵⁶³⁵ use reason!

أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ

61. Is then he whom⁵⁶³⁶ we have promised a fair promise which he will encounter

كَمَن مَّتَّعْنَاهُ مَتَّعَ الْحَيَاةَ الدُّنْيَا

Like him whom we give enjoyment of the goods of the life of this world

5632. 28:59 [1]. Arabic: *ummah*. In this context it means the 'mother' of the surrounding area, hence: *principle city*. By extension, one may reasonably infer that Muḥammad in his capacity as a messenger was sent to the principle city of his people. The city of Petra, as a major trading centre, was the principle city of Nabataean Arabia. The Arabia Felix thesis advances an alternative. Makkah cannot be shown to have existed at this time and appears on no map until 900 CE. See Article XVIII.

5633. 28:59 [1]. Arabic: *āyāt*. See Article X.

5634. 28:59 [2]. Arabic: *zālimūn*. See 2:229.

5635. 28:60 [3]. Arabic: *afalā*. See Article XVI.

5636. 28:60 [1]. See note to 3:162.

ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ مِنَ الْمُحْضَرِينَ

Then on the Day of Resurrection is among those summoned?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ

62. And the day he summons them he will say: Where are my partners⁵⁶³⁷ whom you claimed?

كُنْتُمْ تَزْعُمُونَ

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ

63. Those upon whom the word has become binding⁵⁶³⁸ will say:

رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا

Our lord: these are they whom we caused to err

أَغْوَيْنَهُمْ كَمَا غَوَيْنَا^ط

We caused them to err even as we ourselves did err.

تَبَرَّأْنَا إِلَيْكَ^ط

We declare our innocence⁵⁶³⁹ before thee

مَا كَانُوا إِلَّا نَا يَعْبُدُونَ

It was not us that they served.

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ

64. And it will be said: Call your partners.⁵⁶⁴⁰

فَدَعَوْهُمْ

And they will call them

فَلَمْ يَسْتَجِيبُوا لَهُمْ

Then will they not answer them.

5637. 28:62 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

5638. 28:63 [1]. Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

5639. 28:63 [4]. I.e. they disown anything but God.

5640. 28:64 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

وَرَأَوْا الْعَذَابَ^ج

And they will see the punishment:

لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ

Had they but been rightly guided!

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ

65. And the day he summons them he will say:

مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ

What response gave you the emissaries?

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ^ج يَوْمَئِذٍ

66. Then darkened⁵⁶⁴¹ against them will be the reports that day

فَهُمْ لَا يَتَسَاءَلُونَ

And they will not ask of one another.

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا

67. And as for him who repents and believes and works righteousness:

فَعَسَىٰ أَن يَكُونَ مِنَ الْمُفْلِحِينَ

It may be that he will be among the successful.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ^ك مَا كَانَ

68. And thy lord creates what he wills and chooses what is best for them.⁵⁶⁴²

لَهُمُ الْخَيْرَةُ^ج

5641. 28:66 [1]. Lit.: blind.

5642. 28:68 [1]. Muhammad Asad spots and expresses well a good point at this juncture; his comment is repeated in full: *Some of the classical commentators incline to interpret the ma in the phrase ma kana lahum al-khirah as a particle of negation and the noun khirah as "choice" or "freedom of choice", thus giving to this phrase the meaning of "He chooses, [but] they [i.e., human beings] have no freedom of choice". To my mind, however, this interpretation conflicts not only with the immediately preceding passages but with the tenor of the Qur'an as a whole, which insists throughout on man's responsibility for (and, hence, on relative freedom in) choosing between right and wrong - and this side by side with its stress on God's unlimited power to determine the factual course of events. Hence, I prefer to base my rendering on the interpretation advanced and convincingly argued by Tabari, who regards the crucial particle ma not as a negation but as a relative pronoun synonymous with alladhi ("that which" or "whatever"), and understands the noun khirah in its primary significance of "that which is chosen" or "preferred", i.e., because it is considered to be the best: in another word, as a synonym of khayr. Zamakhshari refers to this*

سُبْحَنَ اللَّهِ

Glory⁵⁶⁴³ be unto God!

وَتَعَالَى عَمَّا يُشْرِكُونَ

And exalted is he above that to which they ascribe a partnership!⁵⁶⁴⁴

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا

69. And thy lord knows what their breasts hide and what they make known.

يُعلنُونَ

وَهُوَ اللَّهُ

70. And he is God.

لَا إِلَهَ إِلَّا هُوَ

There is no god save he.⁵⁶⁴⁵

لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ

His is the praise in the former and the latter.⁵⁶⁴⁶

وَلَهُ الْحُكْمُ

And judgment is his.

وَالِيهِ تُرْجَعُونَ

And to him will you be returned.

interpretation with evident approval (without, however, mentioning Tabari specifically), and enlarges upon it thus: "God chooses for mankind whatever is best (ma huwa khayr) and most beneficial (aslah) for them, for He knows better than they themselves do what is good for them."

5643. 28:68 [2]. Arabic: s-b-h. See 2:32.

5644. 28:68 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

5645. 28:70 [2]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

5646. 28:70 [3]. Or *this world and the hereafter* or *first and last*; cf. 53:25.

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ
سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ

71. Say thou: Have you considered: if God should
make night perpetual for you till the Day of
Resurrection

مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ

Who is the god besides God to bring you
illumination?

أَفَلَا تَسْمَعُونَ

Will you then not⁵⁶⁴⁷ hear!

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ
سَرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ

72. Say thou: Have you considered: if God should
make day perpetual for you till the Day of
Resurrection

مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُنُونَ
فِيهِ

Who is the god besides God to bring you night
wherein you might rest?

أَفَلَا تُبْصِرُونَ

Will you then not⁵⁶⁴⁸ see!

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ

73. And of his mercy has he made for you the night
and the day

لِتَسْكُنُوا فِيهِ

That you might rest therein

وَلِتَبْتَغُوا مِنْ فَضْلِهِ

And that you might seek of his bounty

5647. 28:71 [3]. Arabic: *afalā*. See Article XVI.

5648. 28:72 [3]. Arabic: *afalā*. See Article XVI.

وَلَعَلَّكُمْ تَشْكُرُونَ

And that you might be grateful.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ

74. And the day he summons them he will say:

أَيْنَ شُرَكَآئِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ

Where are my partners⁵⁶⁴⁹ whom you claimed?

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا

75. And we will take from every community a witness

فَقُلْنَا هَاتُوا بُرْهَانَكُمْ

And we will say: Bring your evidence.

فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ

And they will know that the truth⁵⁶⁵⁰ belongs to God.

وَضَلَّ عَنْهُمْ مَّا كَانُوا يُفْتَرُونَ

And strayed from them will be what they invented.

﴿٧٦﴾ إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَىٰ

76. Qārūn⁵⁶⁵¹ was of the people of Mūsā but he oppressed them.

عَلَيْهِمْ

وَعَاثَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ

And we had given him such treasures that the keys thereof would have weighed down a group endowed with power.

بِالْعُصْبَةِ أُولَى الْقُوَّةِ

5649. 28:74 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.
5650. 28:75 [3]. Arabic: *al haqq*. See Article XIX (al haqq i.).
5651. 28:76 [1]. Typically identified with Old Testament Korah.

إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ^ط

When his people said to him: Exult thou not

إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

God loves not the exultant⁵⁶⁵²

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ^ط

77. But seek thou in what God has given thee the abode of the hereafter

وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا^ط

And forget thou not thy portion in this world

وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ^ط

And do thou good like as God has done good to thee

وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ^ط

And seek thou not corruption in the earth

إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

God loves not the workers of corruption⁵⁶⁵³

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي^ج

78. He said: I have but been given it according to knowledge I have⁵⁶⁵⁴

أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ^{هـ}

(Knew he not that God had destroyed before him generations stronger than him in power

مِنْ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً

And greater in accumulation?)

وَأَكْثَرُ جَمْعًا^ج

5652. 28:76 [4]. I.e. in their riches.

5653. 28:77 [5]. Qārūn is another Qur'anic archetype, and his end is a warning to all those who glory in their riches.

5654. 28:78 [1]. I.e. due to his own shrewdness and wit. Such sentiments are common among those who are rich in material things and poor in the prudent fear of God. A walk round the nearest cemetery puts their claims in their proper perspective.

وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ

And the evildoers will not be asked⁵⁶⁵⁵ about their transgressions!⁵⁶⁵⁶

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ^ط

79. So went he forth before his people in his finery.

قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لَيْتَ لَنَا
مِثْلَ مَا أُوتِيَ قَارُونُ

Those who sought the life of this world said:
Would that we had the like of what has been
given to Qārūn!⁵⁶⁵⁷

إِنَّهُ لَذُو حَظٍّ عَظِيمٍ

He is one of tremendous fortune!

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ

80. But those who had been given knowledge said:

وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ
صَالِحًا

Woe to you! The reward of God for him who
believes and works righteousness is better.

وَلَا يُقْلَلُهَا إِلَّا الصَّابِرُونَ

And none is granted it save the patient.⁵⁶⁵⁸

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ

81. Then we caused the earth to swallow him and
his abode

5655. 28:78 [4]. This type of construction occurs also at 2:119, 16:93, 29:13, 34:25, 34:25, 55:39, 102:8. In all cases other than 55:39 it clearly means *will not be asked to take responsibility for*. While some translators treat the instance at 28:78 like that at 55:39, I choose to comply with the broader narrative. Thus I take this statement to be a claim of Korah: he did what he did because he assumed there to be no consequences for actions – a point which is comprehensively dispatched at 28:84.

5656. 28:78 [4]. Arabic: *dhunūb*. See Article XIII.iv.

5657. 28:79 [2]. Typically identified with Old Testament Korah.

5658. 28:80 [3]. Arabic: *al ṣābirūn*. See 2:155.

فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ
اللَّهِ

And there was not for him any band to help him
besides⁵⁶⁵⁹ God

وَمَا كَانَ مِنَ الْمُنتَصِرِينَ

And he was not of those who save themselves.

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ
يَقُولُونَ

82. And morning found those who had coveted his
place but the day before saying:

وَيَكُنَّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ
عِبَادِهِ وَيَقْدِرُ

Oh how God expands and straitens the
provision for whom he wills of his servants!

لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بَنَاهُ

Had God not been gracious to us he would have
caused it to swallow us.

وَيَكُنَّ لَهُ لَا يُفْلِحُ الْكَافِرُونَ

And oh how those who spurn guidance while
claiming virtue⁵⁶⁶⁰ are not successful!

تِلْكَ الدَّارُ الْآخِرَةُ

83. That⁵⁶⁶¹ is the abode of the hereafter.

نَجْعُلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي
الْأَرْضِ وَلَا فَسَادًا

We make it⁵⁶⁶² for those who seek neither
exaltedness nor corruption in the earth

5659. 28:81 [2]. Arabic: *min dūni*. See 2:23.

5660. 28:82 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

5661. 28:83 [1]. I.e. the like of the story of Qārūn.

5662. 28:83 [2]. Grammar: feminine object pronoun agreeing with *That* in the previous clause.

وَالْعَقِبَةُ لِلْمُتَّقِينَ

And the final outcome is for those of prudent fear.⁵⁶⁶³

مَنْ جَاءَ بِالْحَسَنَةِ

84. Whoso brings a good deed:

فَلَهُ خَيْرٌ مِنْهَا

For him is better than it.

وَمَنْ جَاءَ بِالسَّيِّئَةِ

And whoso brings evil:⁵⁶⁶⁴

فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا

Those who do evil⁵⁶⁶⁵ will not be requited save for what they did.

كَانُوا يَعْمَلُونَ

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى

85. He who made the Qur'an⁵⁶⁶⁶ incumbent upon thee will return thee to a destination.

مَعَادٍ

قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ

Say thou: My lord knows best him who brings guidance and him who is in obvious error.

فِي ضَلَالٍ مُّبِينٍ

5663. 28:83 [3]. See note to 2:2.

5664. 28:84 [3]. Arabic: *sayyi'ah*. See Article XIII.ix.

5665. 28:84 [4]. Arabic: *sayyi'at*. See Article XIII.x.

5666. 28:85 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ
إِلَّا رَحْمَةً مِّن رَّبِّكَ^ط

86. And thou hadst no expectation that the law⁵⁶⁶⁷ would be delivered⁵⁶⁶⁸ unto thee save as mercy from thy lord

فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ

So be thou not a helper to those who spurn guidance while claiming virtue.⁵⁶⁶⁹

وَلَا يَصُدُّنَّكَ عَنْ ءَايَاتِ اللَّهِ بَعْدَ إِذْ
أُنزِلَتْ إِلَيْكَ^ط

87. And let them not divert⁵⁶⁷⁰ thee from the proofs⁵⁶⁷¹ of God after they have been sent down to thee.

وَادْعُ إِلَىٰ رَبِّكَ^ط

But invite thou to thy lord

وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

And be thou not of the idolaters.⁵⁶⁷²

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا ءَاخَرَ

88. And call thou not to another god with God.

لَا إِلَهَ إِلَّا هُوَ^ج

There is no god save he.⁵⁶⁷³

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ^ج

Everything will perish save his countenance.

5667. 28:86 [1]. Arabic: *al kitāb*. See Article XI.ii.

5668. 28:86 [1]. Lit.: *cast*.

5669. 28:86 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii. Here the reference is to the complaisant rich such as Qārūn, clearly.

5670. 28:87 [1]. Arabic: *ṣadda*. See note to 8:47.

5671. 28:87 [1]. Arabic: *āyāt*. See Article X.

5672. 28:87 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

5673. 28:88 [2]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

لَهُ الْحُكْمُ

Judgment is his.

وَالِيهِ تُرْجَعُونَ

And to him will you be returned.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁵⁶⁷⁴ the Merciful.

الْم

1. *alif lām mīm*⁵⁶⁷⁵

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا

2. Do men think they will be left to say: We believe

وَهُمْ لَا يُفْتَنُونَ

And will not be subjected to means of denial?⁵⁶⁷⁶

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ

3. And we subjected to means of denial⁵⁶⁷⁷ those who were before them:

فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا

God will know those who are truthful

وَلْيَعْلَمَنَّ الْكَذِبِينَ

And he will know the liars.

5674. 29:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

5675. 29:1 [1]. See note to 2:1 and Article XX.

alif lām mīm:

alif: In the name of God: the Almighty, the Merciful.

Praise belongs to God

The Lord of All Mankind

The Almighty, the Merciful

Master of the Day of Judgment. (1:1-4)

lām: Thee alone will we serve

And from thee alone will we seek help. (1:5)

mīm: Guide thou us to the straight path

The path of those whom thou hast favoured

Not of those who incur wrath

Nor of those who go astray. (1:6-7)

5676. 29:2 [2]. See note on *fitnah* to 2:102.

5677. 29:3 [1]. See note on *fitnah* to 2:102.

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ
يَسْبِقُونَا^{٥٦٧٨}

4. If⁵⁶⁷⁸ those who do evil⁵⁶⁷⁹ think they can outrun us:⁵⁶⁸⁰

سَاءَ مَا يَحْكُمُونَ

Evil is what they judge.

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ

5. Whoso looks to the meeting with God:

فَإِنَّ أَجَلَ اللَّهِ لَآتٍ^{٥٦٧٩}

The term of God is coming

وَهُوَ السَّمِيعُ الْعَلِيمُ

And he is the Hearing, the Knowing.

وَمَنْ جَاهِدَ

6. And whoso strives:

فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ^{٥٦٨٠}

He strives but for himself.

إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ

God is free from need of all mankind.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

7. And those who heed warning⁵⁶⁸¹ and do deeds of righteousness

لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ

We will remove from them their evil⁵⁶⁸²

5678. 29:4 [1]. Arabic: *am*. See note to 21:21.

5679. 29:4 [1]. Arabic: *sayyiāt*. See Article XIII.x.

5680. 29:4 [1]. I.e. if this is the claim.

5681. 29:7 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

5682. 29:7 [2]. Arabic: *sayyiāt*. See Article XIII.x.

وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ

And reward them for the best that they did.

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حُسْنًا

8. And we enjoined upon man goodness to his parents

وَإِنْ جَاهِدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ
عِلْمٌ

But if they strive to make thee ascribe a partnership⁵⁶⁸³ with me to that of which thou hast no knowledge

فَلَا تُطِعْهُمَا

Then obey thou them not.

إِلَىٰ مَرْجِعِكُمْ

Unto me is your return

فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

And I will inform you of what you did.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

9. And those who heed warning⁵⁶⁸⁴ and do deeds of righteousness

لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ

We will make them enter among the righteous.

وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ

10. And among men is he who says: We believe in⁵⁶⁸⁵ God

5683. 29:8 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

5684. 29:9 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

5685. 29:10 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

فَإِذَا أُذِىَ فِي اللَّهِ جَعَلَ فِتْنَةً النَّاسِ
كَعَذَابِ اللَّهِ

Then when he is hindered⁵⁶⁸⁶ concerning God
he takes the means of denial⁵⁶⁸⁷ of men for the
punishment of God⁵⁶⁸⁸

وَلَئِنْ جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولَنَّ إِنَّا كُنَّا
مَعَكُمْ

But if help comes from thy lord he says: We are
with you.

أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ

Does not God know best what is in the breasts
of all mankind?

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا

11. And God will know those who heed warning.⁵⁶⁸⁹

وَلَيَعْلَمَنَّ الْمُنَافِقِينَ

And he will know the waverers.⁵⁶⁹⁰

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا

12. And those who are indifferent to warning⁵⁶⁹¹
say to those who heed warning:⁵⁶⁹²

اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطِيئَتَكُمْ

Follow our way and we will bear your
errors.⁵⁶⁹³

وَمَا هُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ مِّن شَيْءٍ

But they will not bear anything of their
errors.⁵⁶⁹⁴

5686. 29:10 [2]. Arabic: *'dh-y*. See Article XII.

5687. 29:10 [2]. Arabic: *fitnah*. See note to 2:102.

5688. 29:10 [2]. Lit.: *he makes the means of denial of men like[...]*

5689. 29:11 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

5690. 29:11 [2]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

5691. 29:12 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

5692. 29:12 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

5693. 29:12 [2]. Arabic: *kh-t-*. See Article XIII.vi.

5694. 29:12 [3]. Arabic: *kh-t-*. See Article XIII.vi.

إِنَّهُمْ لَكَاذِبُونَ

They are liars

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ

13. And they will bear their loads

وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ⁵⁶⁹⁵

And loads besides⁵⁶⁹⁵ their loads.

وَلَيُسْأَلُنَّ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا يَفْتَرُونَ

And they will be asked on the Day of Resurrection about what they invented.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ⁵⁶⁹⁶

14. And we sent Nūḥ to his people:

فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا

He tarried among them a thousand years save fifty years

فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ

And the flood took them when they were wrongdoers.⁵⁶⁹⁶

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ

15. Then we delivered him and those with him in the boat

وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ

And made it a proof⁵⁶⁹⁷ for all mankind.

وَإِبْرَاهِيمَ⁵⁶⁹⁸

16. And Ibrāhīm:

إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ

When he said to his people: Serve God and be in prudent fear⁵⁶⁹⁸ of him

5695. 29:13 [2]. Lit.: with.

5696. 29:14 [3]. Arabic: *ẓālimūn*. See 2:229.

5697. 29:15 [2]. Arabic: *āya*. See Article X.

5698. 29:16 [2]. See note to 2:2.

ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

That is best for you if you would know

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثِنًا

17. You but serve other than⁵⁶⁹⁹ God idols⁵⁷⁰⁰

وَتَخْلُقُونَ إِفْكًا

And create falsehood.

إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا

Those whom you serve besides⁵⁷⁰¹ God possess
no provision for you

يَمْلِكُونَ لَكُمْ رِزْقًا

فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ

So seek your provision with God

وَاعْبُدُوهُ

And serve him

وَأَشْكُرُوا لَهُ^{وسط}

And be grateful to him

إِلَيْهِ تُرْجَعُونَ

To him will you be returned.

وَإِن تَكْذِبُوا

18. But if you reject:

فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ^{صل}

Communities have rejected before you

5699. 29:17 [1]. Arabic: *min dūni*. See 2:23.

5700. 29:17 [1]. Muhammad Asad renders the Arabic *awthān* somewhat freely as *the loathsome evil of idolatrous beliefs and practices* but goes on to note in his comment: *The term awthan (lit., "idols") denotes not merely actual, concrete images of false deities but also, in its widest sense, everything that is associated with false beliefs and practices or with a tendency to "worship" false values[...].*

5701. 29:17 [3]. Arabic: *min dūni*. See 2:23.

وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

And upon the messenger⁵⁷⁰² is only the clear communication.

أَوَلَمْ يَرَوْا كَيْفَ يُدْئِي اللَّهُ الْخَلْقَ

19. (Have they not considered how God originates creation

ثُمَّ يُعِيدُهُ

Then repeats it?

إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

That is easy for God.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ

20. Say thou: Travel in the land and see how he originated creation.

الْخَلْقَ

ثُمَّ اللَّهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ

Then will God bring into being the latter creation.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

God is powerful over all things.

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ

21. He punishes whom he wills and shows mercy to whom he wills.⁵⁷⁰³

وَالِيهِ تُقْلَبُونَ

And to him will you be returned.

5702. 29:18 [3]. I.e. upon any messenger, but in this case Ibrāhīm.

5703. 29:21 [1]. This does not denote caprice; it denotes the absence of restriction on his power, for example, by claims made by those who hold to particular religions.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ ط

22. And you cannot escape in the earth or in the sky.

وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا
نَصِيرٍ

And you have besides⁵⁷⁰⁴ God neither ally nor helper.

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ
أُولَٰئِكَ يَئِسُوا مِن رَّحْمَتِي

23. And those who deny the proofs⁵⁷⁰⁵ of God and the meeting with him

These despair of my mercy.

وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

And they have a painful punishment.)

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ
أَوْ حَرِّقُوهُ

24. Then⁵⁷⁰⁶ the response of his people was only that they said: Kill him or burn him.

فَأَنْجَلَهُ اللَّهُ مِنَ النَّارِ

And God delivered him from the fire.

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

In that are proofs⁵⁷⁰⁷ for people who believe.

5704. 29:22 [2]. Arabic: *min dūni*. See 2:23.

5705. 29:23 [1]. Arabic: *āyāt*. See Article X.

5706. 29:24 [1]. This picks up from verse 29:18.

5707. 29:24 [3]. Arabic: *āyāt*. See Article X.

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَانًا

25. And he said: You have but chosen idols instead of⁵⁷⁰⁸ God.

مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا

The love between you concerns the life of this world.

ثُمَّ يَوْمَ الْقِيَمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ

Then on the Day of Resurrection will you deny each other

وَيَلْعَنُ بَعْضُكُم بَعْضًا

And curse each other.

وَمَا أُولَٰئِكَ إِلَّا النَّارُ

And your habitation will be the fire

وَمَا لَكُمْ مِّن نَّصِيرِينَ

And you will have no helpers.

﴿فَأَمَّنَ لَهُ لُوطٌ﴾ وَقَالَ إِنِّي مُهَاجِرٌ

26. (And Lūṭ believed him and said: I will emigrate to my lord.⁵⁷⁰⁹

إِلَىٰ رَبِّي

إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ

He is the Mighty, the Wise.)⁵⁷¹⁰

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ

27. And we gave him Ishāq and Ya'qūb

وَجَعَلْنَا فِي ذُرِّيَّتِهِ النَّبُوَّةَ وَالْكِتَابَ

And we placed among his progeny prophethood and the law.⁵⁷¹¹

5708. 29:25 [1]. Arabic: *min dūni*. See 2:23.

5709. 29:26 [1]. The story of Lūṭ is now begins to be interlaced with the ongoing story of Ibrāhīm.

5710. 29:26 [2]. Arabic: *al 'azīz al ḥakīm*. See 3:18.

5711. 29:27 [2]. Arabic: *al kitāb*. See Article XI.ii.

وَعَاتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا ط

And we gave him his reward in this world

وَأَنَّهُ فِي آخِرَةِ لَمِنَ الصَّالِحِينَ

And in the hereafter he is of the righteous.

وَلُوطًا

28. (And Lūṭ:

إِذْ قَالَ لِقَوْمِهِ

When he said to his people:

إِنَّكُمْ لَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ

You commit sexual immorality⁵⁷¹² that none among all mankind has outdone you:

أَحَدٍ مِّنَ الْعَالَمِينَ

أَأْتِيَكُمْ لَتَأْتُونَ الرِّجَالَ

29. Do you approach men

وَتَقْطَعُونَ السَّبِيلَ

And cut off the way⁵⁷¹³

وَتَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ ط

And commit perversity⁵⁷¹⁴ in your assemblies?

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا

Then the response of his people was only that they said:

5712. 29:28 [3]. Arabic: *fāhishat*, *fahshā'*. See Article XIII.iii.5713. 29:29 [2]. This last phrase is understood variously. Literally it is: *and you cut off, cut or sever the way*. This is understood by some – and not without reason – as indicating highway robbery. I am of the opinion, however, (shared by some but not all of those commentators I read) that this usage indicates the specific crime for which these cities were infamous: that of penetrative sexual intercourse between males, and indicates: *cutting off the way (of nature)* since what precedes this clause and what follows it refers to this unnatural act.5714. 29:29 [3]. Arabic: *munkar*. See 3:104.

أَتَيْنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

Bring thou us the punishment of God if thou be of those who speak the truth.

قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

30. He said: My lord: help thou me against the people who work corruption.)

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا

31. And when our messengers brought Ibrāhīm the glad tidings⁵⁷¹⁵ they said:

إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ

We will destroy the people of this city

إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ

Its people are wrongdoers.⁵⁷¹⁶

قَالَ إِنَّ فِيهَا لُوطًا

32. He said: Therein is Lūṭ.

قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا

They said: We best know who is therein.

لَنَنْجِيَنَّهُ وَأَهْلَهُ

We will deliver him and his household

إِلَّا امْرَأَتَهُ

Save his wife.

كَانَتْ مِنَ الْغَابِرِينَ

She is of those who stay behind.

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ

33. And when our messengers came to Lūṭ he was distressed for them

5715. 29:31 [1]. The glad tidings were of the birth of a son, not of the impending destruction of the city of Lūṭ. Ibrāhīm himself asked God to forgive those cities.

5716. 29:31 [3]. Arabic: *ẓālimūn*. See 2:229.

وَضَاقَ بِهِمْ ذَرْعًا

And felt unable to protect them.

وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ^{صط}

And they said: Fear thou not nor grieve.

إِنَّا مُنْجُوكَ وَأَهْلَكَ

We will deliver thee and thy household

إِلَّا أَمْرًا تَكُ

Save thy wife

كَانَتْ مِنَ الْغَابِرِينَ

She is of those who stay behind.

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ
السَّمَاءِ

34. We will send upon the people of this city a scourge from the sky

بِمَا كَانُوا يَفْسُقُونَ

Because they are wantonly perfidious.⁵⁷¹⁷

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ

35. And of that have we left a proof⁵⁷¹⁸ of clear evidence for people who reason.

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا

36. And to Madyan⁵⁷¹⁹ their brother Shu'ayb:

5717. 29:34 [2]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

5718. 29:35 [1]. Arabic: *āya*. See Article X.

5719. 29:36 [1]. See note to 7:85.

فَقَالَ يُقَوْمُ أَعْبُدُوا اللَّهَ وَأَرْجُوا الْيَوْمَ

He said: O my people: serve God and expect the Last Day.

آلْءَاخِرَ

وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ

And commit not evil in the earth, working corruption.

فَكَذَّبُوهُ

37. And they rejected him⁵⁷²⁰

فَأَخَذَتْهُمُ الرَّجْفَةُ

Then the earthquake seized them

فَأَصْبَحُوا فِي دَارِهِمْ جَثِيمِينَ

And morning found them lying prone in their dwelling.

وَعَادًا وَثَمُودًا

38. And 'Ād and Thamūd:

وَقَدْ تَبَيَّنَ لَكُمْ مِّنْ مَّسْكِنِهِمْ^ص

(And clear is it to you from their dwellings)⁵⁷²¹

وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ

And the *shayṭān* made their deeds fair to them

فَصَدَّاهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ

And diverted⁵⁷²² them from the way when they were endowed with perception.

5720. 29:37 [1]. Cf. 7:64, 10:73, 16:113, 26:139, 26:189, 29:37, 37:127, 91:14.

5721. 29:38 [2]. Under the Petra thesis 'Ād and Thamūd are located in northern Arabia; the Arabia Felix and 'Asīr-Ḥejāz theses posit alternatives. They are nowhere claimed around the city known today as Makkah. See Article XVIII.

5722. 29:38 [4]. Arabic: *ṣadda*. See note to 8:47.

وَقُرُونًا وَفِرْعَوْنَ وَهَمَانَ ط

39. And Qārūn⁵⁷²³ and Fir'awn⁵⁷²⁴ and Hāmān.⁵⁷²⁵

وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا
فِي الْأَرْضِ

And Mūsā came to them with clear evidence
but they were proud in the earth.

وَمَا كَانُوا سَابِقِينَ

But they did not outrun.

فَكُلًّا أَخَذْنَا بِذَنْبِهِ ط

40. And each we took in his transgression.⁵⁷²⁶

فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا

And among them was he upon whom we sent a
hurricane.

وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ

And among them was he whom the blast took.

وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ

And among them was he whom we caused the
earth to swallow.

وَمِنْهُمْ مَّنْ أَغْرَقْنَا

And among them was he whom we drowned.

وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ

And God wronged them not

وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

But they wronged their souls.

5723. 29:39 [1]. Typically identified with Old Testament Korah.

5724. 29:39 [1]. Arabic: *fir'awn*. See note to 2:49.

5725. 29:39 [1]. These represent three archetypes of powerful individual who reject God.

5726. 29:40 [1]. Arabic: *ḡhanb*. See Article XIII.iv.

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ
كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا^ط

41. The example of those who take allies besides⁵⁷²⁷ God is like the example of the spider that takes a house.

وَإِنْ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ^ط لَوْ
كَانُوا يَعْلَمُونَ

And the weakest of houses is the house of the spider had they but known.

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ^{هـ} مِنْ
شَيْءٍ^ج

42. God knows to whatever thing they call besides⁵⁷²⁸ him.

وَهُوَ الْعَزِيزُ الْحَكِيمُ

And he is the Mighty, the Wise.⁵⁷²⁹

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ^ط

43. And those examples do we present to mankind

وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

But none will understand them save those with knowledge.

خَلَقَ اللَّهُ السَّمُوتِ وَالْأَرْضَ بِالْحَقِّ^ج

44. God created the heavens and the earth aright.⁵⁷³⁰

إِنَّ فِي ذَلِكَ لَآيَةً^{هـ} لِلْمُؤْمِنِينَ

In that is a proof⁵⁷³¹ for the believers.⁵⁷³²

5727. 29:41 [1]. Arabic: *min dūni*. See 2:23.

5728. 29:42 [1]. Arabic: *min dūni*. See 2:23.

5729. 29:42 [2]. Arabic: *al 'azīz al ḥakīm*. See 3:18.

5730. 29:44 [1]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi ii.).

5731. 29:44 [2]. Arabic: *āya*. See Article X.

5732. 29:44 [2]. Arabic: *(al) mu'minūn*. See note to 8:2.

- أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ ۖ
وَأَقِمِ الصَّلَاةَ ۖ
45. Recite thou what thou hast been instructed⁵⁷³³
of the law⁵⁷³⁴
- And uphold thou the duty.⁵⁷³⁵
- إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ
وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ
- The duty⁵⁷³⁶ preserves from sexual
immorality⁵⁷³⁷ and perversity.⁵⁷³⁸
- And the remembrance⁵⁷³⁹ of God is greater.
- وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ
- And God knows what you do.
- ❖ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ
46. And argue⁵⁷⁴⁰ not with the doctors of the law⁵⁷⁴¹
- إِلَّا بِالَّتِي هِيَ أَحْسَنُ
- Save with what is better
- إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۖ
- (Save with those who do wrong among them)
- وَقُولُوا ءَامَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ
- And say: We believe in⁵⁷⁴² what was sent down
to us and sent down to you

5733. 29:45 [1]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *that which has been instructed to thee*.

5734. 29:45 [1]. Arabic: *al kitāb*. See Article XI.ii.

5735. 29:45 [2]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

5736. 29:45 [3]. Arabic: *ṣalāt*. I.e. (to uphold such) duty as is incumbent. See note to 2:3 and Article III.

5737. 29:45 [3]. Arabic: *fāḥṣhat*, *fahṣhā'*. See Article XIII.iii.

5738. 29:45 [3]. Arabic: *munkar*. See 3:104.

5739. 29:45 [4]. Arabic: *dhikr* – *calling to mind, recalling, reminding; remembrance (of something past); history*.

5740. 29:46 [1]. Grammar: plural imperative

5741. 29:46 [1]. Arabic: *āhl kitāb*. See Article XI.iv.

5742. 29:46 [4]. See note to 58:4 for Qur'anic usage of *to believe in*.

وَالْهُنَا وَالْهُكُمُ وَحِدٌ

And our God and your God is one

وَنَحْنُ لَهُ مُسْلِمُونَ

And to him we are submitted.⁵⁷⁴³

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ

47. And thus sent we down the law⁵⁷⁴⁴ to theeفَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ^ط(And those whom we⁵⁷⁴⁵ gave the law⁵⁷⁴⁶ believe in⁵⁷⁴⁷ it.وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ^جAnd among those⁵⁷⁴⁸ are some who believe in⁵⁷⁴⁹ it⁵⁷⁵⁰

وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ

And there reject our proofs⁵⁷⁵¹ only those who spurn guidance while claiming virtue.)⁵⁷⁵²

وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ

48. When thou readst not any decree⁵⁷⁵³ before itوَلَا تَخْطُهُ بِيَمِينِكَ^طNor wrotest thou one⁵⁷⁵⁴ with thy right hand.

إِذَا لَارْتَابَ الْمُبْطِلُونَ

Then might those have doubted who follow vanity.

5743. 29:46 [6]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.5744. 29:47 [1]. Arabic: *al kitāb*. See Article XI.ii.5745. 29:47 [2]. Arabic: *alladhīna ātaynāhum al kitāb*. See Article XI.x.5746. 29:47 [2]. Arabic: *al kitāb*. See Article XI.ii.5747. 29:47 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

5748. 29:47 [3]. I.e. among the doctors of the law.

5749. 29:47 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.

5750. 29:47 [3]. I incline to the view that this object pronoun refers to the present dispensation of law; cf. 29:49.

5751. 29:47 [4]. Arabic: *āyāt*. See Article X.5752. 29:47 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.5753. 29:48 [1]. Arabic: *kitāb*. See Article XI.iii.5754. 29:48 [2]. Lit.: *it*.

بَلْ هُوَ ءَايَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ
أُوتُوا الْعِلْمَ

49. The truth is:⁵⁷⁵⁵ it⁵⁷⁵⁶ is clear proofs⁵⁷⁵⁷ in the
breasts of those given knowledge.

وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ

And there deny our proofs⁵⁷⁵⁸ only the
wrongdoers.⁵⁷⁵⁹

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ ءَايَاتٌ مِّن رَّبِّهِ

50. And they say: Oh that proofs⁵⁷⁶⁰ were but⁵⁷⁶¹
sent down upon him from his lord!

قُلْ إِنَّمَا أَلْءَايَاتُ عِنْدَ اللَّهِ

Say thou: The proofs⁵⁷⁶² are but with God

وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

And I am but a clear warner.

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى
عَلَيْهِمْ

51. Does it not suffice them that we have sent
down upon thee the law⁵⁷⁶³ read to them?

إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرًا لِّقَوْمٍ يُؤْمِنُونَ

In that is a mercy and a reminder for people
who believe.

قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا

52. Say thou: God is sufficient between me and you
as witness.

5755. 29:49 [1]. Arabic: *bal*. See note to 2:88.

5756. 29:49 [1]. I.e. the Qur'an.

5757. 29:49 [1]. Arabic: *āyāt*. See Article X.

5758. 29:49 [2]. Arabic: *āyāt*. See Article X.

5759. 29:49 [2]. Arabic: *ẓālimūn*. See 2:229.

5760. 29:50 [1]. Arabic: *āyāt*. See Article X.

5761. 29:50 [1]. Arabic: *lawlā*. See Article XVI.

5762. 29:50 [2]. Arabic: *āyāt*. See Article X.

5763. 29:51 [1]. Arabic: *al kitāb*. See Article XI.ii.

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۚ

He knows what is in the heavens and what is in the earth.

وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ

And those who believe in⁵⁷⁶⁴ vanity and deny God

أُولَٰئِكَ هُمُ الْخَاسِرُونَ

These are the losers.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۚ

53. And they ask thee to hasten the punishment

وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ

When were it not a named term the punishment would have come to them.

وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

And it will come upon them unexpectedly when they perceive not.

يَسْتَعْجِلُونَكَ بِالْعَذَابِ

54. They ask thee to hasten the punishment

وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

But Hell will encompass those who spurn guidance while claiming virtue⁵⁷⁶⁵

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ

55. The day the punishment covers them from above them and from beneath their feet.

تَحْتِ أَرْجُلِهِمْ

وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ

And he will say: Taste what you did!

5764. 29:52 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.

5765. 29:54 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

يَعْبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَسِعَةٌ

56. O my servants who heed warning:⁵⁷⁶⁶ my earth is spacious⁵⁷⁶⁷

فَإَيُّ

So me:

فَاعْبُدُونِ

Serve me.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

57. Every soul will taste death.

ثُمَّ إِلَيْنَا تُرْجَعُونَ

Then to us will you be returned.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

58. And those who heed warning⁵⁷⁶⁸ and do deeds of righteousness

لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ

We will settle them in the high places of the garden beneath which rivers flow

تَحْتِهَا الْأَنْهَارُ

خَالِدِينَ فِيهَا

They abiding eternally therein.

نِعْمَ أَجْرُ الْعَامِلِينَ

Excellent is the reward of those who act⁵⁷⁶⁹

الَّذِينَ صَبَرُوا

59. Those who are patient

5766. 29:56 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

5767. 29:56 [1]. This clearly references Ibrāhīm and other prophets previously mentioned who left places of evil, after warning the inhabitants, to seek a life elsewhere – and is the model for those who would follow the messengers of God.

5768. 29:58 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

5769. 29:58 [4]. Lit.: *the doers (of it)*.

وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

And in their lord place their trust.

وَكَأَيِّن مِّن دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا

60. And how many a creature there is that bears not its provision!

اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ

God provides for it and for you.

وَهُوَ السَّمِيعُ الْعَلِيمُ

And he is the Hearing, the Knowing.

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمٰوٰتِ

61. And if thou ask them: Who created the heavens and the earth and made serviceable the sun and the moon?

وَالْأَرْضِ وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ

لَيَقُولَنَّ اللَّهُ ۚ

They will say: God.

فَأَنَّىٰ يُؤْفَكُونَ

So how are they deluded?

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِن عِبَادِهِ ۖ

62. God expands provision for whom he wills of his servants

وَيَقْدِرُ لَهُ ۚ

And he straitens for him.

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

God knows all things.

وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً
فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا

63. And if thou ask them: Who causes water to come down from the sky and therewith gives life to the earth after its death?

لَيَقُولُنَّ اللَّهُ

They will say: God.

قُلِ الْحَمْدُ لِلَّهِ

Say thou: Praise belongs to God.

بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ

The truth is:⁵⁷⁷⁰ most of them do not reason.

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُمْ وَلَعِبٌ

64. And the life of this world is only play and games

وَإِنَّ الدَّارَ الْآخِرَةَ

And the abode of the hereafter

لَهِىَ الْحَيَاةُ

That is Life

لَوْ كَانُوا يَعْلَمُونَ

Did they but know.

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ

65. Then when they embark on a ship they call to God sincere to him in doctrine.⁵⁷⁷¹

مُخْلِصِينَ لَهُ الدِّينَ

فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ

And when he delivers them to the land

5770. 29:63 [4]. Arabic: *bal*. See note to 2:88.

5771. 29:65 [1]. Arabic: *dīn*. See Article VII.

إِذَا هُمْ يُشْرِكُونَ

Then they ascribe a partnership⁵⁷⁷²

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ

66. That they might deny what we gave them

وَلِيَتَمَتَّعُوا

And that they might take their enjoyment.

فَسَوْفَ يَعْلَمُونَ

But they will come to know.

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيَتَخَفُّ

67. Have they not considered that we made a sanctuary secure⁵⁷⁷³ while men were swept away round about them?

النَّاسُ مِنْ حَوْلِهِمْ

أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ

Do they then believe in⁵⁷⁷⁴ vanity and deny the grace of God?

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا

68. And who is more unjust than he who invents a lie about God

أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ

Or repudiates the truth⁵⁷⁷⁵ when it comes to him?

أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ

Is then there not⁵⁷⁷⁶ in Hell a home for those who spurn guidance while claiming virtue?⁵⁷⁷⁷

5772. 29:65 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

5773. 29:67 [1]. See 28:57 and the note thereto. In this case the *sanctuary secure* would seem to reference the safe passage through the sea indicated at 29:65-66 and, by extension, through life in general.

5774. 29:67 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

5775. 29:68 [2]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi i.*).

5776. 29:68 [3]. Arabic: *alaysa*. See Article XVI.

5777. 29:68 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

وَالَّذِينَ جَاهَدُوا فِينَا

69. And those who strive for us:

لَنَهْدِيَنَّهُمْ سُبُلَنَا

We guide them to our paths.

وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

And God is with the doers of good.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁵⁷⁷⁸ the Merciful.

الْم

1. alif lām mīm⁵⁷⁷⁹

غَلَبَتِ الرُّومُ

2. The Romans have been victorious⁵⁷⁸⁰

فِي أَدْنَى الْأَرْضِ

3. In the lowest⁵⁷⁸¹ earth.

وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ

But they⁵⁷⁸² after their defeat will be victorious

فِي بَضْعِ سِنِينَ ۚ

4. In a few⁵⁷⁸³ years5778. 30:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

5779. 30:1 [1]. See note to 2:1 and Article XX.

alif lām mīm:

alif: In the name of God: the Almighty, the Merciful.

Praise belongs to God

The Lord of All Mankind

The Almighty, the Merciful

Master of the Day of Judgment. (1:1-4)

lām: Thee alone will we serve

And from thee alone will we seek help. (1:5)

mīm: Guide thou us to the straight path

The path of those whom thou hast favoured

Not of those who incur wrath

Nor of those who go astray. (1:6-7)

5780. 30:2 [1]. I follow the active voice here: *ghalabat*. The Byzantine Romans defeated the early Muslims at the battle of Mu'tah in 629 CE (8 AH), in the Dead Sea region. This is a historical fact for which we have contemporaneous and reliable (i.e. non-*ḥadīth*) Byzantine sources. That battle ground is approximately 50 km from Petra. The battle of Tabuk (approximately 200 km from Petra) is said to have taken place within a year or two, and that the Muslims were victorious against the Romans (albeit through achieving a successful expedition rather than actual engagement). Admittedly, there is no non-Islamic source and the Muslim sources are – like all non-Qur'anic Islamic sources – deserving, in my view, of suspicion. Nevertheless, this scenario and the reasoning for my rendering 30:2-5 form a cogent, logical whole. The Traditionalist has the Romans losing to and then defeating the Persians; his attempts to explain why this would be a cause for rejoicing among the believers are entirely unconvincing. I am indebted to Layth al-Shaiban for this insight.5781. 30:3 [1]. Arabic: 'adnā – near, nearest, close, closest, low, lower, lowest. Comparative form of *dānin*. The Dead Sea area is now known to be the lowest point on *terra firma*.

5782. 30:3 [2]. I.e. the believers (see 30:4-5).

5783. 30:4 [1]. Arabic: *biḍ'a* – some, few, several (between 3 and 9).

لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ

(To God belongs the command before and after)

وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ

And that day the believers⁵⁷⁸⁴ will exult

بِنَصْرِ اللَّهِ

5. At the help of God.

يَنْصُرُ مَنْ يَشَاءُ

He helps whom he wills

وَهُوَ الْعَزِيزُ الرَّحِيمُ

And he is the Mighty, the Merciful.

وَعَدَ اللَّهُ

6. The promise of God:⁵⁷⁸⁵

لَا يُخْلِفُ اللَّهُ وَعْدَهُ

God fails not in his promise.

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

But most men know not

يَعْلَمُونَ ظَهْرًا مِّنَ الْحَيَاةِ الدُّنْيَا

7. They know the visible show of the life of this world

وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفْلُونَ

And are heedless of the hereafter.

5784. 30:4 [3]. Arabic: (al) mu'minūn. See note to 8:2.

5785. 30:6 [1]. Abdullah Yusuf Ali comments here: *The promise refers to the Decision of all things by the Command of God, Who will remove all troubles and difficulties from the path of His righteous Believers, and help them to rejoice over the success of their righteous Cause. This refers to all times and all situations. The righteous should not despair in their darkest moments, for God's help will come. Ordinarily men are puffed up if they score a seeming temporary success against the righteous, and do not realise that God's Will can never be thwarted.*

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ^{فله}

8. Have they not reflected upon themselves?

مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا

God created the heavens and the earth and what is between them⁵⁷⁸⁶ only aright⁵⁷⁸⁷ and for a named term.

بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى^{فله}

وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ

And many among men are deniers of the meeting with their lord.

لَكَافِرُونَ

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ

9. Have they not travelled in the land and seen how was the final outcome of those who were before them?

كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ^ج

كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً

They were stronger than them in power

وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا

And they tilled the earth and inhabited⁵⁷⁸⁸ it more than they have inhabited⁵⁷⁸⁹ it.

وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ^ط

And their messengers came to them with clear evidence.

فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ

And God wronged⁵⁷⁹⁰ them not

5786. 30:8 [2]. Grammar: dual.

5787. 30:8 [2]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi ii.).

5788. 30:9 [3]. See 9:17.

5789. 30:9 [3]. See 9:17.

5790. 30:9 [5]. Arabic: *ẓālimūn*. See 6:33.

وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

But they wronged⁵⁷⁹¹ their souls.⁵⁷⁹²

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَصْنَأُوا السُّوْأَىٰ

10. Then evil was the final outcome of those who dealt in evil

أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا

That they repudiated the proofs⁵⁷⁹³ of God and mocked them.

يَسْتَهْزِءُونَ

اللَّهُ يَبْدَأُ الْخَلْقَ

11. God begins creation

ثُمَّ يُعِيدُهُ

Then repeats it.

ثُمَّ إِلَيْهِ تُرْجَعُونَ

Then to him will you be returned.

وَيَوْمَ تَقُومُ السَّاعَةُ يُنْلِسُ الْمُجْرِمُونَ

12. And the day the Hour comes the evildoers will despair.

وَلَمْ يَكُنْ لَهُمْ مِّنْ شُرَكَائِهِمْ شُفَعَاؤُا

13. And there will be none to intercede for them among their partners.⁵⁷⁹⁴

وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ

And they will deny their partners.⁵⁷⁹⁵

5791. 30:9 [6]. Arabic: *ẓālimūn*. See 6:33.

5792. 30:9 [6]. I.e. God is not arbitrary or unfair. His laws are set. If we go against his laws, there are consequences.

5793. 30:10 [2]. Arabic: *āyāt*. See Article X.

5794. 30:13 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.

5795. 30:13 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

- وَيَوْمَ تَقُومُ السَّاعَةُ
14. And the day the Hour comes
يَوْمَئِذٍ يَتَفَرَّقُونَ
That day will they be divided:
فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
15. As for those who heed warning⁵⁷⁹⁶ and do
deeds of righteousness:
فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ
They will be made glad in a lush meadow.
وَأَمَّا الَّذِينَ كَفَرُوا
16. And as for those who are indifferent to
warning⁵⁷⁹⁷
وَكَذَّبُوا بِآيَاتِنَا
And repudiate our proofs⁵⁷⁹⁸
وَلِقَاءِ آلِ ءَاخِرَةٍ
And the meeting of the hereafter:
فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ
They will be summoned to the punishment.
فَسُبْحَنَ ٱللَّهِ حِينَ تُمْسُونَ
17. So glory⁵⁷⁹⁹ be unto God when you reach the
evening!
وَحِينَ تَصْبِحُونَ
And when you reach the morning!
وَلَهُ ٱلْحَمْدُ فِى السَّمٰوٰتِ وَٱلْأَرْضِ
18. (And to him belongs the praise in the heavens
and the earth)

5796. 30:15 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

5797. 30:16 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

5798. 30:16 [2]. Arabic: *āyāt*. See Article X.

5799. 30:17 [1]. Arabic: *s-b-ḥ*. See 2:32.

وَعَشِيًّا

And at night!

وَحِينَ تَظْهَرُونَ

And when you reach midday!⁵⁸⁰⁰

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ

19. He brings forth the living from the dead

وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ

And brings forth the dead from the living

وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

And gives life to the earth after its death.

وَكَذَلِكَ تُخْرَجُونَ

And thus will you be brought forth.

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ

20. And among his proofs⁵⁸⁰¹ is that he created you from dust

ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ

Then when you are mortals dispersing[...] ⁵⁸⁰²

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ

21. And among his proofs⁵⁸⁰³ is that he created for you mates from yourselves that you might be reassured thereby⁵⁸⁰⁴

أَزْوَاجًا لَتَسْكُنُوا إِلَيْهَا

5800. 30:18 [3]. The Traditionalist visibly strains in his attempt to bludgeon 30:17-18 into conformity with his expectation of five daily prayers. Not only do the numbers not correspond with his requirements, 30:17-18 simply give times when glory belongs to God – and the formulation can easily be understood as *at all times*. To claim more than that is to ascribe to the text something objectively absent from it.

5801. 30:20 [1]. Arabic: *āyāt*. See Article X.

5802. 30:20 [2]. Sc. *you deny this fact*.

5803. 30:21 [1]. Arabic: *āyāt*. See Article X.

5804. 30:21 [1]. Arabic: *sakana + ilā* – *to be reassured by, trust in*. Cf. 7:189.

وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

And made between you love and mercy.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

In that are proofs⁵⁸⁰⁵ for people who reflect.

وَمِنْ آيَاتِهِ خَلْقُ السَّمُوتِ وَالْأَرْضِ

22. And among his proofs⁵⁸⁰⁶ is the creation of the heavens and the earth

وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوُكُوفِ

And the difference in your tongues and your hues.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

In that are proofs⁵⁸⁰⁷ for men of knowledge.

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ

23. And among his proofs⁵⁸⁰⁸ is your sleep by night and day

وَابْتِغَاؤُكُمْ مِّنْ فَضْلِهِ

And your seeking of his bounty.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ

In that are proofs⁵⁸⁰⁹ for people who hear.

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا

24. And among his proofs⁵⁸¹⁰ is that he shows you the lightning as fear and hope

وَيُنْزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ

And sends down water from the sky and gives thereby life to the earth after its death.

بَعْدَ مَوْتِهَا

5805. 30:21 [3]. Arabic: *āyāt*. See Article X.
5806. 30:22 [1]. Arabic: *āyāt*. See Article X.
5807. 30:22 [3]. Arabic: *āyāt*. See Article X.
5808. 30:23 [1]. Arabic: *āyāt*. See Article X.
5809. 30:23 [3]. Arabic: *āyāt*. See Article X.
5810. 30:24 [1]. Arabic: *āyāt*. See Article X.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

In that are proofs⁵⁸¹¹ for people who reason.

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ
بِأَمْرِهِ ۚ

25. And among his proofs⁵⁸¹² is that the sky and the earth stand by his command.

ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً

Then when he calls you with a call

مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ

From the earth then will you come forth.

وَلَهُ مَن فِي السَّمُوتِ وَالْأَرْضِ ۚ

26. And to him belongs whoso is in the heavens and the earth.

كُلٌّ لَّهُ قَانِتُونَ

All are devoutly dutiful to him.

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ

27. And he it is who begins creation

ثُمَّ يُعِيدُهُ

Then repeats it.

وَهُوَ أَهْوَنُ عَلَيْهِ ۚ

And it is most easy for him.

وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمُوتِ وَالْأَرْضِ ۚ

And his is the most high example in the heavens and the earth.

5811. 30:24 [3]. Arabic: *āyāt*. See Article X.

5812. 30:25 [1]. Arabic: *āyāt*. See Article X.

وَهُوَ الْعَزِيزُ الْحَكِيمُ

And he is the Mighty, the Wise.⁵⁸¹³

ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ^ج

28. He presents to you an example from among yourselves:

هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ

Have you from among those whom your right hands possess any partners⁵⁸¹⁴ in what we provide for you

شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ

فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ

So that you be equal therein, you fearing them as you fear each other?⁵⁸¹⁵

أَنفُسِكُمْ^ج

كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ

Thus do we set out and detail⁵⁸¹⁶ the proofs⁵⁸¹⁷ for people who reason.

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ^ج

29. The truth is:⁵⁸¹⁸ those who do wrong follow their vain desires⁵⁸¹⁹ without knowledge.

فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ^ج

And who will guide him whom God has sent astray?

وَمَا لَهُمْ مِّنْ نَّاصِرِينَ

And they have no helpers.

5813. 30:27 [5]. Arabic: *al 'azīz al ḥakīm*. See 3:18.

5814. 30:28 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

5815. 30:28 [3]. Lit.; *yourselves*. I.e. those who are equal with you in status.

5816. 30:28 [4]. Arabic: *faṣṣala* – *to set out* (that is, *present in a logical order, categorise*) and *to make plain or detail*.

5817. 30:28 [4]. Arabic: *āyāt*. See Article X.

5818. 30:29 [1]. Arabic: *bal*. See note to 2:88.

5819. 30:29 [1]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

فَأَقِمْ وَجْهَكَ لِلدِّينِ

30. Set thou thy countenance⁵⁸²⁰ towards the doctrine⁵⁸²¹

حَنِيفًا

Inclining to truth⁵⁸²²

فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

(The nature of God with which he endowed mankind⁵⁸²³

لَا تَبْدِيلَ لِخَلْقِ اللَّهِ

(There is no changing the creation of God)

ذَلِكَ الدِّينُ الْقَيِّمُ

That is the right doctrine⁵⁸²⁴

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

But most men know not.)

﴿مُتَبِينَ إِلَيْهِ﴾

31. Turning to him in repentance.

وَاتَّقُوهُ

And be in prudent fear⁵⁸²⁵ of him5820. 30:30 [1]. Lit.: *face*.5821. 30:30 [1]. Arabic: *dīn*. See Article VII.5822. 30:30 [2]. Arabic: *ḥanīf* – *inclining to a right state or tendency; spurning falsehood*. See note to 2:130.5823. 30:30 [3]. The Traditionalist claims that the religion of 'Islam' is what is referenced here. No organised religion that I know of pre-exists in my nature. However, my soul recognises and responds to the truths contained in that doctrine which is implicit and explicit in the Qur'an. But these truths do not presuppose any sort of religion (if by *religion* we mean choosing to believe something one knows to be wholly or partially untrue, patching over the shortfall by drowning out experiential data on the basis of learned dogma). As we say in English: *the devil is in the details*. And, as the Traditionalist is so fond of pointing out, the Qur'an does not provide 'the details'. The Traditionalist argues that the Qur'an is deficient (a condition which can be corrected by means of his preferred literature); for my part, I argue that the Qur'an does not envisage a religion in the sense that the Traditionalist means it (or at least in the sense that I think he means it given what I see him do with what he claims to believe). There is nothing wrong with choosing a particular implementation of those basic principles one finds in the Qur'an and creating a jurisprudence around them; there is everything wrong with insisting that the methods one chooses to employ are themselves ordained by God when they have no explicit basis in the Qur'an; cf. 12:40.5824. 30:30 [5]. Arabic: *dīn*. See Article VII. This exact phrase occurs at 9:36, 12:40, 30:30.

5825. 30:31 [2]. See note to 2:2.

وَأَقِيمُوا الصَّلَاةَ

And uphold the duty⁵⁸²⁶

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ

And be not of the idolaters⁵⁸²⁷

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا

32. Of those who divide their doctrine⁵⁸²⁸ and become sects

كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

Each party exulting at what it has.⁵⁸²⁹

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ

33. And when affliction touches men they call to their lord

مُنِيبِينَ إِلَيْهِ

Turning to him in repentance.

ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ

Then when they taste some mercy from him some of them ascribe a partnership⁵⁸³⁰ to their lord

بِرَبِّهِمْ يُشْرِكُونَ

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ^ج

34. That they might deny what we have given them.

فَتَمَتَّعُوا

So enjoy yourselves

5826. 30:31 [3]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

5827. 30:31 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

5828. 30:32 [1]. Arabic: *dīn*. See Article VII.

5829. 30:32 [2]. There is no other way to read this verse without determining words which are not there; since there is no case for ellipsis the conclusion is clear: those who pull away from the original nature God created and become sects or 'religions' – 'each party exulting at what it has' – are idolaters; they worship a religion.

5830. 30:33 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

فَسَوْفَ تَعْلَمُونَ

For you will come to know!

أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا

35. (If⁵⁸³¹ we have sent down upon them a warrant:⁵⁸³²

فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ

Then it speaks of that to which they ascribe a partnership[...])⁵⁸³³

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا

36. And when we make men taste mercy they exult thereat

وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ

And if evil⁵⁸³⁴ befalls them because of what their hands have sent before them then they despair.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ

37. Have they not considered that God expands and straitens provision for whom he wills?

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

In that are proofs⁵⁸³⁵ for people who believe.

فَاتِّبِ ذَا الْقُرْبَىٰ حَقَّهُ

38. So give thou the relative his due⁵⁸³⁶

وَالْمَسْكِينِ

And the needy

5831. 30:35 [1]. Arabic: *am*. See note to 21:21.

5832. 30:35 [1]. I.e. if this is the claim.

5833. 30:35 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII. Sc. *so bring your evidence*.

5834. 30:36 [2]. Arabic: *sayyi'ah*. See Article XIII.ix.

5835. 30:37 [2]. Arabic: *āyāt*. See Article X.

5836. 30:38 [1]. Arabic: *haqqa*. See Article XIX (ḥaqq- v.).

وَابْنِ السَّبِيلِ ۚ

And the wayfarer.⁵⁸³⁷

ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۖ

That is best for those who desire the
countenance of God.

وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And these are the successful.⁵⁸³⁸

وَمَا آتَيْتُم مِّن رَّبًّا لِّيَرْبُوَا فِى أَمْوَالِ النَّاسِ

39. And what you give of usury that it might
increase in the wealth of men:

فَلَا يَرْبُوا عِندَ اللَّهِ ۖ

There is no increase with God.

وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ

But what you give of purity⁵⁸³⁹ desiring the
countenance of God:

فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ

These⁵⁸⁴⁰ receive recompense manifold.

اللَّهُ الَّذِى خَلَقَكُمْ

40. God is he who created you.

ثُمَّ رَزَقَكُمْ

Then he provided for you.

ثُمَّ يُمِيتُكُمْ

Then will he give you death.

ثُمَّ يُحْيِيكُمْ ۖ

Then will he give you life.

5837. 30:38 [3]. Lit.: *the son of the road*.

5838. 30:38 [5]. See 2:5, 3:104, 7:8, 7:158, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

5839. 30:39 [2]. Arabic: *ātā min zakāt*. See Article IV.

5840. 30:39 [3]. I.e. such as give correctly.

هَلْ مِنْ شُرَكَائِكُمْ مَّنْ يَفْعَلُ مِنْ دَلِكُمْ
مَنْ شَيْءٌ^ج

Is there among your partners⁵⁸⁴¹ one who does anything of that?

سُبْحَنَهُ^و

Glory⁵⁸⁴² be unto him!

وَتَعْلَىٰ عَمَّا يُشْرِكُونَ

And exalted is he above that to which they ascribe a partnership!⁵⁸⁴³

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ
أَيْدِي النَّاسِ

41. Corruption⁵⁸⁴⁴ appears on land and sea because of what the hands of men have earned

لِيَذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا

That he might let them taste some of what they have done

لَعَلَّهُمْ يَرْجِعُونَ

That they might return.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ
عُقْبَةُ الَّذِينَ مِنْ قَبْلِ^ج

42. Say thou: Travel in the land and see how was the final outcome of those who were before.

5841. 30:40 [5]. Arabic: *sh-r-k*. See 6:78 and Article VIII. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personae) and all fiction-based belief systems, including most of what today passes for religion.

5842. 30:40 [6]. Arabic: *s-b-h*. See 2:32.

5843. 30:40 [7]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

5844. 30:41 [1]. This is of particular significance coming so close after 30:39. The fundamental reason – ignored by a compliant and suborned media – for environmental destruction (and perhaps most of the world's woes) is usury.

كَانَ أَكْثَرُهُمْ مُشْرِكِينَ

Most of them were idolaters.⁵⁸⁴⁵

فَاقْمْ وَّجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ
يَأْتِيَ يَوْمٌ لَا مَرَدٍّ لَهُ مِنَ اللَّهِ

43. And set thou thy countenance⁵⁸⁴⁶ towards the
right doctrine⁵⁸⁴⁷ before there comes a day
there is no repelling from God.

يَوْمَئِذٍ يَصَّدَّعُونَ

On that day will they be separated.

مَنْ كَفَرَ

44. Whoso denies:

فَعَلَيْهِ كُفْرُهُ

Upon him be his denial

وَمَنْ عَمِلَ صَالِحًا

And whoso works righteousness[...]⁵⁸⁴⁸

فَلَا نَفْسِهِمْ يَمْهَدُونَ

And they are making a bed⁵⁸⁴⁹ for
themselves⁵⁸⁵⁰

لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنْ فَضْلِهِ

45. That he might reward of his bounty those who
heed warning⁵⁸⁵¹ and do deeds of
righteousness.

5845. 30:42 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

5846. 30:43 [1]. Lit.: *face*.

5847. 30:43 [1]. Arabic: *din*. See Article VII.

5848. 30:44 [3]. Sc. *upon him be his righteousness*.

5849. 30:44 [4]. Arabic: *mahada* – *to make a bed, spread flat; to prepare*. This form I verb based on the *m-h-d* root occurs just once.

5850. 30:44 [4]. I render this phrase in accordance with an acceptable option which is close in both sense and form to how we say in English: *you made your bed, now lie in it*. This is what we are doing in this life: making the bed in which we will lie in eternity.

5851. 30:45 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ

He loves not those who spurn guidance while claiming virtue.⁵⁸⁵²

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ

46. And among his proofs⁵⁸⁵³ is that he sends the winds as deliverers of glad tidings

وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ

So that he might make you taste of his mercy

وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ

And that the ships might run by his command

وَلِتَبْتَغُوا مِنْ فَضْلِهِ

And that you might seek of his bounty

وَلَعَلَّكُمْ تَشْكُرُونَ

And that you might be grateful.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ

47. (And we sent before thee messengers to their people

فَجَاءَهُمْ بِالْبَيِّنَاتِ

So they brought them clear evidence.

فَانْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا

Then we took retribution from those who were evildoers.

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

And to help the believers⁵⁸⁵⁴ is binding upon⁵⁸⁵⁵ us.)

اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سَحَابًا

48. God is he who sends the winds so that they stir up a cloud.

5852. 30:45 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

5853. 30:46 [1]. Arabic: *āyāt*. See Article X.

5854. 30:47 [4]. Arabic: *(al) mu'minūn*. See note to 8:2.

5855. 30:47 [4]. Arabic: *ḥaqqan 'alā*. See Article XIX (ḥaqq- i.).

فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ

And he spreads it in the sky as he wills

وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ

And he makes it pieces and thou seest the rain
come forth from the midst of it.

خَلَلِهِ ط

فَإِذَا أَصَابَ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ إِذَا

Then when he makes it fall on whom he wills of
his servants they rejoice.

هُمْ يَسْتَبْشِرُونَ

وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يُنْزَلَ عَلَيْهِمْ مَنَّ

49. And if they were before it was sent down upon
them those in despair

قَبْلِهِ لَمُبْلِسِينَ

فَانْظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ

50. Then look thou to the wake of the mercy of God

كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

How he gives life to the earth after its death.

إِنَّ ذَلِكَ لَمُحْيِ الْمَوْتَى ط

That is the Quickener of the Dead.

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And he is powerful over all things.

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا

51. And if we send a wind and they see it⁵⁸⁵⁶ turn
yellow

5856. 30:51 [1]. I.e. what they grow.

لَظَلُّوا مِنْ بَعْدِهِۦ يَكْفُرُونَ

They would continue after that⁵⁸⁵⁷ to deny.⁵⁸⁵⁸

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَى

52. And thou canst not make the dead to hear

وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ

Nor canst thou make the deaf hear the call

إِذَا وَلَّوْا مُدْبِرِينَ

When they turn and go.⁵⁸⁵⁹

وَمَا أَنْتَ بِهَادٍ الْعُمْيَ عَنْ ضَلَالَتِهِمْ

53. And thou canst not guide the blind out of their error.

إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا

Thou canst only make hear⁵⁸⁶⁰ him who believes in⁵⁸⁶¹ our proofs⁵⁸⁶²

فَهُمْ مُسْلِمُونَ

And is⁵⁸⁶³ submitted.⁵⁸⁶⁴

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ

54. God is he who creates you weak.⁵⁸⁶⁵

ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً

Then makes he after weakness strength

ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً

Then after strength makes he weakness and white hair.

5857. 30:51 [2]. Lit.: *it*.

5858. 30:51 [2]. I.e. they will deny in any case.

5859. 30:52 [3]. Lit.: *turn away turning backs*. See 21:57, 27:80, 30:52, 37:90, 40:33.

5860. 30:53 [2]. Cf. 27:81.

5861. 30:53 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.5862. 30:53 [2]. Arabic: *āyāt*. See Article X.5863. 30:53 [3]. Lit.: *they are*.5864. 30:53 [3]. Arabic: *muslim* – *one who is yielded, submitted, submitting*. See Article XV.iii. This, clearly, has nothing to do with the Traditionalist's conception of what it is to be a 'Muslim'.5865. 30:54 [1]. Lit.: *of weakness*.

يَخْلُقُ مَا يَشَاءُ^ط

He creates what he wills.

وَهُوَ الْعَلِيمُ الْقَدِيرُ

And he is the Knowing, the Mighty.

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا

55. And the day the Hour comes the evildoers will swear that they tarried but an hour.

لَبِثُوا غَيْرَ سَاعَةٍ^ج

كَذَلِكَ كَانُوا يُؤْفَكُونَ

Thus were they deluded.

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ

56. But those to whom knowledge and faith were given will say:

لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ^طYou have tarried concerning the law⁵⁸⁶⁶ of God⁵⁸⁶⁷ till the Day of Resurrection.

فَهَذَا يَوْمُ الْبَعْثِ

So this is the Day of Resurrection

وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ

But you knew not.

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعْدِرَتُهُمْ

57. That day their justifications will not profit those who do wrong

وَلَا هُمْ يُسْتَعْتَبُونَ

Nor will they be allowed to make amends.

5866. 30:56 [2]. Arabic: *al kitāb*. See Article XI.ii.5867. 30:56 [2]. Arabic: *kitāb allah*. See Article XI.vi.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ
كُلِّ مَثَلٍ

58. And we have presented to men in this
Qur'an⁵⁸⁶⁸ every sort of⁵⁸⁶⁹ example.⁵⁸⁷⁰

وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا

And if thou come to them with a proof⁵⁸⁷¹ those
who are indifferent to warning⁵⁸⁷² will say:

إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ

You follow only vanity.

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا
يَعْلَمُونَ

59. Thus does God seal the hearts of those who
know not.

فَاصْبِرْ

60. And be thou patient.

إِنَّ وَعْدَ اللَّهِ حَقٌّ

The promise of God is true.⁵⁸⁷³

وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ

And let not those who are not certain⁵⁸⁷⁴
sway⁵⁸⁷⁵ thee.

5868. 30:58 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

5869. 30:58 [1]. Arabic: *min kulli*. See 2:164.

5870. 30:58 [1]. Lit.: of every example.

5871. 30:58 [2]. Arabic: *āya*. See Article X.

5872. 30:58 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

5873. 30:60 [2]. Arabic: *ḥaqqun*. See Article XIX (ḥaqq- vi).

5874. 30:60 [3]. Arabic: *yaqīna*. See note to 2:4.

5875. 30:60 [3]. Arabic: *istakhaffa*. This form X verb means – as sometimes rendered – *to deem lightly* or *to hold in light esteem*. However, it does so only where it takes an object using the preposition *bi*. Where it takes a direct object (as here) it means either *to fluster*, *flurry*, *disquiet* or *to find light* (the case here clearly that of *swaying* or *sweeping* or *carrying along* a person away from or towards a position) or *to deem light* (i.e. to carry) – the former set of connotations being correct in this case. The two senses are connected by the core concept which is *to find easy to move* (from place, position or opinion). It occurs in the first sense here at 30:60 and at 43:54, and in the second sense at 16:80.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁵⁸⁷⁶ the Merciful.

الْم

1. alif lām mīm⁵⁸⁷⁷

تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ

2. Those⁵⁸⁷⁸ are the proofs⁵⁸⁷⁹ of the wise law⁵⁸⁸⁰

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ

3. As guidance and mercy for the doers of good.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ

4. Those who uphold the duty⁵⁸⁸¹

وَيُؤْتُونَ الزَّكَاةَ

And give the purity⁵⁸⁸²5876. 31:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

5877. 31:1 [1]. See note to 2:1 and Article XX.

alif lām mīm:

alif: In the name of God: the Almighty, the Merciful.

Praise belongs to God

The Lord of All Mankind

The Almighty, the Merciful

Master of the Day of Judgment. (1:1-4)

lām: Thee alone will we serve

And from thee alone will we seek help. (1:5)

mīm: Guide thou us to the straight path

The path of those whom thou hast favoured

Not of those who incur wrath

Nor of those who go astray. (1:6-7)

5878. 31:2 [1]. See note to 2:2 on *dhālika*.5879. 31:2 [1]. Arabic: *āyāt*. See Article X.5880. 31:2 [1]. Arabic: *al kitāb*. See Article XI.ii.5881. 31:4 [1]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).5882. 31:4 [2]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to)* – *or to pay (the price of)* – (*sexual*) *purity* (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

And of the hereafter are certain:⁵⁸⁸³

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ

5. These are upon guidance from their lord

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And these are the successful.⁵⁸⁸⁴

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ

6. And among men is he who purchases the diversion of narration⁵⁸⁸⁵

لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا
هُزُوًا

That he might be led⁵⁸⁸⁶ away from the path of God without knowledge and make mockery of it.

أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

These have a humiliating punishment.

وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن
لَّمْ يَسْمَعْهَا

7. And when our proofs⁵⁸⁸⁷ are recited to him he turns away in arrogance as if he heard them not

كَأَن فِي أُذُنَيْهِ وَقْرًا

As if there were deafness in his ears

فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

So give thou him tidings⁵⁸⁸⁸ of a painful punishment.

5883. 31:4 [3]. Arabic: *yaqīna*. See note to 2:4.

5884. 31:5 [2]. See 2:5, 3:104, 7:8, 7:158, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

5885. 31:6 [1]. Arabic: *ḥadīth* – *story; account; narrative, narration*. The Qur'an's usage of this term appears at times to anticipate the later abuse of it by Muslims.

5886. 31:6 [2]. Generally read in the active voice: 'That he might lead away'. See note to 22:9.

5887. 31:7 [1]. Arabic: *āyāt*. See Article X.

5888. 31:7 [3]. Lit.: *glad tidings*.

- إِنَّ الَّذِينَ ءَامَنُوا ۖ
- وَعَمِلُوا الصَّالِحَاتِ
- لَهُمْ جَنَّاتُ النَّعِيمِ
- خَالِدِينَ فِيهَا ۖ
- وَعْدَ اللَّهِ حَقًّا ۖ
- وَهُوَ الْعَزِيزُ الْحَكِيمُ
- خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ
- وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ
- وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ ۖ
- وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً ۖ
- فَأَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ
8. Those who heed warning⁵⁸⁸⁹
- And do deeds of righteousness
- They have gardens of bliss
9. They abiding eternally therein.
- The promise of God is true.⁵⁸⁹⁰
- He is the Mighty, the Wise.⁵⁸⁹¹
10. He created the heavens without pillars you can see.
- And he cast into the earth firm mountains lest it sway with you.
- And he spread therein every sort of⁵⁸⁹² creature.
- And we sent down water from the sky
- And caused to grow therein every sort of⁵⁸⁹³ noble kind.

5889. 31:8 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

5890. 31:9 [2]. Arabic: *ḥaqqan*. See Article XIX (ḥaqq- iii.).

5891. 31:9 [3]. Arabic: *al ‘azīz al ḥakīm*. See 3:18.

5892. 31:10 [3]. Arabic: *min kulli*. See 2:164.

5893. 31:10 [5]. Arabic: *min kulli*. See 2:164.

- هَذَا خَلْقُ اللَّهِ 11. This is the creation of God.
- فَارُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ٢
بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ
وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ 12. And we gave Luqmān⁵⁸⁹⁷ wisdom:⁵⁸⁹⁸
- أَنِ اشْكُرْ لِلَّهِ ٢
وَمَنْ يَشْكُرْ
فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ٣
وَمَنْ كَفَرَ ٢
فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ
وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ٤ وَهُوَ يَعِظُهُ 13. And when Luqmān spoke to his son and exhorted him:

5894. 31:11 [2]. Arabic: *min dūni*. See 2:23.5895. 31:11 [3]. Arabic: *bal*. See note to 2:88.5896. 31:11 [3]. Arabic: *ẓālimūn*. See 2:229.

5897. 31:12 [1]. Luqmān no Old Testament correlation.

5898. 31:12 [1]. See note at 33:34.

5899. 31:12 [5]. The verb *kafara* also legitimately means *to be ungrateful* as some translators choose here; I render it consistently, including in this instance; cf. 31:23, 35:39.

يُنَيِّ لَا تُشْرِكْ بِاللَّهِ ط

O my dear son: ascribe thou not a partnership⁵⁹⁰⁰ to God

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Ascribing partnership⁵⁹⁰¹ is a tremendous injustice.

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ

14. And we enjoined upon man concerning his parents:

حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ

(His mother bore him in weakness upon weakness

وَفِصْلُهُ فِى عَامَيْنِ

And his weaning is two years)

أَنِ اشْكُرْ لِي وَلِوَلَدَيْكَ

Be thou grateful to me and to thy parents

إِلَى الْمَصِيرِ

Unto me is the journey's end.

وَإِنْ جَاهِدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ

15. But if they strive with thee to make thee ascribe a partnership⁵⁹⁰² to that of which thou hast no knowledge:

لَكَ بِهِ عِلْمٌ

Obey thou them not.

فَلَا تُطِعْهُمَا ط

وَصَاحِبُهُمَا فِى الدُّنْيَا مَعْرُوفًا ط

And accompany thou them in this world according to what is fitting⁵⁹⁰³

5900. 31:13 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.
5901. 31:13 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.
5902. 31:15 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.
5903. 31:15 [3]. Arabic: *ma'rūf*. See 2:178.

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ^ج

But follow thou the path of him who has turned to me.

ثُمَّ إِلَيَّ مَرْجِعُكُمْ

Then to me is your return

فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

And I will tell you what you did.

يٰۤاَيُّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ

16. O my dear son: though⁵⁹⁰⁴ it be the weight of a grain of mustard seed

فَتَكُنْ فِي صَخْرَةٍ

And it be in a rock

أَوْ فِي السَّمٰوٰتِ أَوْ فِي الْأَرْضِ

Or in the heavens or in the earth

يَأْتِ بِهَا ٱللَّهُ^ج

God will bring it forth.

إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ

God is subtle, aware.

يٰۤاَيُّهَا أَقِمِ الصَّلٰوةَ

17. O my dear son: uphold thou the duty⁵⁹⁰⁵

وَأْمُرْ بِٱلْمَعْرُوفِ

And enjoin thou what is fitting⁵⁹⁰⁶

5904. 31:16 [1]. Lit.: if.

5905. 31:17 [1]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

5906. 31:17 [2]. Arabic: *ma'rūf*. See 2:178.

وَأَنَّهُ عَنِ الْمُنْكَرِ

And forbid thou perversity⁵⁹⁰⁷

وَأَصْبِرْ عَلَى مَا أَصَابَكَ^ط

And be thou patient over what befalls thee.

إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

That is among the determination of matters.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ

18. And turn thou not thy cheek in scorn to men

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا^ط

And walk thou not in the earth conceitedly.

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

God loves not every egoist and boaster.

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضِضْ مِنْ

19. And be thou modest in thy walk and lower thou thy voice.

صَوْتِكَ^ج

إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

The most loathsome of voices is the voice of the donkey.

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي

20. Have you not considered how God has made serviceable to you what is in the heavens and what is in the earth

السَّمَوَاتِ وَمَا فِي الْأَرْضِ

وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهْرًا وَبَاطِنًا^ط

And lavished upon you his favours, outward and inward?

5907. 31:17 [3]. Arabic: *munkar*. See 3:104.

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ

But among men is he who disputes concerning God

بِغَيْرِ عِلْمٍ

Without knowledge

وَلَا هُدًى

Or guidance

وَلَا كِتَابٍ مُّنِيرٍ

Or an illuminating decree.⁵⁹⁰⁸

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ

21. And when it is said to them: Follow what God has sent down

قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا

They say: Nay:⁵⁹⁰⁹ we follow that upon which we found our fathers.

أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ

Even though the *shayṭān* invites them to the punishment of the inferno?

السَّعِيرِ

❖ وَمَن يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ

22. And whoso submits his countenance to God and is a doer of good has grasped a firm handhold.⁵⁹¹⁰

مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ

وَالِلَّهِ عَاقِبَةُ الْأُمُورِ

And to God is the final outcome of affairs.

5908. 31:20 [6]. Arabic: *kitāb*. See Article XI.iii.

5909. 31:21 [2]. Arabic: *bal*. See note to 2:88.

5910. 31:22 [1]. Cf. 2:256.

وَمَنْ كَفَرَ

23. And whoso denies:

فَلَا يَحْزُنكَ كُفْرُهُ^ج

Let not his denial grieve thee.

إِلَيْنَا مَرْجِعُهُمْ

Unto us is their return

فَنُنَبِّئُهُمْ بِمَا عَمِلُوا^ج

And will we inform them of what they did.

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

God knows what is in the breasts.

نُمَتِّعُهُمْ قَلِيلًا

24. We will let them enjoy a little

ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ

Then drive them to a stern punishment.

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمُوتِ

25. And if thou ask them: Who created the heavens
and the earth?

وَالْأَرْضِ

لَيَقُولُنَّ اللَّهُ^ج

They will say: God.

قُلِ الْحَمْدُ لِلَّهِ^ج

Say thou: Praise belongs to God.

بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

The truth is:⁵⁹¹¹ most of them know not.5911. 31:25 [4]. Arabic: *bal*. See note to 2:88.

- لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ ۚ
26. To God belongs what is in the heavens and what is in the earth.
- إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ
- God: he is the Free from Need, the Praiseworthy.
- وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمَ
27. And had all that is in the earth of trees but been pens
- وَالْبَحْرِ يَمْدُهُ مِنْ بَعْدِهِ ۖ سَبْعَةُ أَبْحُرٍ
- And the sea with seven more seas to aid it⁵⁹¹²
- مَا نَفَدَتْ كَلِمَتُ اللَّهِ ۚ
- The words of God would not run dry.⁵⁹¹³
- إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
- God is mighty, wise.
- مَا خَلَقُكُمْ وَلَا بَعَثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۚ
28. Your creation and your raising up are only like one soul.⁵⁹¹⁴
- إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ
- God is hearing, seeing.
- أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ
29. Hast thou not considered that God makes the night enter into the day
- وَيُولِجُ النَّهَارَ فِي اللَّيْلِ
- And makes the day enter into the night
- وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
- (And he made serviceable the sun and the moon

5912. 31:27 [2]. I.e. of ink.

5913. 31:27 [3]. Cf. 18:109.

5914. 31:28 [1]. There seem to be two points here; firstly, that it is no harder for God to create and raise up all of humanity than it is to create and raise up a single soul; secondly, that all people are in some sense a single soul.

كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى

Each running to a named term)

وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ

And that God is of what you do aware?

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ

30. Because⁵⁹¹⁵ God: he is the Truth.⁵⁹¹⁶

وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَطْلُ

And because that to which they call besides⁵⁹¹⁷ him is vanity.

وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

And because God: he is the Exalted, the Great.

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ

31. Hast thou not considered how the ships run in the sea by the grace of God, that he might show you some of his proofs?⁵⁹¹⁸

بِنِعْمَتِ اللَّهِ يُرِيكُمْ مِّنْ ءَايَاتِهِۦ

إِنَّ فِي ذَٰلِكَ لَءَايَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

In that are proofs⁵⁹¹⁹ for every one patient, grateful.

وَإِذَا غَشِيَهُمْ مَّوْجٌ كَاطِلٌ دَعَا اللَّهَ

32. And when a wave covers them like canopies they call to God sincere to him in doctrine⁵⁹²⁰

مُخْلِصِينَ لَهُ الدِّينَ

فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ

Then when he delivers them upon the land

5915. 31:30 [1]. Arabic: *dhālika bianna*. See Article XVI.

5916. 31:30 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

5917. 31:30 [2]. Arabic: *min dūni*. See 2:23.

5918. 31:31 [1]. Arabic: *āyāt*. See Article X.

5919. 31:31 [2]. Arabic: *āyāt*. See Article X.

5920. 31:32 [1]. Arabic: *dīn*. See Article VII.

فَمِنْهُمْ مُّقْتَصِدٌ^ج

Then some among them are lukewarm.

وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ

And there rejects our proofs⁵⁹²¹ only every deceitful ingrate.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ

33. O mankind: be in prudent fear⁵⁹²² of your lord

وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ

And fear the day the father will not avail his child

وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا

Nor will the child avail his father anything.

إِنَّ وَعْدَ اللَّهِ حَقٌّ^{هـ}

The promise of God is true⁵⁹²³

فَلَا تَغُرَّكُمْ الْحَيَاةُ الدُّنْيَا

So let not the life of this world deceive you

وَلَا يَغُرَّكُمْ بِاللَّهِ الْغُرُورُ

And let not the Deceiver⁵⁹²⁴ deceive you about God.

إِنَّ اللَّهَ

34. God

عِنْدَهُ عِلْمُ السَّاعَةِ

With him is knowledge of the Hour.

وَيَنْزِلُ الْغَيْثَ

And he sends down the rain

5921. 31:32 [4]. Arabic: *āyāt*. See Article X.

5922. 31:33 [1]. See note to 2:2.

5923. 31:33 [4]. Arabic: *ḥaqqun*. See Article XIX (ḥaqq- vi).

5924. 31:33 [6]. Arabic: *al ḡharūr* – the deceiver; occurs at 31:33, 35:5, 57:14.

وَيَعْلَمُ مَا فِي الْأَرْحَامِ ط

And knows what is in the wombs.

وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ط

And a soul knows not what it will earn on the
morrow

وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ج

And a soul knows not in what land it will die.

إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

God is knowing, aware.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁵⁹²⁵ the Merciful.

الْم

1. *alif lām mīm*⁵⁹²⁶

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ

2. The successive revelation⁵⁹²⁷ of the covenant about which there is no doubt⁵⁹²⁸ is from the Lord of All Mankind.

الْعَالَمِينَ

أَمْ يَقُولُونَ افْتَرَاهُ

3. If⁵⁹²⁹ they say: He has invented it:⁵⁹³⁰

بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ

The truth is:⁵⁹³¹ it is the truth⁵⁹³² from thy lord

لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِّنْ نَّذِيرٍ مِّنْ قَبْلِكَ

That thou warn a people to whom no warner came before thee

5925. 32:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

5926. 32:1 [1]. See note to 2:1 and Article XX.

alif lām mīm:*alif*: In the name of God: the Almighty, the Merciful.

Praise belongs to God

The Lord of All Mankind

The Almighty, the Merciful

Master of the Day of Judgment. (1:1-4)

lām: Thee alone will we serve

And from thee alone will we seek help. (1:5)

mīm: Guide thou us to the straight path

The path of those whom thou hast favoured

Not of those who incur wrath

Nor of those who go astray. (1:6-7)

5927. 32:2 [1]. Lit.: (gradual or successive) sending down.

5928. 32:2 [1]. Arabic: *al kitābu lā rayba fī hi*. See 2:2 and Article XI.i.5929. 32:3 [1]. Arabic: *am*. See note to 21:21.

5930. 32:3 [1]. I.e. if this is the claim.

5931. 32:3 [2]. Arabic: *bal*. See note to 2:88.5932. 32:3 [2]. Arabic: *al haqq*. See Article XIX (al haqq i.).

لَعَلَّهُمْ يَهْتَدُونَ

That they might be rightly guided.

اللَّهُ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ

4. God is he who created the heavens and the earth and what is between them⁵⁹³³ in six days⁵⁹³⁴

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ط

Then took his place upon the throne.

مَا لَكُمْ مِّنْ دُونِهِ ۚ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ج

You have not besides⁵⁹³⁵ him any ally or intercessor.

أَفَلَا تَتَذَكَّرُونَ

Will you then not⁵⁹³⁶ take heed!

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ

5. He directs the matter from the sky to the earth.

ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ
سَنَةٍ مِّمَّا تَعُدُّونَ

Then it rises to him in a day the measure whereof is a thousand years of what you count.

ذَٰلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ

6. That is the knower of the unseen and the seen

الْعَزِيزُ الرَّحِيمُ

The Mighty, the Merciful

5933. 32:4 [1]. Grammar: dual.

5934. 32:4 [1]. Arabic: 'ayyām – days; aeons, eras.

5935. 32:4 [3]. Arabic: min dūni. See 2:23.

5936. 32:4 [4]. Arabic: afalā. See Article XVI.

- الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ^{٥٩٣٧} 7. Who made good all things he created
- وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ And initiated the creation of man from clay
- ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ 8. Then made his seed from a strain of despised liquid⁵⁹³⁷
- ثُمَّ سَوَّاهُ 9. Then fashioned him
- وَنَفَخَ فِيهِ مِنْ رُّوحِهِ^{٥٩٣٨} And breathed into him of his Spirit
- وَجَعَلَ لَكُمُ السَّمْعَ And made for you hearing
- وَالْأَبْصَرَ And sight
- وَالْأَفْئِدَةَ^{٥٩٣٨} And intellect.
- قَلِيلًا مَّا تَشْكُرُونَ Little are you grateful.
- وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي 10. And they say: When we are lost in the earth will we be in a new creation?
- خَلْقٍ جَدِيدٍ

5937. 32:8 [1]. Lit.: water.

5938. 32:9 [5]. Lit.: hearts.

بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَفِرُونَ

The truth is:⁵⁹³⁹ they are deniers of the meeting with their lord.

﴿قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي

11. Say thou: There will take you the angel of death who is given charge of you.

وُكِّلَ بِكُمْ

ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

Then to your lord will you be returned.

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ

12. And if thou couldst see when the evildoers will hang their heads before their lord:

عِنْدَ رَبِّهِمْ

رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا

Our lord: we have seen and heard

فَارْجِعْنَا

So send thou us back.

نَعْمَلْ صَالِحًا

We will work righteousness.

إِنَّا مُوقِنُونَ

We are those who are certain.⁵⁹⁴⁰

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى

13. And had we willed we would have given every soul its guidance

5939. 32:10 [2]. Arabic: *bal*. See note to 2:88.

5940. 32:12 [5]. Arabic: *yaqina*. See note to 2:4.

وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي

But the word from me is binding:⁵⁹⁴¹

لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ
أَجْمَعِينَ

I will fill Hell with *jinn* and mankind all together.

فَذُوقُوا

14. So taste!

بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَكُمُ

Because you forgot the meeting of this your day we forgot you.

وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ

And taste the punishment of eternity because of what you did!

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ

15. Those but believe in⁵⁹⁴² our proofs⁵⁹⁴³ who

إِذَا ذُكِّرُوا بِهَا

When they are reminded thereof

خَرُّوا سُجَّدًا

Fall down in submission.⁵⁹⁴⁴

وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ

And they give glory⁵⁹⁴⁵ with the praise of their lord

وَهُمْ لَا يَسْتَكْبِرُونَ ۝

And they are not proud.

5941. 32:13 [2]. Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

5942. 32:15 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

5943. 32:15 [1]. Arabic: *āyāt*. See Article X.

5944. 32:15 [3]. Arabic: *s-j-d*. See Article VI.

5945. 32:15 [4]. Arabic: *s-b-ḥ*. See 2:32.

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ
رَبَّهُمْ خَوْفًا وَطَمَعًا

16. Their sides forsake their beds to call to their lord in fear and hope⁵⁹⁴⁶

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

And of what we have provided them they spend.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ
أَعْيُنٍ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ

17. And no soul knows what is hidden for them as a delight of the eyes in reward for what they did.

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا
لَّا يَسْتَوُونَ

18. Is then he who⁵⁹⁴⁷ is a believer⁵⁹⁴⁸ like him who is wantonly perfidious?⁵⁹⁴⁹

They are not alike.

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ

19. As for those who heed warning⁵⁹⁵⁰ and do deeds of righteousness:

For them are the gardens of habitation.

نُزُلًا بِمَا كَانُوا يَعْمَلُونَ

A welcoming gift for what they did.

5946. 32:16 [1]. We have now, perhaps, an indication of prayer which suggests that night is the time for such a practice and that it is a private affair. Instructions on how to 'perform' this are – as the Traditionalist rightly maintains – not found in the Qur'an; were they necessary, they would, surely, have been given.

5947. 32:18 [1]. See note to 3:162.

5948. 32:18 [1]. Arabic: *(al) mu'min*. See note to 8:2.

5949. 32:18 [1]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

5950. 32:19 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَأَمَّا الَّذِينَ فَسَقُوا

20. And as for those who are wantonly
perfidious:⁵⁹⁵¹

فَمَا لَهُمْ النَّارُ

Their habitation is the fire.

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا

Whenever they desire to come out therefrom
they are brought back into it.

وَقِيلَ لَهُمْ

And it is said to them:

ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهِءُ

Taste the punishment of the fire which you
repudiated!

تُكَذِّبُونَ

وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ

21. And we will make them taste of the lower⁵⁹⁵²
punishment before the greater

الْعَذَابِ الْأَكْبَرِ

لَعَلَّهُمْ يَرْجِعُونَ

That they might return.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهٖ

22. And who is more unjust than he who is
reminded of the proofs⁵⁹⁵³ of his lord

ثُمَّ أَعْرَضَ عَنْهَا

Then turns away therefrom?

5951. 32:20 [1]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.5952. 32:21 [1]. Arabic: *adnā*. This is the comparative of *dunya* which means *this-worldly, low, close*. Thus, what is meant here is the punishment of this life.5953. 32:22 [1]. Arabic: *āyāt*. See Article X.

إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ

We will exact retribution upon the evildoers.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ

23. And we gave Mūsā the law⁵⁹⁵⁴

فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَائِهِ^ط

So be thou not in doubt of his meeting.⁵⁹⁵⁵

وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ

And we made it guidance for the children of Isrā'īl.

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا

24. And we made among them leaders guiding by our command

لَمَّا صَبَرُوا^ط

When they were patient

وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

And of our proofs⁵⁹⁵⁶ were certain.⁵⁹⁵⁷

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ

25. Thy lord, he will decide between them on the Day of Resurrection concerning that wherein they differ.

فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن

26. Does it not guide them how many generations we destroyed before them among whose dwellings they walk?

الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ^ج

5954. 32:23 [1]. Arabic: *al kitāb*. See Article XLii.

5955. 32:23 [2]. The Traditionalist has various and fanciful interpretations of this sentence. The plain sense, however, is that the recipient of this revelation is not to be in doubt about Mūsā's encounter with God.

5956. 32:24 [3]. Arabic: *āyāt*. See Article X.

5957. 32:24 [3]. Arabic: *yaqīna*. See note to 2:4.

إِنَّ فِي ذَلِكَ لَآيَاتٍ^ط

In that are proofs.⁵⁹⁵⁸

أَفَلَا يَسْمَعُونَ

Will they then not⁵⁹⁵⁹ hear!

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ

27. Have they not considered how we drive the water to the barren land

الْجُرُزِ

فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعُمُهُمْ

And bring forth therewith a crop whereof their cattle and they themselves⁵⁹⁶⁰ eat?

وَأَنْفُسُهُمْ^ط

أَفَلَا يُبْصِرُونَ

Will they then not⁵⁹⁶¹ see!

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ

28. And they say: When is this decision⁵⁹⁶² if you be truthful?⁵⁹⁶³

صَادِقِينَ

قُلْ يَوْمَ الْفَتْحِ

29. Say thou: On the Day of Decision⁵⁹⁶⁴

لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ

The faith of those who are indifferent to warning⁵⁹⁶⁵ will not avail them

5958. 32:26 [2]. Arabic: *āyāt*. See Article X.

5959. 32:26 [3]. Arabic: *afalā*. See Article XVI.

5960. 32:27 [2]. Lit.: *their souls* or *their selves*.

5961. 32:27 [3]. Arabic: *afalā*. See Article XVI.

5962. 32:28 [1]. Arabic: *fath* – *decision; victory, triumph; commencement, opening*.

5963. 32:28 [1]. See grammar note at 2:91.

5964. 32:29 [1]. Arabic: *fath* – *decision; victory, triumph; commencement, opening*.

5965. 32:29 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

وَلَا هُمْ يُنْظَرُونَ

Nor will they be granted respite.

فَاعْرِضْ عَنْهُمْ وَانْتَظِرْ

30. So turn thou away from them and wait thou.

إِنَّهُمْ مُنْتَضِرُونَ

They are waiting.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁵⁹⁶⁶ the Merciful.

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ

1. O prophet:⁵⁹⁶⁷ be thou in prudent fear⁵⁹⁶⁸ of God

وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۚ

And obey thou not those who spurn guidance while claiming virtue⁵⁹⁶⁹ and the waverers.⁵⁹⁷⁰

إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

God is knowing, wise.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۚ

2. And follow thou what thou hast been instructed⁵⁹⁷¹ from thy lord

إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

(God is aware of what you do)

وَتَوَكَّلْ عَلَى اللَّهِ ۚ

3. And place thou thy trust in God.

وَكَفَىٰ بِاللَّهِ وَكِيلًا

And God is sufficient as guardian.

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهِ ۚ

4. God has not made for man two hearts inside him.⁵⁹⁷²

5966. 33:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

5967. 33:1 [1]. The prophet is addressed directly (i.e. in the vocative) 13 times in the Qur'an – 5 of them in this chapter. The chapter treats, among other things, of the right relationship towards the prophet and his wives, and the right relationships between believers themselves, and between believers and the wider world.

5968. 33:1 [1]. See note to 2:2.

5969. 33:1 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

5970. 33:1 [2]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

5971. 33:2 [1]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *that which has been instructed to thee*.

5972. 33:4 [1]. Lit.: *in his insides*.

وَمَا جَعَلَ أَزْوَاجَكُمْ الَّتِي تَظْهَرُونَ مِنْهُنَّ
أُمَّهَاتِكُمْ

And he has not made your wives among whom
you assist your mothers.⁵⁹⁷³

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ

And he has not made your adopted sons your
sons.⁵⁹⁷⁴

ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ

That is a saying of your mouths

وَاللَّهُ يَقُولُ الْحَقَّ

And God speaks the truth⁵⁹⁷⁵

وَهُوَ يَهْدِي السَّبِيلَ

And he guides to the way.

أَدْعُوهُمْ لِأَبَائِهِمْ

5. Call them by their fathers

5973. 33:4 [2]. The Traditionalist insists upon a fanciful, highly specialised interpretation here, one which assists him in his broader aim of creating an opening by which he can insinuate himself and his usurping literature into the mind of the reader. In summary, his assertion (see also 58:1-4) is that pre-Islamic Arabs would divorce their wives by saying that a wife was 'like the back of' his mother and that it is this practice which the verb at this juncture (rendered by me as *assist*) references. No support is found for this assertion in the text itself; we are expected simply to take the Traditionalist's word for it. If the Traditionalist could point to a history of intellectual rigour, honest research and plain dealing, I might be so tempted; since he cannot, I choose to verify the evidence for myself. Facts first: the form III verb based on *zahara* objectively and correctly means *to assist, to help, to aid, to support* – and the Traditionalist himself renders this form III verb in just this sense in all other instances outside of this specific context and its adjunct at 58:1-4 (see 9:4, 33:26, 60:9). Allowing the verb its natural meaning (i.e. that of *assisting among your wives*) fits the context exactly. The Qur'anic redress for those who swear off their wives (which is what the Traditionalist is claiming as the sense here though by another name) is entirely different and comprehensively treated at 2:226. Now to the application of reason: in a context which permits of limited polygamy a situation is possible in which one wife might not be able to have children while others might be able to have them. In such a case, a man – it may be reasoned – might decide (it is assumed within the Qur'anic principle of mutual consultation) to 'assist' both the fertile and infertile wives by allowing the infertile wife to raise a child born to the fertile wife. Thus, the infertile wife might experience something of the joys of motherhood and the fertile wife – who may already have her hands full with existing children – might get support in the raising of a child. (Other comparable scenarios are where the husband has a child from a previous wife, or a wife brings an existing child into a marriage.) The point in such scenarios (i.e. in which a man 'assists' among his wives) is that we should remember who the true mother is and not obfuscate that fact. These points granted, it is possible to envisage a case in which a man has allowed a wife to raise a child to whom she is not the natural mother and that that decision has resulted either in regret on the part of the natural mother or in a change of mind on the part of the man. It is surely such a case which is the subject here, i.e. one in which a man has to go back on this arrangement (returning a child to the care of its natural mother, thus depriving the adoptive mother of her charge). This scenario is addressed also at 58:1-4, to which the present verse forms an adjunct.

5974. 33:4 [3]. This presages 33:37 which treats of Zeyd, the prophet's own adopted son, and indirectly makes it clear that Zeyd was not to be considered heir to the prophet.

5975. 33:4 [5]. Arabic: *al haqq*. See Article XIX (*al haqq* i.).

هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ

It is more equitable in the sight of God.

فَإِنْ لَّمْ تَعْلَمُوا آبَاءَهُمْ

And if you know not their fathers:

فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوْلَاكُمْ ۚ

They are your brethren in doctrine⁵⁹⁷⁶ and your allies.

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ ۚ

And you do no wrong⁵⁹⁷⁷ in what you err⁵⁹⁷⁸ thereby

وَلَكِنْ مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ

But not in what your hearts intend.

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And God is forgiving, merciful.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ

6. The prophet is closer to the believers⁵⁹⁷⁹ than they themselves⁵⁹⁸⁰

وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۚ

And his wives are their mothers.⁵⁹⁸¹

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي

And those possessed of kinship are closer to one another in the law⁵⁹⁸² of God⁵⁹⁸³ than are the believers⁵⁹⁸⁴ and the émigrés

كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ

5976. 33:5 [4]. Arabic: *dīn*. See Article VII.

5977. 33:5 [5]. Arabic: *junāh*. See Article XIII.ii.

5978. 33:5 [5]. Arabic: *kh-t-*. See Article XIII.vi.

5979. 33:6 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

5980. 33:6 [1]. Lit.: *than their souls*.

5981. 33:6 [2]. This statement on the status of the wives of the prophet makes them ineligible to the believers as wives in any circumstances.

5982. 33:6 [3]. Arabic: *al kitāb*. See Article XI.ii.

5983. 33:6 [3]. Arabic: *kitāb allah*. See Article XI.vi.

5984. 33:6 [3]. Arabic: *(al) mu'minūn*. See note to 8:2.

إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَّعْرُوفًا⁵⁹⁸⁵

Save that you do what is fitting⁵⁹⁸⁵ to your allies.

كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

This is in the law⁵⁹⁸⁶ inscribed.

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ

7. And when we took from the prophets their agreement

وَمِنْكَ

And from thee

وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ
مَرْيَمَ^ص

And from Nūḥ and Ibrāhīm and Mūsā and
‘Īsā,⁵⁹⁸⁷ son of Maryam⁵⁹⁸⁸

وَأَخَذْنَا مِنْهُمْ مِّيثَاقًا غَلِيظًا

We⁵⁹⁸⁹ took from them a stern agreement

لِّيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ^ج

8. That he might ask the truthful about their truthfulness.

وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا

And he has prepared for those who spurn guidance while claiming virtue⁵⁹⁹⁰ a painful punishment.

5985. 33:6 [4]. Arabic: *ma'rūf*. See 2:178.

5986. 33:6 [5]. Arabic: *al kitāb*. See Article XI.ii.

5987. 33:7 [3]. See Articles XVIII and XXI.

5988. 33:7 [3]. See Articles XVIII and XXI.

5989. 33:7 [4]. Lit.: *And we*.

5990. 33:8 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ
عَلَيْكُمْ

9. O you who heed warning.⁵⁹⁹¹ remember the grace of God towards you.⁵⁹⁹²

إِذْ جَاءَتْكُمْ جُنُودٌ

When there came to you forces

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا

Then we sent upon them a wind and forces you did not see.

وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

(And God is beholder of what you do.)

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ

10. When they came to you from above you and from beneath you

وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ
الْحَنَاجِرَ

And when the eyes roamed and the hearts reached the throats⁵⁹⁹³

وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا

And you thought thoughts about God

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ

11. Thereupon were the believers⁵⁹⁹⁴ tested

وَزُلْزِلُوا زِلْزَالًا شَدِيدًا

And shaken with severe shaking.

5991. 33:9 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

5992. 33:9 [1]. The verses at 33:7-8 set up the principle themes in what follows: the truth of the truthful versus those who spurn guidance while claiming virtue as revealed under pressure.

5993. 33:10 [2]. I.e. they were on the point of giving voice to those doubts which were in their hearts.

5994. 33:11 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

وَإِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ
مَّرَضٌ

12. And when the waverers⁵⁹⁹⁵ and those in whose hearts was disease said:

مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا

God and his messenger promised us only deception

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا
مُقَامَ لَكُمْ فَارْجِعُوا

13. And when a number of them⁵⁹⁹⁶ said: O people of Yathrib:⁵⁹⁹⁷ there is no place for you so go back

وَيَسْتَنْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ
بُيُوتَنَا عَوْرَةٌ

And some of them sought permission of the prophet saying: Our households are exposed

وَمَا هِيَ بِعَوْرَةٍ

When they were not exposed

إِنْ يُرِيدُونَ إِلَّا فِرَارًا

They sought only flight.

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا

14. And had entry been made against them from its⁵⁹⁹⁸ boundaries⁵⁹⁹⁹

5995. 33:12 [1]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

5996. 33:13 [1]. I.e. of waverers and those in whose hearts was disease.

5997. 33:13 [1]. A city named Yathrib is specifically identified. Under the standard Traditionalist accounts this indicates the city today called Medinah (*medinah* simply means *city* or *town* and is, today, short for *City of the Prophet*) in modern Saudi Arabia. Dan Gibson, my source for what I call here the Petra thesis, accepts the Traditionalist's assertion on this point. I am inclined to accept it also as the town for which the prophet left his home and became its head. However, the Arabia Felix thesis advances a case for Yathrib as a place called Yatrib in the Dhamār province of Yemen. As ever, further work untainted by political agendas is needed. See Article XVIII.

5998. 33:14 [1]. I.e. those of the city.

5999. 33:14 [1]. Arabic: *aqṭār* (pl.) sg: *quṭr* – *region, quarter; district, section; zone; country, land*. The unifying source concept of this word is that of *delineation between things, limits, edges or boundaries*. Occurs at 33:14, 55:33.

ثُمَّ سُئِلُوا الْفِتْنَةَ

Then they had been asked for the means of denial⁶⁰⁰⁰

لَءَاتَوْهَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَسِيرًا

They would have given it⁶⁰⁰¹ and would have hesitated therein only briefly.

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤَلُّونَ
الْأَذْبُرَ^ج

15. And they had pledged to God before, that they would not turn and flee.⁶⁰⁰²

وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا

And the pledge to God⁶⁰⁰³ is to be answered for.

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِّنَ
الْمَوْتِ أَوِ الْقَتْلِ

16. Say thou: Flight will not benefit you if you flee from death or killing

وَإِذَا لَّا تُمْتَعُونَ إِلَّا قَلِيلًا

And then will you not be given enjoyment save a little.

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِّنَ اللَّهِ إِنْ
أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً^ج

17. Say thou: Who is he who can protect you from God if he intends harm for you or intends mercy for you?

6000. 33:14 [2]. Arabic: *fitnah*. See note to 2:102. I.e. turning away from God.

6001. 33:14 [3]. I.e. denial.

6002. 33:15 [1]. Lit.: *turn the backs*.

6003. 33:15 [2]. I take this to be a reference *al fātiḥah* in the first instance. See note to 2:27.

وَلَا يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا

And they will not find for them besides⁶⁰⁰⁴ God ally or helper.

نَصِيرًا

﴿قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ

18. God knows those among you who cause hindrance and those who say to their brethren: Come hither to us

وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا

وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا

And they come not⁶⁰⁰⁵ to the battle save a little

أَشِحَّةً عَلَيْكُمْ

19. Begrudging you

فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ

Then when fear comes thou seest them looking at thee

تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ

Their eyes rolling like one overshadowed by death.

الْمَوْتِ

فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالسِّنَةِ

And when the fear departs they lacerate you with sharp tongues

حَدَادٍ

أَشِحَّةً عَلَى الْخَيْرِ

Begrudging good.

6004. 33:17 [2]. Arabic: *min dūni*. See 2:23.

6005. 33:18 [2]. I.e. they themselves go not to the battle save a little.

أُولَٰئِكَ لَمْ يُؤْمِنُوا

These have not believed

فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ^{٦٠٠٦}

So God makes vain their deeds

وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

And that is easy for God.

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا^{٦٠٠٧}

20. They think the parties have not left.

وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ

And if the parties come they will wish they were in the desert among the Arabs⁶⁰⁰⁶ asking for reports of you.⁶⁰⁰⁷

فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَاءِكُمْ^{٦٠٠٨}

وَلَوْ كَانُوا فِيكُمْ مَا قُتِلُوا إِلَّا قَلِيلًا

And were they among you they would fight only a little.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ

21. You have in the messenger of God a good model⁶⁰⁰⁸

حَسَنَةٌ

لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ

For him who expects God and the Last Day

وَذَكَرَ اللَّهَ كَثِيرًا

And remembers God much.⁶⁰⁰⁹

6006. 33:20 [2]. Arabic: (al) a'rāb. See note to 9:90.

6007. 33:20 [2]. I.e. anywhere except where the battle is fought.

6008. 33:21 [1]. Occurs at 33:21, 60:4, 60:6.

6009. 33:21 [3]. At this point the Traditionalist jumps in with his voluminous library of post-Qur'anic compositions which no messenger of God saw, read, or authorised. What we know about this messenger of God is found in the Qur'an.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا

22. And when the believers⁶⁰¹⁰ saw the parties they said:

هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ

This is what God and his messenger promised us

وَصَدَقَ اللَّهُ وَرَسُولُهُ

And God and his messenger were true.

وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

And it only confirmed them in their faith and submission.

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا
اللَّهُ عَلَيْهِ

23. Among the believers⁶⁰¹¹ are men who are true to what they pledged to God.⁶⁰¹²

فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ

Among them is he who has fulfilled his vows⁶⁰¹³

وَمِنْهُمْ مَّنْ يَنْتَظِرُ

And among them is he who is waiting⁶⁰¹⁴

وَمَا بَدَّلُوا تَبْدِيلًا

And they have not changed in the least⁶⁰¹⁵

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ

24. That God might reward the truthful for their truthfulness

6010. 33:22 [1]. Arabic: (al) mu'minūn. See note to 8:2.

6011. 33:23 [1]. Arabic: (al) mu'minūn. See note to 8:2.

6012. 33:23 [1]. I.e. to fight and not to turn their backs. See 33:15.

6013. 33:23 [2]. I.e. he has fulfilled his commitment to participate in the battle in defence of the community of believers. A point which is now generally lost by those called Muslims is that a community of true believers is, by definition, obedient to its primary mission of witnessing the warnings and promises of God found in the Qur'an and of serving him alone. Any battles are legitimate responses to attacks which arise on that basis.

6014. 33:23 [3]. I.e. waiting to do so.

6015. 33:23 [4]. Lit.: they have not changed by any change.

وَيُعَذِّبُ الْمُنَافِقِينَ

And punish the waverers⁶⁰¹⁶

إِنْ شَاءَ

If he should will

أَوْ يَتُوبَ عَلَيْهِمْ

Or relent towards them.

إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

God is forgiving, merciful.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ

25. And God repelled those who are indifferent to warning⁶⁰¹⁷ in their wrath

لَمْ يَنَالُوا خَيْرًا

(They have not attained to good)

وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ

And God sufficed the believers⁶⁰¹⁸ in the fight.

وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا

And God is strong, mighty.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ

26. And he brought down those who helped them among the doctors of the law⁶⁰¹⁹ from their strongholds

مِنْ صِيَاصِيهِمْ

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ

And hurled terror into their hearts:

6016. 33:24 [2]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.6017. 33:25 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.6018. 33:25 [3]. Arabic: *(al) mu'minūn*. See note to 8:2.6019. 33:26 [1]. Arabic: *ahl kitāb*. See Article XI.iv.

فَرِيقًا تَقْتُلُونَ

Some you killed

وَتَأْسِرُونَ فَرِيقًا

And some you took captive.

وَأَوْرَثَكُمْ أَرْضَهُمْ

27. And he caused you to inherit their land

وَدِيَارِهِمْ

And their houses

وَأَمْوَالَهُمْ

And their wealth

وَأَرْضًا لَّمْ تَطُوهَا

And land you had not trodden.

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا

And God is powerful over all things.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ

28. O prophet: say thou to thy wives:⁶⁰²⁰

إِنْ كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا

If you desire the life of this world and its adornment:

فَتَعَالَيْنِ أُمَتِّعْكُنَّ

Come, I will give you provision

وَأُسْرِّحْكُنَّ سَرَاحًا جَمِيلًا

And release you with a comely release.

6020. 33:28 [1]. The context speaks volumes. From the preceding verses is it clear that the community of believers had achieved worldly success. The obvious backstory here is that the wives of the prophet felt that this turn of events implied an improvement in their material circumstances also.

وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْأَرْضَ
الْآخِرَةَ

29. But if you desire God and his messenger and the abode of the hereafter

فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنِينَ مِنْكُمْ أَجْرًا
عَظِيمًا

Then God has prepared for the doers of good among you a tremendous reward.

يُنِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُمْ بِفُحْشَةٍ
مُّبِينَةٍ يُضَعَّفُ لَهَا الْعَذَابُ ضِعْفَيْنِ ج

30. O wives of the prophet: whoso among you commits manifest sexual immorality,⁶⁰²¹ the punishment for her is doubled.⁶⁰²²

وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

And that is easy for God.

وَمَنْ يَقْنُتْ لِلَّهِ وَرَسُولِهِ
وَتَعْمَلْ صَالِحًا

31. And whoso among you is devoutly dutiful to God and his messenger and works righteousness

نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ

To her will we give her reward twice over

وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا

And we have prepared for her a noble provision.

يُنِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ج

32. O wives of the prophet: you are not like any among women.

6021. 33:30 [1]. Arabic: *fāḥishat*, *fahshā'*. See Article XIII.iii.

6022. 33:30 [1]. If the penalty for this were – as the Traditionalist claims on the basis of his non-Qur'anic sources – death by stoning, we would be left, albeit theoretically, with a situation in which a woman might expect to be stoned to death twice.

إِنْ أَتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ
الَّذِي فِي قَلْبِهِ مَرَضٌ

If you be in prudent fear,⁶⁰²³ then be not soft in speech lest he in whose heart is disease should hope

وَقُلْنَ قَوْلًا مَّعْرُوفًا

But speak⁶⁰²⁴ a fitting⁶⁰²⁵ word.⁶⁰²⁶

وَقَرْنَ فِي بُيُوتِكُنَّ

33. And stay within your households⁶⁰²⁷

وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

And make not a display of yourselves with the display of the former time of ignorance.

وَأَقِمْنَ الصَّلَاةَ

And uphold the duty⁶⁰²⁸

وَعَاتِينَ الزَّكَاةَ

And give the purity⁶⁰²⁹

وَأَطِعْنَ اللَّهَ وَرَسُولَهُ

And obey God and his messenger.⁶⁰³⁰

6023. 33:32 [2]. See note to 2:2. See grammar note at 2:91.

6024. 33:32 [3]. Lit.: say.

6025. 33:32 [3]. Arabic: *ma'rūf*. See 2:178.

6026. 33:32 [3]. Arabic: *qawl* – speech; teaching, doctrine; saying, word.

6027. 33:33 [1]. See note to 4:15 and verse 33:55.

6028. 33:33 [3]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

6029. 33:33 [4]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean to give (what is conducive to) – or to pay (the price of) – (sexual) purity (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

6030. 33:33 [5]. I.e. what God sent through his messenger.

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ
أَهْلَ الْبَيْتِ

God but intends to remove abomination from
you, people of the household⁶⁰³¹

وَيُطَهِّرَكُم تَطْهِيرًا

And to purify you completely.⁶⁰³²

وَأَذْكُرَنَّ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ
اللَّهِ وَالْحِكْمَةِ

34. And remember what is recited within your
households of the proofs⁶⁰³³ of God and of
wisdom⁶⁰³⁴

إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

God is subtle, aware.

إِنَّ الْمُسْلِمِينَ

35. The submitted men⁶⁰³⁵

وَالْمُسْلِمَاتِ

And the submitted women⁶⁰³⁶

6031. 33:33 [6]. Arabic: *bayt*. I reject the idea that women are to be (or were) bound to one physical house. The context here is of *households* – families with which the wives of the prophet had a connection, as the following context makes clear. The point is that they were to be chaperoned by family members and never to allow themselves to be in a situation where accusations could be made against them by malicious tongues. This was to provide a safeguard to the honour and integrity of the wider community. The list of those with whom they could freely associate is given at 33:55. Etiquette and protocol exist for persons of high standing in all societies. (The restrictions are the same for those found guilty of sexual misdeeds; see 4:15 and the note thereto.)

6032. 33:33 [7]. Lit.: *purify you with purification*.

6033. 33:34 [1]. Arabic: *āyāt*. See Article X.

6034. 33:34 [1]. The reader should be aware that the Traditionalist makes specious claims for *wisdom* (*ḥikma*) as found here, ascribing to it on the basis of no Qur'anic evidence a value (here specifically, but at other times when it suits him) equal to those collections of a later and extraneous literature which he follows in derogation of the revelation of God. The absence of any basis in the Qur'an for his claim may be demonstrated by comparing and considering all instances of the word found therein: 2:129, 2:151, 2:231, 2:251, 2:269, 3:48, 3:81, 3:164, 4:54, 4:113, 5:110, 16:125, 17:39, 31:12, 33:34, 38:20, 43:63, 54:5, 62:2 all of which have a footnote which references this verse. The operative verb in any case is the passive mood of *recite*, and *recite* always relates to something read out or repeated from memory, so *wisdom* in this instance must – along with *proofs of God* – refer to something of that type. The Traditionalist has conflated the concept of a *verse* in the Qur'an with that of a *proof* (*āya*). To him all *verses* are *proofs*. However, the preponderance of evidence is that this is not correct. Some verses (or collections thereof) are *proofs*, others are *wisdom*; yet others comprise *law*. While I do not claim that such distinctions are mutually exclusive, I think it is safe to say that not every *verse* is in itself a *proof* if for no other reason than the fact that the verse divisions do not comprise part of the revelation; they were decided upon by men.

6035. 33:35 [1]. Arabic: *muslim* – *one who is yielded, submitted, submitting*. See Article XV.iii.

6036. 33:35 [2]. Arabic: *muslim* – *one who is yielded, submitted, submitting*. See Article XV.iii.

وَالْمُؤْمِنِينَ

And the believing men⁶⁰³⁷

وَالْمُؤْمِنَاتِ

And the believing women⁶⁰³⁸

وَالْقَنَاتِ

And the devoutly dutiful men

وَالْقَنَاتِ

And the devoutly dutiful women

وَالصَّادِقِينَ

And the truthful men

وَالصَّادِقَاتِ

And the truthful women

وَالصَّابِرِينَ

And the patient men⁶⁰³⁹

وَالصَّابِرَاتِ

And the patient women⁶⁰⁴⁰

وَالْخُشُعِينَ

And the humble⁶⁰⁴¹ men

وَالْخُشُعَاتِ

And the humble⁶⁰⁴² women

6037. 33:35 [3]. Arabic: *(al) mu'minūn*. See note to 8:2.

6038. 33:35 [4]. Arabic: *(al) mu'mināt*. See note to 8:2.

6039. 33:35 [9]. Arabic: *al ṣābirūn*. See 2:155.

6040. 33:35 [10]. Arabic: *al ṣābirāt*. See 2:155.

6041. 33:35 [11]. Arabic: *khāshi'ūn*. See 2:45.

6042. 33:35 [12]. Arabic: *khāshi'ūn*. See 2:45.

وَالْمُتَصَدِّقِينَ

And the men who give charity

وَالْمُتَصَدِّقَاتِ

And the women who give charity

وَالصَّامِينَ

And the men who fast

وَالصَّامَاتِ

And the women who fast

وَالْحَفِظِينَ فُرُوجَهُمْ

And the men who are custodians of their
modesty⁶⁰⁴³

وَالْحَفِظَاتِ

And the women who are custodians

وَالَّذِينَ أَلَّهَ كَثِيرًا

And the men who remember God much

وَالَّذِينَ كُرِتَ

And the women who remember:

أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

God has prepared for them forgiveness and a
tremendous reward.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ

36. And it is not for a believing man⁶⁰⁴⁴ or a
believing woman⁶⁰⁴⁵

إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا

When God and his messenger have decided on
a command6043. 33:35 [17]. Arabic: (sg.) *farj*, (pl.) *furūj*. Lit.: *openings, gaps, apertures; vulvas*. More generally it means *chastity or modesty*.6044. 33:36 [1]. Arabic: (*al*) *mu'min*. See note to 8:2.6045. 33:36 [1]. Arabic: (*al*) *mu'min*. See note to 8:2.

أَنْ يَكُونَ لَهُمُ الْخَيْرَةُ مِنْ أَمْرِهِمْ فَلَهُ

That there be better⁶⁰⁴⁶ for them by their command.⁶⁰⁴⁷

وَمَنْ يَعَصِ اللَّهَ وَرَسُولَهُ

And whoso disobeys God and his messenger:⁶⁰⁴⁸

فَقَدْ ضَلَّ ضَلًّا مُبِينًا

He has gone astray in obvious error.⁶⁰⁴⁹

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ

37. And when thou saidst to him upon whom God has had favour and upon whom thou hast had favour:

أُمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ

Hold thou thy wife to thee and be thou in prudent fear⁶⁰⁵⁰ of God

وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ

And didst hide in thyself what God reveals[...]⁶⁰⁵¹

6046. 33:36 [3]. Cf. 28:68.

6047. 33:36 [3]. Lit.: *of their matter, command or affair*.

6048. 33:36 [4]. I.e. what God sent through his messenger.

6049. 33:36 [5]. It is not for believers to take their own opinions over judgments decided upon by God and his messenger. The convention '*God and his messenger*' is appealed to *ad nauseam* by the Traditionalist to lend credence to his religion – one he himself admits, when pressed, to be largely – if not entirely – absent from the Qur'an. The Traditionalist would have us accept three assumptions. Firstly, that the actions of Muḥammad the man constitute those of '*the messenger*'; secondly, that the mass of stories ascribed to Muḥammad by Persian scribes centuries after his life constitute a reliable historical record of Muḥammad's actions; thirdly, that the expression '*obey God and his messenger*' indicates a Qur'anic requirement for incorporating this extra-Qur'anic library into the process of understanding what God requires of those believers who accept the Qur'an. Regarding the first point, we should note that a careful reading of the present surrounding context makes clear that whatever is meant in the Qur'an by '*God and his messenger*' applied here also to Muḥammad (what follows at 33:37 serves to bring Muḥammad himself into compliance with Qur'anic directives since one clearly detects, in the third and fourth clauses of 33:37, a reluctance on the part of Muḥammad – one which, in that context, may logically be taken only to indicate unwillingness to act on the Qur'anic judgment that the divorced wife of an adopted son may legally be taken to wife – a point which is implicit at 33:4). This assertion finds support in the presence of '*command*' ('*amr*') – which word comprises the key note of the main argument – at the end of 33:37. Thus, Muḥammad the man – as a believing man (cf. first clause of 33:36) – is obliged to obey '*God and his messenger*'. This fact renders the Traditionalist's first assumption false, which – when owned – leaves his second and third postulations redundant.

6050. 33:37 [2]. See note to 2:2.

6051. 33:37 [3]. Sc. *thou hadst gone astray in obvious error* (cf. last clause of 33:36). Ellipses is required, in my opinion, by dint of both the context and the structure. What '*God reveals*' can, in the context, treat of one thing only: the original point that the divorced wife of an adopted son may legally be taken to wife, which is implicit at 33:4. Before taking up arms against the suggestion that Muḥammad might in any way err, one should consider the following Qur'anic verses: 6:34-35, 8:67-68, 9:43, 9:113, 16:37, 17:73-75, 18:23-24, 28:56, 33:37, 48:2, 66:1, 80:1-2.

وَتَخَشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ⁶⁰⁵²

And thou fearedst men when God has more right⁶⁰⁵² that thou shouldst fear him.⁶⁰⁵³

فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاهَا

Then when Zeyd had concluded any need of her⁶⁰⁵⁴ we gave her to thee in marriage

لِكُنَّ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي

That there be not blame⁶⁰⁵⁵ upon the believers⁶⁰⁵⁶ concerning the wives of their adopted sons when they have concluded any need of them.

أَزْوَاجٍ أَذْعَيْنَاهُمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

And the command of God is carried out.⁶⁰⁵⁷

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ

38. There is no distress upon the prophet concerning what God ordained for him.

اللَّهُ لَهُ⁶⁰⁵⁸

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ⁶⁰⁵⁹

The practice⁶⁰⁵⁸ of God among those who came and went⁶⁰⁵⁹ before

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا

(And the command of God is a destiny decreed)

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ

39. Those who conveyed the messages of God and feared him

6052. 33:37 [4]. Arabic: *ahaqq*-. See Article XIX.

6053. 33:37 [4]. This very point is the subject of 33:36.

6054. 33:37 [5]. Lit.: *had concluded from her an object*. I.e. the marriage had failed and was fully concluded.

6055. 33:37 [6]. Arabic: *haraj* - rendered elsewhere *distress*.

6056. 33:37 [6]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

6057. 33:37 [7]. Cf. 33:36.

6058. 33:38 [2]. Arabic: *sunnah*. I.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See also 3:137, 17:77, 33:62, 35:43, 48:23.

6059. 33:38 [2]. Lit.: *passed*.

وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۖ

And feared not anyone save God[...] ⁶⁰⁶⁰

وَكَفَىٰ بِاللَّهِ حَسِيبًا

And sufficient was God as a reckoner.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

40. Muḥammad is not the father of any one of your men ⁶⁰⁶¹

وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ

But the messenger of God and the seal ⁶⁰⁶² of the prophets.

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

And God is knowing of all things.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

41. O you who heed warning: ⁶⁰⁶³ remember God with much remembrance ⁶⁰⁶⁴

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا

42. And give glory ⁶⁰⁶⁵ to him morning and evening.

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ

43. He it is who performs the duty ⁶⁰⁶⁶ befitting you as do ⁶⁰⁶⁷ his angels

6060. 33:39 [2]. Sc. has not changed. Cf. 17:77, 33:38-39, 33:62, 35:43, 40:85, 48:23.

6061. 33:40 [1]. This statement serves as a corollary to the statements on adopted sons at 33:4 and 33:37 and precludes later claims to sonship.

6062. 33:40 [2]. It should be noted that it says *seal of the prophets*, not *seal of the messengers*; anyone who bears a message is a messenger. Also, we should remember what the function of a seal is: it is not only to close something (which is the emphasis the Traditionalist insists upon), but also to attest to its authenticity.

6063. 33:41 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

6064. 33:41 [1]. Arabic: *dhikr* – *calling to mind, recalling, reminding; remembrance (of something past); history*.

6065. 33:42 [1]. Arabic: *s-b-h*. See 2:32.

6066. 33:43 [1]. Arabic: *ṣ-l-w*. I.e. to do such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣallā* means *to perform (the or one's) duty*. At this point the Traditionalist's value for *ṣallā* as a verb denoting the performance of a five-times daily ritual found nowhere in the Qur'an fails him and he renders the verb in this instance as *to bless* or *to confer blessing*. I merely continue using the same value as I do throughout, namely that of *duty*. The duty incumbent upon God and his angels is to guide us (which is God's part of our covenant with him as per 1:6-7).

6067. 33:43 [1]. Lit.: *and*.

لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

That he might bring you forth from darkness⁶⁰⁶⁸ into light.

وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

And he is merciful to the believers.⁶⁰⁶⁹

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ

44. Their greeting the day they meet him is: Peace!

وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا

And he has prepared for them a noble reward.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا

45. O prophet: we have sent thee as a witness and a bringer of glad tidings and a warner

وَنَذِيرًا

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ

46. And as a caller to God by his leave

وَسِرَاجًا مُّنِيرًا

And as an illuminating torch.

وَبَشِّرِ الْمُؤْمِنِينَ أَنَّ لَهُمْ مِّنَ اللَّهِ فَضْلًا

47. And give thou glad tidings to the believers⁶⁰⁷⁰ that they have from God great bounty.

كَبِيرًا

وَلَا تُطِعِ الْكَافِرِينَ

48. And obey thou not those who spurn guidance while claiming virtue⁶⁰⁷¹

6068. 33:43 [2]. Lit.: darknesses.

6069. 33:43 [3]. Arabic: (al) mu'minūn. See note to 8:2.

6070. 33:47 [1]. Arabic: (al) mu'minūn. See note to 8:2.

6071. 33:48 [1]. Arabic: al kāfirūn. Typically rendered the unbelievers. See 2:19 and Article II.iii.

وَالْمُنْفِقِينَ

And the waverers⁶⁰⁷²

وَدَعْ أَذْلَهُمْ

And disregard thou their hindrances⁶⁰⁷³

وَتَوَكَّلْ عَلَى اللَّهِ

And place thou thy trust in God.

وَكَفَى بِاللَّهِ وَكِيلًا

And God is sufficient as guardian.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

49. O you who heed warning.⁶⁰⁷⁴

إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ

When you marry believing women⁶⁰⁷⁵ and
divorce them before you have touched them:⁶⁰⁷⁶

قَبْلِ أَنْ تَمْسُوهُنَّ

فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا^طThere is no number⁶⁰⁷⁷ for you that you should
count concerning them.

فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا

But give them provision⁶⁰⁷⁸ and release them
with a comely release.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَ الَّذِينَ

50. O prophet: we have made lawful to thee thy
wives to whom thou hast given their rewards

ءَاتَيْتَ أَجُورَهُنَّ

6072. 33:48 [2]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.6073. 33:48 [3]. Arabic: *-dh-y*. See Article XII.6074. 33:49 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.6075. 33:49 [2]. Arabic: *(al) mu'mināt*. See note to 8:2.

6076. 33:49 [2]. Cf. 2:237.

6077. 33:49 [3]. I.e. of days.

6078. 33:49 [4]. I.e. what is right by way of compensation or moral satisfaction.

وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ

And those whom thy right hand possesses of
what God has bestowed upon thee

وَبَنَاتِ عَمِّكَ

And the daughters of thy paternal uncles

وَبَنَاتِ عَمَّتِكَ

And the daughters of thy paternal aunts

وَبَنَاتِ خَالِكَ

And the daughters of thy maternal uncles

وَبَنَاتِ خَلَّتِكَ

And the daughters of thy maternal aunts

الَّتِي هَاجَرْنَ مَعَكَ

Who emigrated with thee

وَأَمْرَأَةً مُؤْمِنَةً

And is a believing woman⁶⁰⁷⁹

إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ

If she give herself⁶⁰⁸⁰ to the prophet

إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا

(If the prophet desire to marry her)

خَالِصَةً لَّكَ مِنَ الدُّنْيَا الْمُؤْمِنِينَ

Exclusively for thee and not⁶⁰⁸¹ the believers⁶⁰⁸²

6079. 33:50 [8]. Arabic: (al) mu'min. See note to 8:2.

6080. 33:50 [9]. I.e. without a dowry.

6081. 33:50 [11]. Arabic: min dūni. See 2:23.

6082. 33:50 [11]. Arabic: (al) mu'minūn. See note to 8:2.

قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ
وَمَا مَلَكَتْ أَيْمَانُهُمْ

(We know what we enjoined upon them
concerning their wives and those whom their
right hands possess)

لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ

That thou be free from distress.

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And God is forgiving, merciful.

﴿ تَرْجِي مَنْ تَشَاءُ مِنْهُمْ ﴾

51. Thou deferest whom thou wilt of them

وَتُؤَيِّ إِلَيْكَ مَنْ تَشَاءُ

And takest⁶⁰⁸³ to thee whom thou wilt

وَمَنْ أَبْتَغَيْتَ مِمَّنْ عَزَلْتَ

And whom thou desirest of those thou hast set
aside.

فَلَا جُنَاحَ عَلَيْكَ

And thou dost no wrong.⁶⁰⁸⁴

ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ

That tends to the delight of their eyes

وَلَا يَحْزَنَنَّ

And that they grieve not

وَيَرْضَيْنَ بِمَا آتَيْنَهُنَّ كُلُّهُنَّ

And that they be pleased with what thou givest
them.

6083. 33:51 [2]. Lit.: *givest shelter*.

6084. 33:51 [4]. Arabic: *junāḥ*. See Article XIII.ii.

وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ^ج

And God knows what is in your hearts.

وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا

And God is forgiving, forbearing.

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ

52. Not lawful for thee are women thereafter⁶⁰⁸⁵

وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ

Nor that thou exchange⁶⁰⁸⁶ them for any wives though their beauty impress thee

حُسْنُهُنَّ

إِلَّا مَا مَلَكَتْ يَمِينُكَ^ط

Save what thy right hand possesses.

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا

And God is watchful over all things.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

53. O you who heed warning.⁶⁰⁸⁷

لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ

Enter not the households of the prophet for a meal without waiting for its time save that leave be given to you.

إِلَى طَعَامٍ غَيْرِ نَظِيرٍ إِنَّهُ

6085. 33:52 [1]. Any ambiguity in the Arabic whether what is meant here is *in addition to* or *after this time* is cleared up by reviewing all instances of *ba'du* (2:230, 5:115, 8:75, 26:120, 30:4, 33:52, 47:4, 57:10, 95:7). More importantly, the salient point is crystal clear: the allowances listed here (and those things found through to and including 33:57) refer to the life of the prophet and those of his wives and other believers of that time and the relations between them, and thus can have no implication for or application to any other person or community. Without cognisance of this primary fact any other inferences we draw have no coordinates.

6086. 33:52 [2]. The Traditionalist forwards a number of calumnious claims against the prophet, including that of marriage to a child as well as taking more wives than the number allowed by the Qur'an. None of these claims find any support in the Qur'an. Supporters of the idea that Muḥammad took many wives must ignore the fact that the operative word at 33:52 is *exchange*; if the prophet were not bound by the Qur'anic limit of four wives any *exchange* would be redundant. The fact is this that the wording here suggests exactly how many wives the prophet had: four.

6087. 33:53 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا

But when you are called, enter.

فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا

And when you have eaten, disperse.

وَلَا مُسْتَنْسِينَ لِحَدِيثٍ ۚ

And seek not familiarity through
storytelling.⁶⁰⁸⁸

إِنَّ ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ

That hinders⁶⁰⁸⁹ the prophet

فَيَسْتَحْيِي ۖ مِنْكُمْ

And he is shy of you.

وَاللَّهُ لَا يَسْتَحْيِي ۖ مِنَ الْحَقِّ ۚ

But God is not shy of the truth.⁶⁰⁹⁰

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا

And when you ask of his wives⁶⁰⁹¹ any item:

فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ

Ask it of them from behind a partition.⁶⁰⁹²

ذَلِكَمُ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ

That is purer for your hearts and their hearts.

6088. 33:53 [5]. Arabic: *ḥadīth* – story; account; narrative, statement. Here: *storytelling* fits the English context.

6089. 33:53 [6]. Arabic: ‘*dh*-y. See Article XII.

6090. 33:53 [8]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

6091. 33:53 [9]. Lit.: *them*. Grammar: the Arabic allows us to see that this refers to a feminine plural object which can only mean *his wives*.

6092. 33:53 [10]. These verses protect the wives of the prophet from the slightest compromise. They have been offered the chance to leave the prophet and be released from their bond to him. We do not know if any chose this route. We do know that those who stayed freely complied with an etiquette befitting their station and that of their husband. For other people to practice this level of scrupulosity is excessive – even presumptuous – when their own station is of a different order.

وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ

And it is not for you to hinder⁶⁰⁹³ the messenger of God or to marry his wives after him ever.

تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا

إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا

That were tremendous in the sight of God.

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ

54. If you reveal a thing or keep it secret:

فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

God is knowing of all things.

لَا جُنَاحَ عَلَيْهِمْ فِي آبَائِهِمْ

55. They⁶⁰⁹⁴ do no wrong⁶⁰⁹⁵ concerning their fathers

وَلَا أَبْنَائِهِمْ

Or their sons

وَلَا إِخْوَانَهُمْ

Or their brothers

وَلَا أَبْنَاءَ إِخْوَانِهِمْ

Or the sons of their brothers

وَلَا أَبْنَاءَ أَخَوَاتِهِمْ

Or the sons of their sisters

وَلَا نِسَائِهِمْ

Or their women

6093. 33:53 [12]. Arabic: *-dh-y*. See Article XII.

6094. 33:55 [1]. Grammar: the feminine plural pronoun can refer only to the messenger's wives.

6095. 33:55 [1]. Arabic: *junāh*. See Article XIII.ii.

وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ فَلَهُ

Or what their right hands possess

وَاتَّقِينَ اللَّهَ

When they are in prudent fear⁶⁰⁹⁶ of God.

إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا

God is witness over all things.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

56. God and his angels perform the duty⁶⁰⁹⁷ befitting the prophet.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ

O you who heed warning:⁶⁰⁹⁸ perform the duty⁶⁰⁹⁹ befitting him

وَسَلِّمُوا تَسْلِيمًا

And greet with a salutation.⁶¹⁰⁰

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ

57. Those who hinder⁶¹⁰¹ God and his messenger

6096. 33:55 [8]. See note to 2:2.

6097. 33:56 [1]. Arabic: *ṣ-l-w*. I.e. to do such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣallā* means to perform (the or one's) duty. Here the duty is that God and his angels protect the honour of the prophet against future marriages to his wives, thus also safeguarding the community from strife and division.6098. 33:56 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.6099. 33:56 [2]. Arabic: *ṣ-l-w*. I.e. to do such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣallā* means to perform (the or one's) duty. The duty binding upon the believers in the current context is found at the beginning of 33:50 (to arrive on time and not to enter the prophet's house early). With this comes the injunction to greet with a salutation (that is: loudly and clearly to announce one's presence before entering his house and not to enter it without permission) for the purposes of protecting the modesty of the occupants, but also that there should be no doubt as to the chastity of a wife (for reasons which in this context include ensuring complete moral transparency and integrity in the houses of the prophet). The Qur'an does not say we are to greet the prophet – though the Traditionalist assumes that it does and often 'translates' accordingly; it says we are to greet. In recognition of the lamentable and undeniable need to overstate the obvious, I would add that the prophet is now dead. Just as there is today no need to arrive at his house on time, there is also no need to greet either him or his wives. The Traditionalist's practice of pouring honorifics upon a dead person and 'greeting' him as part of his prayer ritual has no basis in the Qur'an, is a clear case of *shirk*, and borders on necromancy. This sort of deviation from clear and obvious good sense is one result of accepting values for Qur'anic terms derived from an external, extraneous literature.

6100. 33:56 [3]. It is a revealed principle to greet each person with a greeting at least as good as one receives (4:86). The context here (33:53 onwards) is clearly one in which the prophet is alive. Respect for the prophet is best demonstrated by following the one document which bears his seal of approval: the Qur'an.

6101. 33:57 [1]. Arabic: *-dh-y*. See Article XII.

لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ

God has cursed them in this world and the hereafter

وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا

And has prepared for them a humiliating punishment.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ

58. And those who hinder⁶¹⁰² the believing men⁶¹⁰³ and the believing women⁶¹⁰⁴ with what they have not earned:⁶¹⁰⁵

مَا اكْتَسَبُوا

فَقَدْ أَحْتَمَلُوا بُهْتًا وَإِثْمًا مُبِينًا

They bear a calumny and obvious falsehood.⁶¹⁰⁶

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ

59. O prophet: say thou to thy wives

وَبَنَاتِكَ

And thy daughters

وَنِسَاءِ الْمُؤْمِنِينَ

And the women⁶¹⁰⁷ of the believers⁶¹⁰⁸

يُذِنْنَ عَلَيْهِنَّ مِنْ جَلْبِيبِهِنَّ

To draw down⁶¹⁰⁹ over them some of their garments.

ذَلِكَ أَذْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ

That will tend to them being recognised and not hindered.⁶¹¹⁰

6102. 33:58 [1]. Arabic: *'dh-y*. See Article XII.

6103. 33:58 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

6104. 33:58 [1]. Arabic: *(al) mu'mināt*. See note to 8:2.

6105. 33:58 [1]. I.e. accuse believers wrongfully of sexual impropriety. Having set out in detail the right relation of the prophet to his wives and of the believers to the prophet vis-à-vis his wives, the focus now turns to relations of similar type between the believers themselves and the wider world.

6106. 33:58 [2]. Arabic: *'th-m*. See Article XIII.i.

6107. 33:59 [3]. I.e. wives and daughters.

6108. 33:59 [3]. Arabic: *(al) mu'minūn*. See note to 8:2.

6109. 33:59 [4]. I.e. lengthen.

6110. 33:59 [5]. Arabic: *'dh-y*. See Article XII.

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And God is forgiving, merciful.

لَّئِنْ لَّمْ يَنْتَهِ الْمُنْفِقُونَ

60. If the waverers⁶¹¹¹ desist not⁶¹¹²

وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ

And those in whose hearts is disease

وَالْمُرْجِفُونَ فِي الْمَدِينَةِ

And the spreaders of lies in the town

لَنُغَرِّبَنَّكَ بِهِمْ

We will impel thee against them

ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا

Then will they not be your neighbours therein
save a little.

مَلْعُونِينَ

61. Ones cursed:

أَيْنَمَا تُقِفُوا

Wherever they lose the ascendancy⁶¹¹³

أُخِذُوا وَقُتِلُوا تَقْتِيلًا

Taken and comprehensively killed.⁶¹¹⁴

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ

62. The practice⁶¹¹⁵ of God among those who came
and went⁶¹¹⁶ before[...]⁶¹¹⁷

6111. 33:60 [1]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

6112. 33:60 [1]. In the context, this can reasonably refer only to the harassment of believing women.

6113. 33:61 [2]. Arabic: *ṭhaqafa*. See 60:2.

6114. 33:61 [3]. Lit.: *killed through killing*.

6115. 33:62 [1]. Arabic: *sunnah*. I.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See also 3:137, 17:77, 33:62, 35:43, 48:23.

6116. 33:62 [1]. Lit.: *passed*.

6117. 33:62 [1]. Sc. *has not changed*. Cf. 17:77, 33:38-39, 33:62, 35:43, 40:85, 48:23.

وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

And thou wilt not find for the practice⁶¹¹⁸ of God any replacement.

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ^ط

63. The people ask thee about the Hour.

قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ^ج

Say thou: The knowledge thereof is but with God.⁶¹¹⁹

وَمَا يُدْرِيكَ

And what can make thee know

لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

But that the Hour may be nigh?⁶¹²⁰

إِنَّ اللَّهَ لَعَنَ الْكُفْرِينَ

64. God has cursed those who spurn guidance while claiming virtue⁶¹²¹

وَأَعَدَّ لَهُمْ سَعِيرًا

And has prepared for them an inferno

خَالِدِينَ فِيهَا أَبَدًا^ط

65. They abiding eternally therein forever.

لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا

They will find no ally or helper

6118. 33:62 [2]. Arabic: *sunnah*. I.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See also 3:137, 17:77, 33:62, 35:43, 48:23.

6119. 33:63 [2]. The Traditionalist knows better, of course, and has a complex eschatology of his own devising based on his favourite body of fiction which he ascribes to a messenger he claims to love. The lead character in this voluminous compilation of imaginative hagiographies demonstrates extensive knowledge about the end of the world: what to look for, and – most importantly – whom to expect to come and sort out all the problems (i.e. the *mahdī*), a personality nowhere found in the Qur'an. The invention and propagation of external saviours is standard operating procedure in the creation and management of passive, fatalistic, unproductive societies of the kind the Traditionalist exemplifies (cf. 8:53).

6120. 33:63 [4]. External cataclysms notwithstanding, this life is but a second and gone; death is certain, and when it comes it will seem that life lasted mere moments.

6121. 33:64 [1]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

- يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ 66. The day their faces are tossed about in the fire.
- يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ They will say: Would that we had obeyed God and obeyed the messenger.⁶¹²²
- وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا 67. And they will say: Our lord: we obeyed our masters and our great men
- فَاضْلَلُونَا السَّبِيلَ And they led us astray in the way.
- رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمْ 68. Our lord: give thou them double punishment and curse thou them with a great curse.
- لَعْنًا كَبِيرًا
- يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ 69. O you who heed warning:⁶¹²³ be not as those who hindered⁶¹²⁴ Mūsā:⁶¹²⁵
- ءَاذَوْا مُوسَى
- فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا God absolved him of what they said
- وَكَانَ عِنْدَ اللَّهِ وَحِيهَا And he is esteemed in the sight of God.

6122. 33:66 [2]. I.e. what God sent through his messenger.

6123. 33:69 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

6124. 33:69 [1]. Arabic: ‘*dh*-y. See Article XII.

6125. 33:69 [1]. Given what leads up to this point in the chapter, it is my opinion that this refers the event described at Numbers 12:1.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا
سَدِيدًا

70. O you who heed warning:⁶¹²⁶ be in prudent
fear⁶¹²⁷ of God and speak an apposite word.⁶¹²⁸

يُصْلِحْ لَكُمْ أَعْمَلَكُمْ

71. He will make right your works for you

وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

And forgive you your transgressions.⁶¹²⁹

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ

And whoso obeys God and his messenger:⁶¹³⁰

فَقَدْ فَازَ فَوْزًا عَظِيمًا

He has attained a tremendous achievement.⁶¹³¹

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ
وَالْأَرْضِ وَالْجِبَالِ

72. We presented the trust⁶¹³² to the heavens and
the earth and the mountains

فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا

And they refused to bear it and were afraid of it.

وَحَمَلَهَا الْإِنْسَانُ

But man bore it

إِنَّهُ كَانَ ظَلُومًا جَهُولًا

(He is unjust, ignorant)

6126. 33:70 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

6127. 33:70 [1]. See note to 2:2.

6128. 33:70 [1]. Arabic: *qawl* – *speech; teaching, doctrine; saying, word*.

6129. 33:71 [2]. Arabic: *dhunūb*. See Article XIII.iv.

6130. 33:71 [3]. I.e. what God sent through his messenger.

6131. 33:71 [4]. See 3:185.

6132. 33:72 [1]. I.e. the responsibility of free will.

لِّيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ

73. That God might punish the wavering men⁶¹³³

وَالْمُنَافِقَاتِ

And the wavering women⁶¹³⁴

وَالْمُشْرِكِينَ

And the idolaters⁶¹³⁵

وَالْمُشْرِكَاتِ

And the idolatresses.⁶¹³⁶

وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ

But God turns towards the believing men⁶¹³⁷
and the believing women.⁶¹³⁸

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And God is forgiving, merciful.

6133. 33:73 [1]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.
 6134. 33:73 [2]. Arabic: *munāfiqāt*. Typically rendered *hypocrites*. See 4:138.
 6135. 33:73 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.
 6136. 33:73 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.
 6137. 33:73 [5]. Arabic: *(al) mu'minūn*. See note to 8:2.
 6138. 33:73 [5]. Arabic: *(al) mu'mināt*. See note to 8:2.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁶¹³⁹ the Merciful.

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ

1. Praise belongs to God to whom belongs what is in the heavens and what is in the earth.

وَمَا فِي الْأَرْضِ

وَلَهُ الْحَمْدُ فِي الْآخِرَةِ

And the praise is his in the hereafter.

وَهُوَ الْحَكِيمُ الْخَبِيرُ

And he is the Wise, the Aware.

يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا

2. He knows what goes into the earth and what comes forth from it

وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا

And what descends from the sky and what ascends into it.

وَهُوَ الرَّحِيمُ الْغَفُورُ

And he is the Merciful, the Forgiving.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ

3. And those who are indifferent to warning⁶¹⁴⁰ say: The Hour will not come to us.

قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ

Say thou: Verily,⁶¹⁴¹ by my lord it is coming to you.

6139. 34:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

6140. 34:3 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

6141. 34:3 [2]. Arabic: *balā*. See note to 2:81.

عَلِمِ الْغَيْبِ ط

The knower of the unseen:

لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ

Not absent from him is the weight of an atom

فِي السَّمَوَاتِ

In the heavens

وَلَا فِي الْأَرْضِ

Or in the earth

وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ

Or what is less than that or greater than that

إِلَّا فِي كِتَابٍ مُبِينٍ

Save is in a clear decree⁶¹⁴²

لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ج

4. That he might reward those who heed warning⁶¹⁴³ and do deeds of righteousness.

أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

They have pardon and a noble provision.

وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا مُعْجِزِينَ

5. And those who strive to undermine our proofs⁶¹⁴⁴

أُولَئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ

They have the punishment of a painful scourge.

6142. 34:3 [8]. Arabic: *kitāb*. See Article XI.iii. Matter does not disappear, it changes form.

6143. 34:4 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

6144. 34:5 [1]. Arabic: *āyāt*. See Article X.

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ
مِنْ رَبِّكَ هُوَ الْحَقُّ

6. And those who have been given knowledge see that what is sent down to thee from thy lord is the truth⁶¹⁴⁵

وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

And guides to the path of the Mighty, the Praiseworthy.

وَقَالَ الَّذِينَ كَفَرُوا

7. And those who are indifferent to warning⁶¹⁴⁶ say:

هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُبَشِّرُكُمْ إِذَا مَرَّقْتُمْ
كُلَّ مُمَرِّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ

Shall we show you a man who informs you that when you are scattered to the four winds⁶¹⁴⁷ you will be in a new creation?

أَفْتَرَى عَلَى اللَّهِ كَذِبًا

8. He has invented a lie about God.

أَمْ بِهِ ^{سَوْفَ} جِنَّةٌ

If⁶¹⁴⁸ he be possessed:⁶¹⁴⁹

بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي
الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ

The truth is:⁶¹⁵⁰ those who believe not in⁶¹⁵¹ the hereafter are in punishment and extreme error.

6145. 34:6 [1]. Arabic: *al haqq*. See Article XIX (al haqq i.).

6146. 34:7 [1]. Arabic: *alladhina kafaru*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

6147. 34:7 [2]. Lit.: *scattered in every scattering*. Cf. 34:19.

6148. 34:8 [2]. Arabic: *am*. See note to 21:21.

6149. 34:8 [2]. Lit.: *there be in him possession*. I.e. if this is the claim (that the message of the messenger is the result of insanity).

6150. 34:8 [3]. Arabic: *bal*. See note to 2:88.

6151. 34:8 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ

9. Have they not considered what is at their time⁶¹⁵² and what following them of the sky and the earth?

إِن نَّشَأْ نَخْسِفْ بِهِمُ الْأَرْضَ

If we will we can make the earth swallow them

أَوْ نُسْقِطُ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاءِ ۚ

Or cause pieces of the sky to fall upon them.

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ

In that is a proof⁶¹⁵³ for every repentant servant.

وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا ۖ

10. And we gave Dāwūd bounty from us.

يُجِبَالُ أَوْبَىٰ مَعَهُ وَالطَّيْرِ ۖ

O you mountains: return nightly⁶¹⁵⁴ with it as do⁶¹⁵⁵ the birds!

وَأَلَنَّا لَهُ الْحَدِيدَ

And we softened the iron for him:

أَنِ اعْمَلْ سَبْعًا وَقَدَّرْ فِي السَّرْدِ ۖ

11. Do thou abundant good works and decree thou their continuance.⁶¹⁵⁶

6152. 34:9 [1]. Lit: *between their hands*. See note to 2:66.

6153. 34:9 [4]. Arabic: *āya*. See Article X.

6154. 34:10 [2]. Arabic: *awwaba*. This form II verb occurs once. Its core senses are *to return* (specifically *at night*). The form II verb is said to have meanings of *to return with praise of God* or *to echo with his praise*. While attractive, such values seem interpretative rather than authentic in nature. My view is that *return at night* is the core sense and that this is supported by mention of birds which return nightly to their places. I regard the masculine pronoun object (*it, him*) as referencing the nearest appropriate subject which is *bounty from us* in the preceding clause. I then see the reference to mountains as follows: each day brings the mountains out of invisibility and into visibility, and each night draws them back again; the mountains are associated with this temporal life since they will last until the Hour. The immediate sense is that God gave Dāwūd bounty in each day, and the implication is that we should seek the same. That is my understanding, and God knows best. See also 38:18.

6155. 34:10 [2]. Lit.: *and*.

6156. 34:11 [1]. The Traditionalist typically makes claims for the text here which are not justified by the words on the page relating to the creation of chain mail. The Saheeh International reading has it: [*Commanding him*], "*Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness[...]*." Muhammad Asad, on the other hand, notes: *The adjective sabigh (fem. sabighan) signifies anything that is "ample", "abundant" and "complete" (in the sense of being perfect). In*

وَأَعْمَلُوا صَالِحًا ط

And work⁶¹⁵⁷ righteousness.

إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ

I see what you do.

وَلِسُلَيْمَانَ الرِّيحَ

12. And to Sulaymān the wind:⁶¹⁵⁸

غَدُوَّهَا شَهْرٌ

Its morning course a moon⁶¹⁵⁹

وَرَوَاحُهَا شَهْرٌ ط

And its evening course a moon.⁶¹⁶⁰

وَأَسْلَمْنَا لَهُ عَيْنَ الْقِطْرِ ط

And we made flow for him a spring of molten brass.

وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ

And among the *jinn* worked those under his authority⁶¹⁶¹ by the leave of his lord.

رَبِّهِ ط

وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا

And who among them deviated from our command

نُذِقُهُ مِنْ عَذَابِ السَّعِيرِ

We will make him taste of the punishment of the inferno.

its plural form *sabighat* it assumes the function of the noun which it is meant to qualify, and denotes, literally, "things (or "deeds") ample and complete" or "perfect" - i.e., good deeds done abundantly and without stint: cf. the only other Quranic instance of the same stem in 31:20- "[God] has lavished (*asbagha*) upon you His blessings". The noun *sard*, on the other hand, denotes something "carried on consecutively", or something the parts (or stages) whereof are "following one another steadily", i.e., are continued or repeated. I see no mention of chain mail in the text and concur with Asad's reasoning.

6157. 34:11 [2]. Grammar: plural imperative.

6158. 34:12 [1]. I.e. as a bounty from God. Cf. 34:10.

6159. 34:12 [2]. Arabic: *shahr* – moon, month.

6160. 34:12 [3]. Arabic: *shahr* – moon, month.

6161. 34:12 [5]. Lit. *between his hands*. See note to 2:66.

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَّحْرِبٍ

13. They made for him what he willed of sanctuaries

وَتَمَثِيلَ

And statues

وَجِفَانٍ كَالْجَوَابِ

And basins like pools

وَقُدُورٍ رَاسِيَّتٍ^ج

And vessels firmly fixed.

أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا^ع

Work in gratitude, house of Dāwūd!

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورِ

And few are the grateful among my servants.

فَلَمَّا فَضَّيْنَا عَلَيْهِ الْمَوْتَ

14. And when we decreed death for him

مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ

There showed his death to them only a creature of the earth eating at his stick.

تَأْكُلُ مِنْ سَعَتِهِ^ص

فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَن لَّوْكَانُوا

And when he fell down it became clear to the *jinn* that had they but known the unseen

يَعْلَمُونَ الْغَيْبَ

مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ

They would not have tarried in the humiliating punishment.

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌ ۖ

15. There was a proof⁶¹⁶² for Saba'⁶¹⁶³ in their dwelling-place

جَنَّاتٍ عَنْ يَمِينٍ وَشِمَالٍ ۖ

Two gardens: on the right hand and on the left:

كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ

Eat of the provision of your lord and be grateful to him.

بَلَدَةٍ طَيِّبَةٍ ۚ وَرَبٌّ غَفُورٌ ۚ

A good land and a forgiving lord!

فَأَعْرَضُوا

16. Then they turned away

فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ

So we sent upon them the flooding of the dam⁶¹⁶⁴

وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ

And gave them in exchange for their two gardens

جَنَّتَيْنِ ذَوَاتِنِ أُكُلٍ خَمْطٍ

Two gardens bearing bitter fruit

وَأَثَلٍ

And tamarisk

وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ ۚ

And something of sparse lote trees.

6162. 34:15 [1]. Arabic: *āya*. See Article X.

6163. 34:15 [1]. Typically identified with Sheba. See Article XVII.

6164. 34:16 [2]. Muhammad Asad comments here: *Lit., "the flooding of the dams" (sayl al-'arim). The date of that catastrophe cannot be established with any certainty, but the most probable period of the first bursting of the Dam of Ma'rib seems to have been the second century of the Christian era. The kingdom of Sheba was largely devastated, and this led to the migration of many southern (Qahtan) tribes towards the north of the Peninsula. Subsequently, it appears, the system of dams and dykes was to some extent repaired, but the country never regained its earlier prosperity; and a few decades before the advent of Islam the great dam collapsed completely and finally. This may reasonably be claimed by the Arabia Felix thesis as a point in its favour (see Article XVIII).*

ذَلِكَ جَزَيْنَهُمْ بِمَا كَفَرُوا^١

17. That we rewarded them because they denied.

وَهَلْ نُجْزِي إِلَّا الْكَفُورَ

And punish we save the ingrate?

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا

18. And we made between them and the cities we had blessed cities visible⁶¹⁶⁵

فِيهَا قُرَى ظَهَرَةً

وَقَدَرْنَا فِيهَا السَّيْرَ^٢

And determined the journey between them:

سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا ءَامِنِينَ

Travel among them by night and day in safety.

فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا

19. But they said: Long has our lord made the distance between our journey stages⁶¹⁶⁶

وَوَظَلَمُوا أَنْفُسَهُمْ

And they wronged their souls.

6165. 34:18 [1]. Arabic: *zāhirūn* – visible, dominant, manifest, visible, conspicuous.

6166. 34:19 [1]. There are two readings here; I have opted for the second based on what I see as the superior reasoning of Muhammad Asad, but I will provide the reader both scenarios. One common reading, as given by Abdullah Yusuf Ali, is: *But they said, "Our Lord! Place longer distances between our journey-stages[...].* His comment, reproduced in full is: *The people of Saba were given every chance. They had prosperity, skill, trade and commerce, and a healthy and beautiful country. They also had, apparently, great virtues, and as long as they remained true to their virtues, i.e., to the law of God, they remained happy and contented. But when they became covetous and selfish, and became jealous of other people's prosperity instead of rejoicing in it, they fell from grace and declined. It may be that the climate changed, the rainfall became scantier, perhaps on account of the cutting down of hill forests: trade routes changed, on account of the people falling off in the virtues that make men popular: behind all the physical causes was the root-cause, that they began to worship mammon, self, greed, or materialism. They fell into the snare of Satan. They gradually passed out of history, and became only a name in a story. Moral: it is only God's Mercy that can give true happiness or prosperity, and happiness or prosperity is only a snare unless used for the highest service of God and man. I incline towards the reasoning and reading (which I have followed) of Muhammad Asad whose comment at this point I also reproduce in full: In its generally-accepted spelling - based on the reading adopted by most of the early scholars of Medina and Kufah - the above phrase reads in the vocative rabbana and the imperative ba'id ("Our Sustainer! Make long the distances ...", etc.), which, however, cannot be convincingly explained. On the other hand, Tabari, Baghawi and Zamakhshari mention, on the authority of some of the earliest Qur'an-commentators, another legitimate reading of the relevant words, namely, rabbuna (in the nominative) and ba'ada (in the indicative), which gives the meaning adopted by me: "Long has our Sustainer made the distances ...", etc. To my mind, this reading is much more appropriate since (as pointed out by Zamakhshari) it expresses the belated regrets and the sorrow of the people of Sheba at the devastation of their country, the exodus of large groups of the population, and the resultant abandonment of many towns and villages on the great caravan routes.*

فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ ۚ

Then we made them tales told⁶¹⁶⁷ and scattered them to the four winds.⁶¹⁶⁸

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

In that are proofs⁶¹⁶⁹ for every one patient, grateful.

وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ:

20. And Iblīs was right in his assumption about them:

فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ

They followed him save some among the believers.⁶¹⁷⁰

وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ إِلَّا لِنَعْلَمَ

21. And he had no warrant against them save that we should know him who believes in⁶¹⁷¹ the hereafter

مَنْ يُؤْمِنُ بِالْآخِرَةِ

From him who is in doubt thereof.

مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ

And thy lord is custodian over all things.

وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيزٌ

قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِّن دُونِ اللَّهِ ۚ

22. Say thou: Call to those whom you claim besides⁶¹⁷² God.

لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمُوتِ وَلَا

They possess not the weight of an atom in the heavens or in the earth

فِي الْأَرْضِ

6167. 34:19 [3]. Arabic: *aḥādīth*.

6168. 34:19 [3]. Lit.: *scattered them in every scattering*. Cf. 34:7.

6169. 34:19 [4]. Arabic: *āyāt*. See Article X.

6170. 34:20 [2]. Arabic: *(al) mu'minūn*. See note to 8:2, also 17:62 and 7:17.

6171. 34:21 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

6172. 34:22 [1]. Arabic: *min dūni*. See 2:23.

وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكَ

And they have not in them any partnership.⁶¹⁷³

وَمَا لَهُ مِنْهُمْ مِّنْ ظَهِيرٍ

And he has not any helper from among them.

وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ^ج

23. And no intercession avails with him save him whom he gives leave.

حَتَّىٰ إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ
رَبُّكُمْ^ط

When⁶¹⁷⁴ terror has been lifted from their hearts they will say: What said your lord?

قَالُوا الْحَقَّ^ط

They will say: The truth.⁶¹⁷⁵

وَهُوَ الْعَلِيُّ الْكَبِيرُ

And he is the Exalted, the Great.

﴿قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ

24. Say thou: Who gives you provision from the sky

وَالْأَرْضِ^ط

and the earth?

قُلِ اللَّهُ^ط

Say thou: God.

وَأَنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ

And either we or you are upon guidance or in obvious error.

مُبِينٍ

6173. 34:22 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.
6174. 34:23 [2]. Arabic: *hattā idhā*. See 3:152.
6175. 34:23 [3]. Arabic: *al haqq*. See Article XIX (al haqq i.).

قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا

25. Say thou: You will not be asked about what we committed

وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ

Nor will we be asked about what you do.

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا

26. Say thou: Our lord will bring us all together

ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ

Then will he decide between us aright.⁶¹⁷⁶

وَهُوَ الْفَتَّاحُ الْعَلِيمُ

And he is the Knowing Judge.

قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ

27. Say thou: Show me those whom you have joined with him as partners.⁶¹⁷⁷

كَأَلَّا

No, indeed!⁶¹⁷⁸

بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

The truth is:⁶¹⁷⁹ he is God: the Mighty, the Wise.⁶¹⁸⁰

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

28. And we sent thee only as a bearer of glad tidings and a warner to mankind

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

But most men know not.

6176. 34:26 [2]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi* ii.).

6177. 34:27 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

6178. 34:27 [2]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

6179. 34:27 [3]. Arabic: *bal*. See note to 2:88.

6180. 34:27 [3]. Arabic: *al 'aziz al hakim*. See 3:18.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ

29. And they say: When is this promise if you be truthful?⁶¹⁸¹

صَادِقِينَ

قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَحْزُونَ عَنْهُ

30. Say thou: You have the promise of a day you cannot defer an hour

سَاعَةً

وَلَا تَسْتَقْدِمُونَ

Nor can you advance.

وَقَالَ الَّذِينَ كَفَرُوا

31. And those who are indifferent to warning⁶¹⁸² say:

لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ

We neither believe in⁶¹⁸³ this Qur'an⁶¹⁸⁴ nor in what is within its scope.⁶¹⁸⁵

يَدَيْهِ

وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ

But if thou couldst see when the wrongdoers⁶¹⁸⁶ are brought before their lord

يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلِ

Refuting each other's word:⁶¹⁸⁷

يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا

Those who were despised will say to those who were proud:

6181. 34:29 [1]. See grammar note at 2:91.

6182. 34:31 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

6183. 34:31 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

6184. 34:31 [2]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

6185. 34:31 [2]. Lit: *between its hands*. I.e. that which it treats of or concerns itself with. See note to 2:66.

6186. 34:31 [3]. Arabic: *ẓālimūn*. See 2:229.

6187. 34:31 [4]. Lit.: *returning the word one against another*.

لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ

Had it not been for you we would have believed.

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضْعِفُوا

32. Those who were proud will say to those who were despised:

أَنَحْنُ صَدَدْنُكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ

Did we divert⁶¹⁸⁸ you from the guidance after it came to you?

جَاءَكُمْ ط

بَلْ كُنْتُمْ مُجْرِمِينَ

The truth is:⁶¹⁸⁹ you were evildoers.

وَقَالَ الَّذِينَ اسْتَضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا

33. And those who were despised will say to those who were proud:

بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ

The truth is:⁶¹⁹⁰ it was your⁶¹⁹¹ scheme night and day when you commanded us to deny God and make equals to him.

بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا ۚ

وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ

And they will whisper⁶¹⁹² remorse when they see the punishment

وَجَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا ۚ

And we place yokes on the necks of those who are indifferent to warning.⁶¹⁹³

6188. 34:32 [2]. Arabic: *ṣadda*. See note to 8:47.

6189. 34:32 [3]. Arabic: *bal*. See note to 2:88.

6190. 34:33 [2]. Arabic: *bal*. See note to 2:88.

6191. 34:33 [2]. This description fits the ruling elite of most periods in history, certainly including ours. Their power hinges on separating men from their allegiance to the Creator. The means today are different; the goal is the same.

6192. 34:33 [3]. Or *confide*.

6193. 34:33 [4]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ

Are they rewarded save for what they did?⁶¹⁹⁴

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ
مُتْرَفُوهَا

34. And we sent not to a city any warner save its
opulent ones said:

إِنَّا بِمَا أُرْسِلْتُمْ بِهِءٍ كَافِرُونَ

We are deniers of that wherewith you have
been sent.

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا

35. And they said: We are greater in wealth and
children.

وَمَا نَحْنُ بِمُعَذَّبِينَ

And: We are not to be punished.

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ
وَيَقْدِرُ

36. Say thou: My lord expands and straitens
provision for whom he wills

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

But most men know not.

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ
عِندَنَا زُلْفَىٰ

37. And neither your wealth nor your children
bring you near to us in proximity

إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا

Only whoso believes and works righteousness:

6194. 34:33 [5]. Cf. 7:147.

فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا

They have the double reward for what they did

وَهُمْ فِي الْغُرُفِ ءَامِنُونَ

And they will be in the high places secure.

وَالَّذِينَ يَسْعَوْنَ فِي ءَابِتِنَا مُعْجِزِينَ

38. And those who strive to undermine our proofs⁶¹⁹⁵

أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ

They will be summoned to the punishment.

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ

39. Say thou: My lord expands provision for whom he wills of his servants

عِبَادِهِ

وَيَقْدِرُ لَهُ^ج

And he straitens for him.

وَمَا أَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهُ^ط

And what you have spent of anything, he will replace it.

وَهُوَ خَيْرُ الرَّزُقِينَ

And he is the best of providers.

وَيَوْمَ يَخْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ

40. And the day he gathers them all together he will say to the angels: Did these serve you?

أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ

قَالُوا سُبْحٰنَكَ

41. They will say: Glory⁶¹⁹⁶ be unto thee!

6195. 34:38 [1]. Arabic: *āyāt*. See Article X.

6196. 34:41 [1]. Arabic: *s-b-ḥ*. See 2:32.

أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ^ط

Thou art our ally not⁶¹⁹⁷ them.

بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ^ط

The truth is:⁶¹⁹⁸ they served the *jinn*.

أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ

Most of them believe in⁶¹⁹⁹ them.⁶²⁰⁰

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُم لِبَعْضٍ نَفْعًا وَلَا

42. And that day will you possess for one another
neither benefit nor harm

ضَرًّا

وَنَقُولُ لِلَّذِينَ ظَلَمُوا

And we will say to those who did wrong:

ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ

Taste the punishment of the fire which you
repudiated!

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا

43. And when our clear proofs⁶²⁰¹ are recited to
them they say:

مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا

This is only a man who would divert⁶²⁰² you
from what your fathers served.

كَانَ يَعْبُدُ آبَاءَكُمْ

6197. 34:41 [2]. Arabic: *min dūni*. See 2:23.

6198. 34:41 [3]. Arabic: *bal*. See note to 2:88.

6199. 34:41 [4]. See note to 58:4 for Qur'anic usage of *to believe in*.

6200. 34:41 [4]. It is my opinion, based on this and related verses, that behind the myriad cults (religious, 'secular', solipsistic, nihilistic, pagan and 'esoteric') which have captured the minds of men throughout the ages and result in what the Qur'an calls *service to or worship of* (*ʿibāda*) other than God alone lie *jinn* – forces which are invisible to us, but no less real for that.

6201. 34:43 [1]. Arabic: *āyāt*. See Article X.

6202. 34:43 [2]. Arabic: *ṣadda*. See note to 8:47.

وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُّفْتَرَىٰ ج

And they say: This is only an invented lie.

وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ

And those who are indifferent to warning⁶²⁰³
say of the truth⁶²⁰⁴ when it reaches them:

إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

This is only obvious sorcery.⁶²⁰⁵

وَمَا آتَيْنَهُمْ مِّنْ كُتُبٍ يَدْرُسُونَهَا ط

44. And we gave them not any decrees⁶²⁰⁶ which
they study

وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ

And we sent not to them before thee any
warner.

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

45. And those before them rejected.

وَمَا بَلَّغُوا مِيعَةَ مَا آتَيْنَهُمْ

And they attained not to one tenth⁶²⁰⁷ of what
we gave them

فَكَذَّبُوا رُسُلِي ط

But they rejected my messengers.

فَكَيْفَ كَانَ نَكِيرِ

And how was my rejection?

﴿قُلْ إِنَّمَا أَعِظُكُمْ بِوَحْدَةٍ ط﴾

46. Say thou: I but exhort you to one thing:

أَنْ تَقُومُوا لِلَّهِ مِثْلَيْ وَفْرَدَىٰ

That you arise for God in twos and alone

6203. 34:43 [4]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

6204. 34:43 [4]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

6205. 34:43 [5]. Arabic: *sihr* – *magic*. See 2:102.

6206. 34:44 [1]. Arabic: *kutub*. See Article XI.ii.

6207. 34:45 [2]. So often man rejects (or accepts) a conception of God without having first done due diligence.

ثُمَّ تَتَفَكَّرُوا^ج

Then reflect.⁶²⁰⁸

مَا بِصَاحِبِكُمْ مِّنْ جِنَّةٍ^ج

There is in your companion no madness

إِنَّ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ

He is only a warner to you at the time⁶²⁰⁹ of severe punishment.

شَدِيدٍ

قُلْ مَا سَأَلْتُكُمْ مِّنْ أَجْرٍ^ح

47. Say thou: What I might⁶²¹⁰ have asked of you of reward:

فَهُوَ لَكُمْ

It is yours.

إِنِّ أَجْرِي إِلَّا عَلَى اللَّهِ^ط

My reward is only upon⁶²¹¹ God.

وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

And he is witness over all things.

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عِلْمُ الْغُيُوبِ

48. Say thou: My lord – the knower of the unseen realms – hurls the truth.⁶²¹²

قُلْ جَاءَ الْحَقُّ

49. Say thou: The truth⁶²¹³ has come.

6208. 34:46 [3]. This is where it is possible to gain real insight. Large groups – especially ones which fall under the aegis of organised religion – serve usually to constrain and censure thought; not to encourage or develop it. The earliest mosques consisted of small rooms or cubicles, not the collective prayer halls of today.

6209. 34:46 [5]. Lit: *between its hands*. See note to 2:66. I.e. prior to.

6210. 34:47 [1]. Lit.: *What I asked*.

6211. 34:47 [3]. I.e. incumbent upon.

6212. 34:48 [1]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi i.*).

6213. 34:49 [1]. Arabic: *al haqq*. See Article XIX (*al haqq i.*).

وَمَا يُبْدِئُ الْبَاطِلُ

And vanity originates not

وَمَا يُعِيدُ

And it repeats not.

قُلْ إِنْ ضَلَلْتُ

50. Say thou: If I go astray:

فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي^ط

I but go astray against my soul.

وَإِنْ أَهْتَدَيْتُ

And if I be rightly guided:

فَبِمَا يُوحِي إِلَيَّ رَبِّي^جIt is because of that which my lord has instructed⁶²¹⁴ me.

إِنَّهُ سَمِيعٌ قَرِيبٌ

He is hearer, near.

وَلَوْ تَرَىٰ إِذْ فَرَغُوا

51. And if thou couldst see when they are terrified:

فَلَا فَوْتَ

(There is no escape)

وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ

And they are seized from a near place!

وَقَالُوا ءَامَنَّا بِهِ^{هـ}52. And they will say: We believe in⁶²¹⁵ it!6214. 34:50 [4]. Arabic: *waḥī* and *awḥā*. See 3:44.6215. 34:52 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

وَأَنَّى لَهُمُ التَّاتُّشُ مِنْ مَّكَانٍ بَعِيدٍ

But how will there be attaining for them from a far place

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ

53. When they denied it before?

وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ

And they slander⁶²¹⁶ the unseen from a far place.

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ

54. And a barrier will be set between them and what they desire

كَأَمَّا فُعِلَ بِأَشْيَاعِهِمْ مِّن قَبْلُ

As was done with their sects⁶²¹⁷ before.

إِنَّهُمْ كَانُوا فِي شَكٍّ مُّريبٍ

They were in sceptical doubt.

6216. 34:53 [2]. Lit.: *hurl at*.

6217. 34:54 [2]. Arabic: *ashyā'*. I consistently render this literally as *sects*. It denotes ideologically aligned groups of any kind. The fact is that the 'new' sects of today such as earth-worship, man-worship (humanism), pleasure-worship, solipsism, plain foolishness, Satanism etc. are not original. Such groups have existed and promoted similar dogmas down through history. There is nothing – or at least very little – new under the sun.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁶²¹⁸ the Merciful.

الْحَمْدُ لِلَّهِ

1. Praise belongs to God

فَاطِرِ السَّمُوتِ وَالْأَرْضِ

The originator of the heavens and the earth

جَاعِلِ الْمَلَكَةِ

Appointer of the angels

رُسُلًا أُولَىٰ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَّةَ وَرُبُعَ

Messengers possessing wings: two and three and four.⁶²¹⁹

يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ

He increases in creation what he wills.

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

God is powerful over all things.

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ

2. What God decides for men of mercy:

فَلَا مُمْسِكَ لَهَا

None can withhold it.

وَمَا يُمْسِكُ

And what he withholds:

6218. 35:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

6219. 35:1 [4]. I repeat here part of Muhammad Asad's comment: *The "wings" of the spiritual beings or forces comprised within the designation of angels are, obviously, a metaphor for the speed and power with which God's revelations are conveyed to His prophets. Their multiplicity ("two, or three, or four") is perhaps meant to stress the countless ways in which He causes His commands to materialize within the universe created by Him[...]*

فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۚ

There is no sender of it after him.

وَهُوَ الْعَزِيزُ الْحَكِيمُ

And he is the Mighty, the Wise.⁶²²⁰

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۚ

3. O mankind: remember the grace of God towards you.

هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنْ

Is there any creator other than God providing for you from the sky and the earth?

السَّمَاءِ وَالْأَرْضِ ۚ

لَا إِلَهَ إِلَّا هُوَ ۚ

There is no god save he.⁶²²¹

فَأَنَّى تُؤْفَكُونَ

How then are you deluded?

وَإِنْ يَكْذِبُوكَ

4. And if they reject thee:

فَقَدْ كَذَّبْتَ رُسُلًا مِّن قَبْلِكَ ۚ

Messengers were rejected before thee.

وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

And unto God are matters⁶²²² referred.

يَا أَيُّهَا النَّاسُ

5. O mankind:

6220. 35:2 [5]. Arabic: *al 'azīz al ḥakīm*. See 3:18.

6221. 35:3 [3]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

6222. 35:4 [3]. Lit.: *the matters*.

إِنَّ وَعْدَ اللَّهِ حَقٌّ^{٦٢٢٣}

The promise of God is true⁶²²³

فَلَا تَغُرَّكُمْ الْحَيَاةُ الدُّنْيَا^{٦٢٢٤}

So let not the life of this world deceive you.

وَلَا يَغُرَّتْكُمْ بِاللَّهِ الْغُرُورُ

And let not the Deceiver⁶²²⁴ deceive you about God.

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ

6. The *shayṭān* is an enemy to you

فَاتَّخِذُوهُ عَدُوًّا^{٦٢٢٥}

So take him as an enemy.

إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ

He but calls his party that they might be among the companions of the inferno.

السَّعِيرِ

الَّذِينَ كَفَرُوا

7. Those who are indifferent to warning⁶²²⁵

لَهُمْ عَذَابٌ شَدِيدٌ^{٦٢٢٦}

They have a severe punishment.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

And those who heed warning⁶²²⁶ and do deeds of righteousness

لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

They have forgiveness and a great reward.

6223. 35:5 [2]. Arabic: *ḥaqqun*. See Article XIX (ḥaqq- vi).

6224. 35:5 [4]. Arabic: *al ḡharūr* – the deceiver; occurs at 31:33, 35:5, 57:14.

6225. 35:7 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

6226. 35:7 [3]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا^ط

8. Is then he to whom⁶²²⁷ the evil of his deeds is made fair to him so he sees it as good[...]?⁶²²⁸

فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ^ط

And God leads astray whom he wills and guides whom he wills

فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ^ج

So let not thy soul go out to them in regrets.

إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ

God knows what they do.

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَثِيرُ سَحَابًا

9. And God is he who sends the winds so that they stir up a cloud.

فَسُقْنَهُ إِلَى بَلَدٍ مَيِّتٍ

And we drive it to a dead land

فَأُحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا^ح

And give life thereby to the earth after its death.

كَذَلِكَ النُّشُورُ

Thus is the Resurrection.

مَنْ كَانَ يُرِيدُ الْعِزَّةَ

10. Whoso desires greatness:⁶²²⁹

فَلِلَّهِ الْعِزَّةُ جَمِيعًا

Greatness belongs to God altogether.

6227. 35:8 [1]. See note to 3:162.

6228. 35:8 [1]. Sc. *like one who sees things as they are?*

6229. 35:10 [1]. Arabic: 'izzah – power, prestige, honour, respect and fame.

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ

Unto him the good word ascends

وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ^ج

And the righteous deed raises it.

وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ

But those who plot evil⁶²³⁰

لَهُمْ عَذَابٌ شَدِيدٌ^{هـ}

They have a severe punishment.

وَمَكْرُؤُهُمْ

And the scheme of these

هُوَ يَبُورُ

It will perish.

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ

11. And God created you from dust

ثُمَّ مِنْ نُطْفَةٍ

Then from a drop of fluid

ثُمَّ جَعَلَكُمْ أَزْوَاجًا^ج

Then made he you pairs.

وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا

And no female bears or gives birth save with his knowledge.

بِعِلْمِهِ^ج

6230. 35:10 [5]. Arabic: *sayyiat*. See Article XIII.x.

وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ
عُمُرِهِ إِلَّا فِي كِتَابٍ

And life is not prolonged for one full of years
nor is reduction made of his age save in a
decree.⁶²³¹

إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

That is easy for God.

وَمَا يَسْتَوِي الْبَحْرَانِ

12. And the two seas⁶²³² are not alike

هَذَا عَذْبٌ فُرَاتٌ

One sweet, palatable

سَائِغٌ شَرَابُهُ

Delicious to drink

وَهَذَا مِلْحٌ أُجَاجٌ

And the other salty, bitter.

وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا

And from each you eat succulent flesh

وَتَسْتَخْرِجُونَ حُلِيَّةً تَلْبَسُونَهَا

And extract ornaments which you wear.

وَتَرَى الْفُلْكَ فِيهِ مَوَاحِرَ لِيَتَّبِعُوا مِنْ

And thou seest the ships ploughing therein that
you might seek of his bounty

فَضْلِهِ

وَلَعَلَّكُمْ تَشْكُرُونَ

And that you might be grateful.

6231. 35:11 [5]. Arabic: *kitāb*. See Article XI.iii.

6232. 35:12 [1]. I.e. bodies of water.

يُولِجُ اللَّيْلَ فِي النَّهَارِ

13. He makes the night enter into the day

وَيُولِجُ النَّهَارَ فِي اللَّيْلِ

And makes the day enter into the night.

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِى لِأَجَلٍ

And he made serviceable the sun and the moon,
each running for a named term.

مُسَمًّى

ذِكْرُكَمُ اللَّهُ

That is God

رَبُّكُمْ

Your lord

لَهُ الْمُلْكُ

To him belongs the dominion.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ

And those you call besides⁶²³³ him possess not
the membrane of a date-stone.

مِنْ قِطْمِيرٍ

إِنْ تَدْعُهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ

14. If you call to them they will not hear your call.

وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ

And were they to hear they would not respond
to you

وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بَشِرِكِكُمْ

And on the Day of Resurrection they will deny
your ascribing of partnership.⁶²³⁴

6233. 35:13 [7]. Arabic: *min dūni*. See 2:23.

6234. 35:14 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ

And none can inform thee like one aware.

يَا أَيُّهَا النَّاسُ

15. O mankind:

أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ

You are in need of God.

وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

And God: he is the Free from Need, the Praiseworthy.

إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

16. If he wills he will remove you and bring a new creation.

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

17. And this is not difficult for God.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

18. Nor does there bear any bearer the burden of another.

وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا

And if one heavy-laden should invite to his burden

لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ

Nothing will be lifted from him though he be a relative.⁶²³⁵

إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ

Thou but warnest those who fear their lord in the unseen

وَأَقَامُوا الصَّلَاةَ

And uphold the duty.⁶²³⁶

6235. 35:18 [3]. This formula is found at 5:106, 6:152, 35:18.

6236. 35:18 [5]. Arabic: *aqāma al-ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3, and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172). The text is clear: the messenger is able to warn (i.e. to benefit by warning) only those who uphold the *ṣalāt*. The

وَمَنْ تَزَكَّى

And he who purifies himself:

فَإِنَّمَا يَتَزَكَّى لِنَفْسِهِ ۚ

He but purifies himself for his soul.

وَإِلَى اللَّهِ الْمَصِيرُ

And unto God is the journey's end.

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ

19. And not equal are the blind and the seeing.⁶²³⁷

وَلَا الظُّلُمَاتُ

20. Nor the darkness[...]⁶²³⁸

وَلَا النُّورُ

Nor the light[...]⁶²³⁹

وَلَا الظِّلُّ

21. Nor the shadow[...]⁶²⁴⁰

وَلَا الْحَرُّورُ

Nor the heat of day[...]⁶²⁴¹

وَمَا يَسْتَوِي الْأَحْيَاءُ

22. And not equal are the living[...]⁶²⁴²

Traditionalist's value for *ṣalāt* here – as in numerous other places – makes no sense. If *ṣalāt* really did mean performing a ritual five times a day – and if that ritual were truly intrinsic to adherence to God's path – there would have been no reason for the messenger to warn such people since he would be preaching to the converted.

6237. 35:19 [1]. The ellipsis which I see in the lines which follow may seem like pedantry, but it is required in the interests of consistently rendering *wa lā* in this position as (n)or. The very structure of the wording seems to require the reader's participation; cf. 40:58.

6238. 35:20 [1]. Lit.: *darknesses*. Sc. *and the light*.

6239. 35:20 [2]. Sc. *and the darkness*.

6240. 35:21 [1]. Sc. *and the heat of day*.

6241. 35:21 [2]. Sc. *and the shadow*.

6242. 35:22 [1]. Sc. *and the dead*.

وَلَا الْأَمْوَاتُ ج

Or the dead[...]⁶²⁴³

إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ط

God makes hear whom he wills

وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ

And thou canst not make hear those who are in the graves.

إِنْ أَنْتَ إِلَّا نَذِيرٌ

23. Thou art only a warner.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ

24. We sent thee with the truth⁶²⁴⁴

بَشِيرًا

As a bearer of glad tidings

وَنَذِيرًا ؕ

And as a warner.

وَإِنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

And there is no community save a warner came and went⁶²⁴⁵ among it.

وَإِنْ يُكَذِّبُوكَ

25. And if they reject thee:

فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ

Those before them rejected.

6243. 35:22 [2]. Sc. *and the living*.

6244. 35:24 [1]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi* i.).

6245. 35:24 [4]. Lit.: *passed*.

جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَبِالزُّبُرِ
وَبِالْكِتَابِ الْمُنِيرِ

Their messengers came to them with clear evidence and with the written records⁶²⁴⁶ and the illuminating law.⁶²⁴⁷

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا

26. Then seized I those who were indifferent to warning⁶²⁴⁸

فَكَيْفَ كَانَ نَكِيرِ

And how was my rejection?

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً

27. Hast thou not considered that God sends down water from the sky?

فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا

And we bring forth therewith fruit differing in its hues.

وَمِنَ الْجِبَالِ جُدَدٌ

And among the mountains are streaks

بَيَاضٌ وَحُمْرٌ

White and red

مُّخْتَلِفٌ أَلْوَانُهَا

(Differing in their hues)

وَعَرَائِبٌ سَوْدٌ

And deep black

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ

28. And among men and beasts and cattle

6246. 35:25 [3]. Arabic: *zukur*. Identified by some as *Psalms*, this assertion fails since it is untenable in some instances across the complete set: 3:184, 16:44, 23:53, 26:196, 35:25, 54:43, 54:52. A comparison of all instances in combination with consideration of the available etymological information suggests the rendering I have opted for. If you can supply genuine historical or etymological data on this point, please let me know.

6247. 35:25 [3]. Arabic: *al kitāb*. See Article XI.ii.

6248. 35:26 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

مُخْتَلِفٌ أَلْوَانُهُ

(Differing in their hues)

كَذَلِكَ ۚ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ
الْعُلَمَاءُ

Thus⁶²⁴⁹ there but fear God the knowledgeable
among his servants.

إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

God is mighty, forgiving.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ

29. Those who recite the law⁶²⁵⁰ of God⁶²⁵¹

وَأَقَامُوا الصَّلَاةَ

And uphold the duty⁶²⁵²

وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً

And spend of what we have provided them
secretly and openly

يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ

Expect a trade that perishes not

لِيُؤْفِقَهُمْ أَجُورَهُمْ

30. That he will pay their rewards in full

وَيَزِيدُهُمْ مِّنْ فَضْلِهِ ۚ

And increase them out of his bounty[...] ⁶²⁵³

6249. 35:28 [3]. I.e. in a way similar to that outlined at 35:27-28.

6250. 35:29 [1]. Arabic: *al kitāb*. See Article XI.ii.

6251. 35:29 [1]. Arabic: *kitāb allah*. See Article XI.vi.

6252. 35:29 [2]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172). Here *ṣalāt* clearly denotes the duty found in the law.

6253. 35:30 [2]. Sc. *such are the knowledgeable among his servants*.

إِنَّهُ غَفُورٌ شَكُورٌ

He is forgiving, appreciative.

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ

31. And that which we instruct⁶²⁵⁴ thee of the law⁶²⁵⁵

هُوَ الْحَقُّ

It is the truth⁶²⁵⁶

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۚ

Confirming what is within its scope.⁶²⁵⁷

إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ

God is of his servants seeing, aware.

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ

32. Then gave we the law⁶²⁵⁸ as an inheritance to those whom we have chosen among our servants:

عِبَادِنَا ۚ

فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ ۚ

Among them is he who wrongs his soul

وَمِنْهُمْ مُّقْتَصِدٌ

And among them are those lukewarm

وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ۚ

And among them are the frontrunners in good deeds by God's leave.

ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

That is the great favour.

6254. 35:31 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

6255. 35:31 [1]. Arabic: *al kitāb*. See Article XI.ii.

6256. 35:31 [2]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

6257. 35:31 [3]. Lit: *between its hands*. I.e. that which it treats of or concerns itself with. See note to 2:66.

6258. 35:32 [1]. Arabic: *al kitāb*. See Article XI.ii.

- جَنَّتٍ عَدْنٍ 33. Gardens of perpetual abode!
- يَدْخُلُونَهَا يُحَلَّلُونَ فِيهَا مِنْ أَصَاوِرَ مِنْ ذَهَبٍ
ذَهَبٍ They enter them adorned therein with bracelets of gold
- وَلُؤْلُؤًا 34. And pearls
- وَلِبَاسُهُمْ فِيهَا حَرِيرٌ And their raiment therein is silk.
- وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا
الْحَزْنَ 34. And they will say: Praise belongs to God who has removed grief from us!
- إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ Our lord is forgiving, appreciative
- الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ 35. Who has settled us in the enduring abode of his bounty.
- لَا يَمَسُّنَا فِيهَا نَصَبٌ Fatigue does not touch us herein
- وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ And nor does weariness touch us herein.
- وَالَّذِينَ كَفَرُوا 36. And those who are indifferent to warning⁶²⁵⁹

6259. 35:36 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

لَهُمْ نَارُ جَهَنَّمَ

They have the fire of Hell.

لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا

No end is there for them that they might die

وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا

And nor is any of their punishment lightened for them.

كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ

Thus reward we every ingrate.

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا

37. And they wail therein: Our lord: take thou us out!

نَعْمَلْ صَالِحًا

We will work righteousness

غَيْرَ الَّذِي كُنَّا نَعْمَلُ

Not what we did.

أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ

Did we not give you life that there take heed therein whoso should take heed?

وَجَاءَكُمُ النَّذِيرُ

And the warner came to you

فَذُوقُوا

So taste!

فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ

And the wrongdoers⁶²⁶⁰ have no helper.

6260. 35:37 [7]. Arabic: *ẓālimūn*. See 2:229.

إِنَّ اللَّهَ عَلِيمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ ۚ

38. God is the knower of the unseen of the heavens and the earth.

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

He knows what is in the breasts.

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۚ

39. He it is who made you successors in the earth.

فَمَنْ كَفَرَ

And whoso denies:

فَعَلَيْهِ كُفْرُهُ ۖ

His denial is upon him.

وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا

And the denial of those who spurn guidance while claiming virtue⁶²⁶¹ increases them not in the sight of their lord save in abomination.

مَقْتًا ۖ

وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا

And the denial of those who spurn guidance while claiming virtue⁶²⁶² increases them not save in loss.

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ

40. Say thou: Have you considered your partners⁶²⁶³ to whom you call instead of⁶²⁶⁴ God?

دُونِ اللَّهِ

6261. 35:39 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

6262. 35:39 [5]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

6263. 35:40 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictitious personas) and all fiction-based belief systems, including most of what today passes for religion.

6264. 35:40 [1]. Arabic: *min dūni*. See 2:23.

أُرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ

Show me what they created of the earth.

أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ

If⁶²⁶⁵ they have a partnership⁶²⁶⁶ in the heavens:⁶²⁶⁷

أَمْ ءَاتَيْنَاهُمْ كِتَابًا

Or if⁶²⁶⁸ we have given them a decree:⁶²⁶⁹

فَهُمْ عَلَىٰ بَيِّنَةٍ مِّنْهُ

Then are they upon clear evidence thereof.⁶²⁷⁰

بَلْ إِن يَبْدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا

The truth is:⁶²⁷¹ the wrongdoers⁶²⁷² promise one another only deception.

﴿۞﴾ إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا

41. God holds the heavens and the earth lest they⁶²⁷³ cease.

وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ

And if they⁶²⁷⁴ should cease no-one could hold them⁶²⁷⁵ besides⁶²⁷⁶ him.

6265. 35:40 [3]. Arabic: *am*. See note to 21:21.

6266. 35:40 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

6267. 35:40 [3]. I.e. if this is the claim.

6268. 35:40 [4]. Arabic: *am*. See note to 21:21.

6269. 35:40 [4]. Arabic: *kitāb*. See Article XI.iii. I.e. if this is the claim.

6270. 35:40 [5]. I.e. if either of the previous claims is correct, they should be able to provide evidence; since neither is, the speakers are shown to be liars.

6271. 35:40 [6]. Arabic: *bal*. See note to 2:88.

6272. 35:40 [6]. Arabic: *zālimūn*. See 2:229.

6273. 35:41 [1]. Grammar: dual.

6274. 35:41 [2]. Grammar: dual.

6275. 35:41 [2]. Grammar: dual.

6276. 35:41 [2]. Or *after*.

إِنَّهُ كَانَ حَلِيمًا غَفُورًا

He is forbearing, forgiving.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ
نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ ۖ

42. And they swore by God their strongest oaths that if a warner came to them they would be better guided than any of the communities

فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا

Then when a warner came to them it increased them only in aversion

أَسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۚ

43. Being proud in the land and scheming evil.

وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ

And the evil scheme surrounds none save its authors⁶²⁷⁷

فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۚ

So await they save the practice⁶²⁷⁸ of the former peoples?

فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۖ

And thou wilt not find in the practice of God any change

وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا

And nor wilt thou find to the practice of God any alteration.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ

44. Have they not travelled in the land and seen how was the final outcome of those who were before them?

6277. 35:43 [2]. Lit.: its (own) people.

6278. 35:43 [3]. Arabic: *sunnah*. I.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See also 3:137, 17:77, 33:62, 35:43, 48:23.

وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ج

And they were stronger than them in power.

وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي

And God is not such that anything in the heavens or in the earth should escape him.

السَّمُوتِ وَلَا فِي الْأَرْضِ ج

إِنَّهُ كَانَ عَلِيمًا قَدِيرًا

He is knowing, powerful.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا

45. And were God to take mankind to task for what they earn

مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ

He would not leave a living creature upon its surface.⁶²⁷⁹

وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ط

But he delays them to a named term.

فَإِذَا جَاءَ أَجْلُهُمْ

Then when their term comes:

فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا

God is beholder of his servants.

6279. 35:43 [3]. Lit.: back.

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يس

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁶²⁸⁰ the Merciful.

يس

1. yā sīn⁶²⁸¹

وَالْقُرْآنِ الْحَكِيمِ

2. By the wise Qur'an!⁶²⁸²

إِنَّكَ لَمِنَ الْمُرْسَلِينَ

3. Thou art among the emissaries

عَلَى صِرَاطٍ مُسْتَقِيمٍ

4. Upon a straight path.

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ

5. A successive revelation⁶²⁸³ of the Mighty, the Merciful

لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ

6. That thou warn a people whose fathers were not warned[...]⁶²⁸⁴

فَهُمْ غَافِلُونَ

Then are they heedless.

6280. 36:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

6281. 36:1 [1]. See note to 2:1 and Article XX.

yā sīn:

yā: God's commission and support to carry out a given task.

sīn: Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

6282. 36:2 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

6283. 36:5 [1]. Lit.: (gradual or successive) sending down.

6284. 36:6 [1]. Sc. *hast thou received*. I believe ellipsis to be implicit here for one of the commonest reasons it is found in the Qur'an: because to complete the thought would result in an incorrect statement; in this case, the messenger had not at this point received the 'successive revelation' in full.

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ

7. Binding⁶²⁸⁵ is become the word upon most of them

فَهُمْ لَا يُؤْمِنُونَ

For they do not believe.⁶²⁸⁶

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلًا

8. We will place yokes on their necks

فَهِيَ إِلَى الْأَذْقَانِ

And these up to the chins

فَهُمْ مُّقْمَحُونَ

And they with heads forced high.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا

9. And we will make a barrier before them

وَمِنْ خَلْفِهِمْ سَدًّا

And a barrier behind them

فَأَغْشَيْنَاهُمْ

And cover them

فَهُمْ لَا يُبْصِرُونَ

So that they see not.

وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ

10. And it is the same to them whether thou warnedst them

أَمْ لَمْ تُنْذِرْهُمْ

Or thou hast not warned them

6285. 36:7 [1]. Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

6286. 36:7 [2]. Arabic: *lā yu'minūn*. Qur'anic usage implies: (are those) lost in darkness. See 2:6 and Article II.ii.

- لَا يُؤْمِنُونَ
- They do not believe.⁶²⁸⁷
11. إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ
- Thou but warnest⁶²⁸⁸ him who follows the remembrance⁶²⁸⁹
- وَحَشِيَ الرَّحْمَنُ بِالْغَيْبِ^ط
- And fears the Almighty⁶²⁹⁰ in the unseen:
- فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ
- To him bear thou glad tidings of forgiveness and a noble reward.
12. إِنَّا نَحْنُ نُحْيِي الْمَوْتَى
- We give life to the dead
- وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ^ج
- And we record what they send ahead and they leave behind⁶²⁹¹
- وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ
- And everything have we counted⁶²⁹² in a clear guiding book.⁶²⁹³
13. وَأَضْرِبْ لَهُمْ مَثَلًا
- And present thou to them an example:
- أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ
- The people of the city when the emissaries came to them.
14. إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ
- When we sent to them two

6287. 36:10 [3]. Arabic: *lā yu'minūn*. Qur'anic usage implies: (are those) lost in darkness. See 2:6 and Article II.ii.

6288. 36:11 [1]. I.e. successfully.

6289. 36:11 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

6290. 36:11 [2]. Arabic: *rahmān*. Typically rendered most merciful. See 36:23, note to 1:1 and Article I.

6291. 36:12 [2]. Lit.: their traces.

6292. 36:12 [3]. Cf. 78:29.

6293. 36:12 [3]. Or master-copy (of a book). Arabic: *imām* – leader; master; plumb line; standard, criterion; example, model. The sense in all cases is that of (right) standard.

فَكَذَّبُوهُمَا

And they rejected them

فَعَزَّزْنَا بِثَالِثٍ

Then we reinforced with a third

فَقَالُوا إِنَّا إِلَيَّكُمْ مُرْسَلُونَ

And they said: We are emissaries to you.

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا

15. Said they: You are only mortals like us

وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ

And the Almighty⁶²⁹⁴ has not sent down anything.

إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ

You only lie.

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيَّكُمْ لَمُرْسَلُونَ

16. They said: Our lord knows that we are emissaries to you

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ

17. And upon us is only the clear communication.

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ

18. Said they: We see an omen in you

لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ

If you cease not we will stone you

وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ

And there will touch you from us a painful punishment.

6294. 36:15 [2]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

- قَالُوا طَائِرُكُمْ مَعَكُمْ ۚ 19. They said: Your omen is with yourselves.⁶²⁹⁵
- أَإِنْ ذُكِّرْتُمْ ۚ Is it⁶²⁹⁶ that you are reminded?
- بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ The truth is:⁶²⁹⁷ you are a people committing excess.
- وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى 20. And a man came running from the farthest part of the town.⁶²⁹⁸
- قَالَ يَقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ He said: O my people: follow the emissaries!
- اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ 21. Follow those who ask of you no reward and are rightly guided.
- وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي 22. And why should I not serve him who made me
- وَالِيهِ تُرْجَعُونَ And to whom you will be returned?
- أَتَتَّخِذُ مِنْ دُونِهِ آِلِهَةً 23. Shall I take gods besides⁶²⁹⁹ him?
- إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ If the Almighty⁶³⁰⁰ intends me harm

6295. 36:19 [1]. Cf. 17:13.

6296. 36:19 [2]. I.e. the fact you want to stone us.

6297. 36:19 [3]. Arabic: *bal*. See note to 2:88.

6298. 36:20 [1]. Cf. 28:20.

6299. 36:23 [1]. Arabic: *min dūni*. See 2:23.6300. 36:23 [2]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I. The verse here provides strong corroborative evidence that *rahmān* means, as rendered throughout, *almighty* and not, as the Traditionalist claims, *beneficent* or *most merciful* since intending harm is nowhere a characteristic of mercy.

لَا تُغْنِي عَنِّي شَفَعَتُهُمْ شَيْئًا

Their intercession will avail me nothing

وَلَا يُنْقِذُونِ

Nor can they rescue me.

إِنِّي إِذَا لَفِيَ ضَلَالٌ مُّبِينٌ

24. Then should I be in obvious error.

إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ

25. I believe in⁶³⁰¹ your lord so hear me.

قِيلَ ادْخُلِ الْجَنَّةَ

26. It was said: Enter thou the garden.

قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ

He said: I would that my people knew

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

27. Of how my lord has pardoned me and placed me among the honoured.

وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ

28. And we sent not down upon his people after him any host⁶³⁰² from the sky

جُنْدٍ مِّنَ السَّمَاءِ

وَمَا كُنَّا مُنْزِلِينَ

And nor would we have sent down.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ

29. It was only one blast and then were they silent.

خَامِدُونَ

6301. 36:25 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

6302. 36:28 [1]. Or (military) *force*.

- يُحْشَرَةٌ عَلَى الْعِبَادِ ۚ 30. Oh the sorrow upon the servants!⁶³⁰³
- مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ
يَسْتَهْزِءُونَ
There came not to them a messenger save they
mocked him.
- أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ
أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ 31. Have they not considered how many
generations we destroyed before them?
They will not return to them.
- وَإِنْ كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ 32. And each will be summoned before us all
together.
- وَعَايَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ 33. And a proof for them is the dead earth.
أَحْيَيْنَاهَا
We give it life
وَأَخْرَجْنَا مِنْهَا حَبًّا
And we bring forth from it grain
فَمِنْهُ يَأْكُلُونَ
Then eat they thereof.
- وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ 34. And we made therein⁶³⁰⁴ gardens of date-palms
and grapes

6303. 36:30 [1]. See note to 2:207.

6304. 36:34 [1]. Grammar: the feminine object pronoun indicating *the earth*.

وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ

And we caused springs to gush forth therein

لِيَأْكُلُوا مِنْ ثَمَرِهِ

35. That they might eat of its fruit.

وَمَا عَمِلَتْهُ أَيْدِيهِمْ

And their hands made it not.

أَفَلَا يَشْكُرُونَ

Will they then not⁶³⁰⁵ be grateful!

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا

36. Glory⁶³⁰⁶ be unto him who created all the kinds⁶³⁰⁷

مِمَّا تُنْبِتُ الْأَرْضُ

Of that which the earth produces

وَمِنْ أَنْفُسِهِمْ

And of themselves

وَمِمَّا لَا يَعْلَمُونَ

And of that which they know not!

وَعَايَةٌ لَهُمُ اللَّيْلُ

37. And a proof⁶³⁰⁸ to them is the night.

نَسْلَخُ مِنْهُ النَّهَارَ

We withdraw from it the day

فَإِذَا هُمْ مُظْلِمُونَ

And then they grow dark.

6305. 36:35 [3]. Arabic: *afalā*. See Article XVI.

6306. 36:36 [1]. Arabic: *s-b-h*. See 2:32.

6307. 36:36 [1]. Arabic: *ajwāj* – spouses, mates; kinds, types; species.

6308. 36:37 [1]. Arabic: *āya*. See Article X.

- وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۖ 38. And the sun swims⁶³⁰⁹ to its place.
- ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ 6310 That is the determining of the Mighty, the Knowing.
- وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ 39. And the moon we appointed stations
- حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ 6311 Until it returns like an old date-leaf stalk.
- لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ 40. The sun: it behoves it not to reach the moon
- وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ Nor the night to outrun the day.
- وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ And each is in a circuit swimming.
- وَعَايَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ 41. And a proof⁶³¹² to them is that we carried their progeny⁶³¹³ in the laden ship.
- الْمَشْحُونِ
- وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ 42. And we created for them the like thereof on which they embark.

6309. 36:38 [1]. Or *flows* or *sails*.

6310. 36:38 [2]. Formula occurs at 6:96, 36:38, 41:12.

6311. 36:39 [2]. I.e. dried up and curved.

6312. 36:41 [1]. Arabic: *āya*. See Article X.

6313. 36:41 [1]. Fanciful interpretations exist some of which entail ascribing imaginative meanings to *dhuriyyah* (*progeny*). In my view, the allusion here is that the seed of Nūḥ and those with him in the ship comprised the entire later human race – either directly or at degrees removed. This not only includes us but our progeny also; cf. 37:77.

وَإِنْ نَشَأْ نُغْرِقْهُمْ

43. And if we will we drown them.

فَلَا صَرِيخَ لَهُمْ

Then is there no cry for help for them

وَلَا هُمْ يُنْقَذُونَ

Nor are they rescued

إِلَّا رَحْمَةً مِنَّا

44. Save by mercy from us

وَمَتَاعًا إِلَىٰ حِينٍ

And as an enjoyment for a time.

وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا
خَلْفَكُمْ45. But when⁶³¹⁴ it is said to them: Be in prudent
fear⁶³¹⁵ of what is at your time⁶³¹⁶ and what
following you

لَعَلَّكُمْ تُرْحَمُونَ

That you might obtain mercy[...] ⁶³¹⁷وَمَا تَأْتِيهِمْ مِّنْ ءَايَةٍ مِّنْ ءَايَاتِ رَبِّهِمْ إِلَّا
كَانُوا عَنْهَا مُعْرِضِينَ46. And there comes not to them a proof⁶³¹⁸ among
the proofs⁶³¹⁹ of their lord save they turn away
therefrom.

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ

47. And when it is said to them: Spend of what God
has provided you

6314. 36:45 [1]. The preceding image is of being saved from the storm; then there follows the opportunity for true rescue.

6315. 36:45 [1]. See note to 2:2.

6316. 36:45 [1]. Lit: *between your hands*. See note to 2:66.6317. 36:45 [2]. Sc. *they turn away therefrom*.6318. 36:46 [1]. Arabic: *āya*. See Article X.6319. 36:46 [1]. Arabic: *āyāt*. See Article X.

قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا

Those who are indifferent to warning⁶³²⁰ say to those who heed warning:⁶³²¹

أَنُطْعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ

Shall we feed those whom – had God willed – he would have fed?

إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ

You are only in obvious error.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ

48. And they say: When is this promise if you be truthful?⁶³²²

صَادِقِينَ

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ

49. They await only one blast which will take them while they are disputing:

وَهُمْ يَخِصِّمُونَ

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ

50. They will not be able to make a bequest or return to their people.

يَرْجِعُونَ

وَنُفِخَ فِي الصُّورِ

51. And the trumpet will be blown

فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

And then from the graves will they hasten to their lord

قَالُوا يَوَيْلَنَا

52. Saying: Woe is us!

6320. 36:47 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

6321. 36:47 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

6322. 36:48 [1]. See grammar note at 2:91.

مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا⁶³²³

Who has raised us from our places of rest?

هَذَا مَا وَعَدَ الرَّحْمَنُ

This is what the Almighty⁶³²³ promised

وَصَدَقَ الْمُرْسَلُونَ

And the emissaries spoke truth!

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً

53. It is only one blast

فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

And then are they summoned before us all together:

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا

54. This day is no soul wronged in anything

وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

And you are not rewarded save for what you did.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ

55. The companions of the garden this day are engaged in gladness⁶³²⁴

فَكِهُونَ

هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ

56. They and their wives in shade

عَلَى الْأَرَائِكِ مُتَكِئُونَ

Upon raised couches reclining.

6323. 36:52 [3]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

6324. 36:55 [1]. Arabic: *fakaha*. This verb occurs in its participle form (*fākihūn*, *fākihīn*) only (36:55, 44:27, 52:18). The verb itself means *to be happy, free of burden, glad*. At 36:55 and 52:18 the Arabic implies an obvious connection between this and *fākiha* (fruit) which follows shortly.

لَهُمْ فِيهَا فَاكِهَةٌ

57. They have therein fruit.

وَلَهُمْ مَا يَدْعُونَ

And they have what they call for.

سَلَامٌ

58. Peace!

قَوْلًا مِّن رَّبِّ رَحِيمٍ

A word⁶³²⁵ from a merciful lord.

وَامْتَرُواْ الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

59. And be you separate this day, O you evildoers!

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يٰبَنِي آدَمَ أَن لَا

60. Did I not enjoin you, O sons of Ādam, that you serve not the *shayṭān*

تَعْبُدُوا الشَّيْطٰنَ

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

(He is an open enemy to you)

وَأَن أَعْبُدُونِي ۚ

61. But that you serve me?

هٰذَا صِرَاطٌ مُّسْتَقِيمٌ

This is a straight path.

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ۖ

62. And he led astray among you a great multitude.

أَفَلَمْ تَكُونُوا تَعْقِلُونَ

Did you then not use reason?

6325. 36:58 [2]. Arabic: *qawl* – speech; teaching, doctrine; saying, word.

هَذِهِ جَهَنَّمُ الَّتِي كُنتُمْ تُوعَدُونَ

63. This is Hell which you were promised.

أَصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ

64. Burn therein this day for what you denied.

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ

65. This day we seal their mouths

وَتُكَلِّمُنَا أَيْدِيهِمْ

And their hands speak to us

وَتَشْهَدُ أَرْجُلُهُمْ

And their feet bear witness

بِمَا كَانُوا يَكْسِبُونَ

As to what they earned.

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ

66. And had we willed we would have put out their eyes

فَأَسْتَبَقُوا الصِّرَاطَ

Then would they compete for the path.

فَأَنَّى يُبْصِرُونَ

But how would they see?⁶³²⁶

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ

67. And had we willed we would have so transformed them in their place

فَمَا أَسْتَطِعُوا مُضِيًّا وَلَا يَرْجِعُونَ

So they could neither proceed nor return.⁶³²⁷

6326. 36:66 [3]. Muhammad Asad makes a most apposite observation here: [...]*a metaphor for "We could have created them morally blind" and, thus, devoid of all sense of moral responsibility - which, in its turn, would constitute a negation of all spiritual value in human life as such. (Cf. 2:20 - "if God so willed, He could indeed take away their hearing and their sight".)*

6327. 36:67 [2]. Muhammad Asad's refined sentiments are of service to us here also: *I.e., if it had been God's will that men should have no freedom of will or moral choice, He would have endowed them from the very beginning with a spiritually and morally*

- وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۖ
أَفَلَا يَعْقِلُونَ
وَمَا عَلَّمْنَاهُ الشِّعْرَ
وَمَا يَنْبَغِي لَهُ ۖ
إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُبِينٌ
لِّيُنذِرَ مَنِ كَانَ حَيًّا
وَيَحِقَّ الْقَوْلُ
عَلَى الْكَافِرِينَ
أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ
أَيْدِينَا أَنْعُمًا
68. And whom we bring to old age we reverse in creation.
Will you then not⁶³²⁸ use reason!
69. And we have not taught him poetry
And it does not behove him.
It is only a remembrance⁶³²⁹ and a clear recitation⁶³³⁰
70. To warn those⁶³³¹ living
And that the word might become due
Against those who spurn guidance while claiming virtue.⁶³³²
71. Have they not considered how we created grazing livestock for them of what our hands made?

stationary nature, entirely rooted in their instincts ("in their places"), devoid of all urge to advance, and incapable either of positive development or of retreat from a wrong course.

6328. 36:68 [2]. Arabic: *afalā*. See Article XVI.

6329. 36:69 [3]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

6330. 36:69 [3]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

6331. 36:70 [1]. Lit.: *him (who) is*.

6332. 36:70 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

فَهُمْ لَهَا مُلْكُونَ

Then are they their masters.

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

72. And we subdued them to them so that some of them they ride and some of them they eat.

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ

73. And they have in them benefits and drink.⁶³³³

أَفَلَا يَشْكُرُونَ

Will they then not⁶³³⁴ be grateful?

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً

74. And they take gods other than⁶³³⁵ God

لَعَلَّهُمْ يُنصَرُونَ

That they might be helped.

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ

75. They will not be able to help them when they are for them a force summoned.⁶³³⁶

مُحْضَرُونَ

فَلَا يَحْزُنكَ قَوْلُهُمْ

76. So let not their speech grieve thee.

إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

We know what they conceal and what they make known.

6333. 36:73 [1]. Lit.: *drinks*.

6334. 36:73 [2]. Arabic: *afalā*. See Article XVI.

6335. 36:74 [1]. Arabic: *min dūni*. See 2:23.

6336. 36:75 [1]. Various imaginative interpretations exist here. I have simply rendered each part of the present clause in keeping with my rendering of that item across the entire text. The meaning is clear when we review similar instances of the operative word *summoned* (28:61, 30:16, 34:38, 36:32, 36:53, 36:75, 37:57, 37:127, 37:158) which invariably treats of being brought before the judgment seat of God; thus, I take the sense here to be that those '*gods other than God*' are no more than '*a force summoned*' (i.e. before the judgment seat of God) on that Day; i.e. commanded to be present and sent to Hell; cf. 37:22-26.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ

77. Has man not considered that we created him from a drop of fluid?

فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

And then is he an open disputant.

وَضَرَبَ لَنَا مَثَلًا

78. And he presents to us an example

وَنَسِيَ خَلْقَهُ ۖ قَالَ

And forgets his creation, saying:

مَنْ يُحْيِي الْعِظَمَ وَهِيَ رَمِيمٌ

Who will give life to these bones when they are rotted away?

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ

79. Say thou: He will give them life who brought them into being the first time

وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

(And he knows all creation)

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ

80. Who appointed for you fire from the green tree

نَارًا

فَإِذَا أَنْتُمْ مِّنْهُ تُوقِدُونَ

Then you kindle therefrom.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ

81. Is not he who created the heavens and the earth able to create the like of them?

بِقَدْرِ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۚ

بَلَىٰ

Verily.⁶³³⁷

وَهُوَ الْخَلَّاقُ الْعَلِيمُ

And he is the Creating, the Knowing.

إِنَّمَا أَمْرُهُ

82. The command is but his.

إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ

When he intends a thing he says to it: Be thou!

فَيَكُونُ

And it is.

فَسُبْحَانَ الَّذِي فِي يَدَيْهِ مَلَكُوتُ كُلِّ شَيْءٍ

83. So glory⁶³³⁸ be unto him in whose hand is the dominion of all things

وَالِيهِ تُرْجَعُونَ

And to whom you will be returned!

6337. 36:81 [2]. Arabic: *balā*. See note to 2:81.6338. 36:83 [1]. Arabic: *s-b-ḥ*. See 2:32.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁶³³⁹ the Merciful.⁶³⁴⁰

وَالصَّفَّتِ صَفًّا

1. By those lined up in rows

فَالزَّجَرَتْ زَجْرًا

2. And those who urge forcefully⁶³⁴¹

فَالْتَلَيْتِ ذِكْرًا

3. And those who recite a remembrance!⁶³⁴²

إِنَّ إِلَهَكُمْ لَوَاحِدٌ

4. Your God is One

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

5. Lord of the Heavens and the Earth and what is between them⁶³⁴³

وَرَبُّ الْمَشْرِقِ

And the Lord of the Daybreaks.⁶³⁴⁴

إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِرَبِينَةِ الْكَوَاكِبِ

6. We adorned the lower sky with the adornment of the stars

6339. 37:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

6340. 37:0 [1]. See note to 2:1 and Article XX.

(*yā sīn*):

yā: God's commission and support to carry out a given task.

sīn: Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

6341. 37:2 [1]. Lit.: *urge with urging*. Arabic: *zajara*. There is very little to reference this root to in the text. The underlying sense is of *urging, rebuking; restraining; driving or driving away*.

6342. 37:3 [1]. Arabic: *dhikr* – *calling to mind, recalling, reminding; remembrance (of something past); history*.

6343. 37:5 [1]. Grammar: dual.

6344. 37:5 [2]. Or *the easts*. Since the sun appears in the east *east* and *the appearance of the sun* are become synonymous. The noun is a plural noun of place and occasion and so can indicate either *places of daybreak* or *times of daybreak*.

- وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ 7. And as protection from every refractory *shayṭān*.
- لَّا يَسْمَعُونَ إِلَى الْأَعْلَى 8. They cannot listen in on the exalted assembly⁶³⁴⁵
- وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ 9. And are pelted⁶³⁴⁶ from every side
- دُحُورًا 9. Repelled.
- وَلَهُمْ عَذَابٌ وَاصِبٌ 10. And they have a perpetual punishment
- إِلَّا مَنْ خَطِفَ الْخَطْفَةَ 10. Save he who snatches a fragment:
- فَاتَّبَعَهُ شِهَابٌ ثَاقِبٌ 10. A piercing flame follows⁶³⁴⁷ him.
- فَاسْتَفْتِهِمْ أَهْمُ أَشَدُّ خَلْقًا أَمْ مِّنْ خَلْقِنَا 11. So ask thou them: Are they⁶³⁴⁸ harder to create or whom we have created?⁶³⁴⁹
- إِنَّا خَلَقْنَاهُمْ مِّنْ طِينٍ لَّازِبٍ 11. We created them of clinging clay.⁶³⁵⁰
- بَلْ عَجِبْتَ 12. Yet⁶³⁵¹ thou dost marvel

6345. 37:8 [1]. Arabic: *al mala'*. I generally render this *eminent ones*. I have adapted that reading here to fit the context. Cf. 38:69.

6346. 37:8 [2]. Lit.: *hurled at*.

6347. 37:10 [2]. Arabic: *'atba'a*. See 2:262.

6348. 37:11 [1]. I.e. the *shayṭāns*.

6349. 37:11 [1]. I.e. humankind.

6350. 37:11 [2]. As opposed to the fire from which *jinn* are created.

6351. 37:12 [1]. Arabic: *bal*. See note to 2:88.

- وَيَسْخَرُونَ
And they deride
- وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ
13. And when they are reminded, bear not in mind
- وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ
14. And when they see a proof,⁶³⁵² turn to derision
- وَقَالُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ
15. And say: This is only obvious sorcery.⁶³⁵³
- أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَأَنَّا لَمَبْعُوثُونَ
16. When we are dead and are become dust and bones will we be raised up?
- أَوَءَابَاؤُنَا الْأَوَّلُونَ
17. And will our forefathers?
- قُلْ نَعَمْ
18. Say thou: Yea
- وَأَنْتُمْ دُخِرُونَ
And you will be abased.
- فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ
19. Then will it be but one cry
- فَإِذَا هُمْ يَنْظُرُونَ
And then will they see.
- وَقَالُوا يُوَيْلَنَا هَذَا يَوْمُ الدِّينِ
20. And they will say: Woe is us! This is the Day of Judgment.⁶³⁵⁴

6352. 37:14 [1]. Arabic: *āya*. See Article X.6353. 37:15 [1]. Arabic: *siḥr* – *sorcery*. See 2:102.6354. 37:20 [1]. Arabic: *dīn*. See Article VII. For *Day of Judgment* see 82:17-19.

- هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تَكْذِبُونَ 21. This is the Day of Decision which you repudiated!
- ﴿ أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ 22. Gather those who did wrong and their kinds⁶³⁵⁵ and what they used to serve
- مِنْ دُونِ اللَّهِ 23. Instead of⁶³⁵⁶ God
- فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ And guide them to the path of Hell:
- وَقِفُّهُمْ 24. (But stop them.
- إِنَّهُمْ مَسْئُولُونَ They are to be questioned:
- مَا لَكُمْ لَا تَنَاصَرُونَ 25. What ails you that you help not one another?
- بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ 26. The truth is:⁶³⁵⁷ this day are they in complete submission!
- وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ 27. And they will draw near to one another, asking one another
- قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ 28. They will say: You came to us with authority[...]⁶³⁵⁸

6355. 37:22 [1]. Arabic: *ajwāj* – spouses, mates; kinds, types; species.

6356. 37:23 [1]. Arabic: *min dūni*. See 2:23.

6357. 37:26 [1]. Arabic: *bal*. See note to 2:88.

6358. 37:28 [1]. Lit.: *from the right hand*. Muhammad Asad comments here: *i.e., "claiming that what you were asking us to do was right and good". The idiomatic phrase approaching one "from the right" is more or less synonymous with "pretending to give morally good advice", as well as "approaching another person from a position of power and influence" (Zamakhshari). Sc. why*

- قَالُوا بَلْ لَّمْ تَكُونُوا مُؤْمِنِينَ 29. They will say: The truth is:⁶³⁵⁹ you were not believers⁶³⁶⁰
- وَمَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطٰنٍ 30. And we had no warrant against you.
- بَلْ كُنْتُمْ قَوْمًا طٰغِينَ The truth is:⁶³⁶¹ you were people transgressing all bounds⁶³⁶²
- فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا 31. So the word of our lord has become binding⁶³⁶³ upon us.
- إِنَّا لَذَائِقُونَ We are tasting.⁶³⁶⁴
- فَاغْوَيْنٰكُمْ 32. And we misguided you.
- إِنَّا كُنَّا غٰوِينَ We were misguided.)
- فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ 33. They this day are partners⁶³⁶⁵ in the punishment.⁶³⁶⁶
- إِنَّا كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ 34. Thus do we with the evildoers.
- إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ 35. They, when it was said to them: There is no god save God

then did you not guide us?

6359. 37:29 [1]. Arabic: *bal*. See note to 2:88.

6360. 37:29 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

6361. 37:30 [2]. Arabic: *bal*. See note to 2:88.

6362. 37:30 [2]. Arabic: *taḡhūn*. See *taḡhūt* at 39:17.

6363. 37:31 [1]. Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

6364. 37:31 [2]. I.e. our just desserts.

6365. 37:33 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

6366. 37:33 [1]. Cf. 43:39.

يَسْتَكْبِرُونَ

Were proud

وَيَقُولُونَ أَئِنَّا لَتَارِكُوا ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ

36. (And they said: Are we to forsake our gods for a possessed poet?)

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ

37. The truth is:⁶³⁶⁷ he brought the truth⁶³⁶⁸ and confirmed the emissaries:

إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ

38. You are to taste the painful punishment

وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ

39. And you will be rewarded only for what you did.)

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

40. Save the pure-hearted servants of God.⁶³⁶⁹

أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ

41. They have an appointed provision

فَوَاكِهُ

42. Fruits[...]⁶³⁷⁰

وَهُمْ مُكْرَمُونَ

And they are honoured

فِي جَنَّاتِ النَّعِيمِ

43. In the gardens of bliss

6367. 37:37 [1]. Arabic: *bal*. See note to 2:88.6368. 37:37 [1]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi* i.).

6369. 37:40 [1]. This statement is the defining refrain of the chapter and occurs four times.

6370. 37:42 [1]. Sc. *beyond imagining*.

- عَلَى سُرُرٍ مُتَقَابِلِينَ 44. Upon couches⁶³⁷¹ facing one another.
- يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّن مَّعِينٍ 45. A cup from a running spring being moved about⁶³⁷² among them
- يَبْيَضَاءَ لَذَّةٍ لِلشَّارِبِينَ 46. White, a pleasure to the drinkers
- لَا فِيهَا غَوْلٌ 47. Wherein is no harm
- وَلَا هُمْ عَنْهَا يُنْزَفُونَ Nor are they intoxicated thereby.
- وَعِنْدَهُمْ قَصِيرَاتُ الْطَّرْفِ عَيْنٍ 48. And with them maidens of modest-eyed gaze⁶³⁷³
- كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ 49. As if they were eggs closely guarded.
- فَاقْبَلْ بَعْضُهُمْ عَلَى بَعْضٍ 50. And they will draw near to one another
- يَتَسَاءَلُونَ Asking one another
- قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ 51. (A speaker among them will say: I had an intimate companion
- يَقُولُ أَأِنَّكَ لَمِنَ الْمُصَدِّقِينَ 52. He used to say: Art thou in truth of those who give credence?

6371. 37:44 [1]. See note to 52:20.

6372. 37:45 [1]. Arabic: *ṭawāfa*. See 2:125.6373. 37:48 [1] Arabic: *qāṣirāt al ṭarf* 'in. See Article XXII.

- أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَأَنَّا لَمَدِينُونَ 53. When we are dead and are become dust and bones will we be held to account?
- قَالَ هَلْ أَنتُمْ مُطَّلِعُونَ 54. He will say: Will you look?
- فَاطَّلَعَ فَرَءَاهُ فِي سَوَاءِ الْجَحِيمِ 55. Then will he look and see him in the midst of Hell.
- قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينِ 56. He will say: By God, thou hadst almost brought me to ruin.
- وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ 57. And were it not for the grace of my lord I would have been among those summoned.)
- أَفَمَا نَحْنُ بِمَيِّتِينَ 58. Are we⁶³⁷⁴ then not to die
- إِلَّا مَوْتَتَنَا الْأُولَى 59. Save our former death
- وَمَا نَحْنُ بِمُعَذَّبِينَ 60. And not to be punished?
- إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ 61. That is the tremendous achievement.
- لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ 62. For the like of this let them work who work.
- أَذْلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقْقُمِ 62. Is this better as a welcoming gift or the tree of zaqqūm?⁶³⁷⁵

6374. 37:58 [1]. This continues from 37:50 and denotes those who give credence to the truth and know they will be held to account.

6375. 37:62 [1]. Cf. 44:43, 56:52, also: 17:60. Muhammad Asad comments here: *According to the lexicographers, the noun zaqqam (which occurs, apart from the present instance, in 44:43 and in 56:52 as well) denotes any "deadly food"; hence, the expression shajarat az-zaqqum, a symbol of hell, may be appropriately rendered as "the tree of deadly fruit" (undoubtedly identical with*

- إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ 63. We made it⁶³⁷⁶ a means of denial⁶³⁷⁷ for the wrongdoers.⁶³⁷⁸
- إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ 64. It is a tree⁶³⁷⁹ that comes forth at the source of Hell
- طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ 65. Its spathes as the heads of the *shayṭāns*:
- فَإِنَّهُمْ لَأَكَلُونَ مِنْهَا 66. They are to eat thereof
- فَمَالِئُونَ مِنْهَا الْبُطُونَ 67. And fill the bellies therewith.
- ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ 68. Then on top of it have they a scalding liquid.
- ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ 69. Then is their return to Hell.
- إِنَّهُمْ أَفْوَاةٌ أَبَاءَهُمْ ضَالِّينَ 70. They found their fathers astray
- فَهُمْ عَلَىٰ آثَرِهِمْ يُهْرَعُونَ 71. And they hastened, following hard upon them.
- وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ 72. And most of the former peoples had gone astray before them.

"the tree cursed in this Qur'an", mentioned in 17:60), symbolizing the fact that the otherworldly sufferings which the Qur'an describes as "hell" are but the fruit - i.e., organic consequence - of one's evil deeds done on earth.

6376. 37:63 [1]. I.e. the tree of *zaqqūm*.

6377. 37:63 [1]. Arabic: *fitnah*. See note to 2:102.

6378. 37:63 [1]. Arabic: *ẓālimūn*. See 2:229.

6379. 37:64 [1]. Cf. 17:60.

- وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ 72. And we had sent among them warners
- فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ 73. So see thou how was the final outcome of those warned
- إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ 74. Save the pure-hearted servants of God.
- وَلَقَدْ نَادَيْنَا نُوحَ 75. And Nūḥ called to us:
- فَلَنِعْمَ الْمُجِيبُونَ Excellent were those who responded
- وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ 76. And we delivered him and his household from the tremendous ordeal.
- وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ 77. And we made his progeny those remaining.
- وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ 78. And we left for him among those who came later:
- سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ 79. Peace be unto Nūḥ among all mankind!
- إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ 80. Thus reward we the doers of good.
- إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ 81. He was among our believing servants.⁶³⁸⁰

6380. 37:81 [1]. Arabic: (al) mu'minūn. See note to 8:2.

- ثُمَّ أَغْرَقْنَا الْآخَرِينَ 82. Then drowned we the others.
- وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ 83. And of his sect⁶³⁸¹ was Ibrāhīm
- إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ 84. When he came to his lord with a sound heart
- إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ 85. When he said to his father and his people: What is it you serve?
- أَتُنْفِكُوا إِلَهَةً دُونَ اللَّهِ تُرِيدُونَ 86. Is it falsehood – gods besides God – you desire?
- فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ 87. So what is your thought about the Lord of All Mankind?
- فَنَظَرَ نَظْرَةً فِي النُّجُومِ 88. (And he contemplated deeply⁶³⁸² the stars
- فَقَالَ إِنِّي سَقِيمٌ 89. And said: I am sick.)⁶³⁸³
- فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ 90. Then they turned from him and left.⁶³⁸⁴
- فَرَاغَ إِلَى إِلَهِهِمْ فَقَالَ أَلَا تَأْكُلُونَ 91. Then he turned aside to their gods and said: Will you not eat?

6381. 37:83 [1]. Arabic: *shī'ah* – sect, persuasion. Cf. 28:4.

6382. 37:88 [1]. Lit.: *contemplated with contemplation*.

6383. 37:89 [1]. I treat this clause and the one preceding as parenthetical to the main narrative. Typically, the text is rendered along the lines of 'casting a look at the stars'. While such is an acceptable rendering of the verb, *to contemplate* is also admissible – and both more likely and more in keeping with the broader narrative given 6:76-78. Moreover, if one sincerely considers the night sky, the quackery, fakery and vanity which constitutes what most are trained to think of as life pales into nothingness.

6384. 37:90 [1]. Lit.: *turned away turning backs*. See 21:57, 27:80, 30:52, 37:90, 40:33.

- مَا لَكُمْ لَا تَنْطِقُونَ 92. What ails you that you speak not?
- فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ 93. And he turned on them, striking with his right hand.
- فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ 94. Then came they towards him in haste.
- قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ 95. He said: Serve you that which you yourselves hew?
- وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ 96. And God created you and what you make.
- قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ 97. They said: Build for him a structure and cast him into the blazing fire.⁶³⁸⁵
- فَأَرَادُوا بِهِ كَيْدًا 98. And they intended for him a plan
- فَجَعَلْنَاهُمْ الْأَسْفَلِينَ Then we made them the lowest.
- وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي 99. And he said: I go to my lord
- سَيَهْدِينِ He will guide me.
- رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ 100. My lord: give thou me one among the righteous.

6385. 37:97 [1]. Arabic: *al jahīm* – blazing fire; Hell.

- فَبَشِّرْنَاهُ بِعِلْمٍ حَلِيمٍ 101. So we gave him glad tidings of a forbearing lad.
- فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ 102. And when he reached the age of working⁶³⁸⁶ with him, he said:
- يٰۤاَيُّهَا اِنِّىۤ اَرٰى فِى الْمَنَامِ اَنِّىۤ اَذْبَحُكَ 103. O my dear son: I saw in a dream that I was sacrificing thee.
- فَاَنْظُرْ 104. So consider thou
- مَاذَا تَرٰى 105. What seest⁶³⁸⁷ thou?
- قَالَ يٰۤاَبَتِ افْعَلْ مَا تُؤْمَرُ 106. He said: O my father: do thou that thou art commanded.
- سَتَجِدُنِىۤ اِنْ شَاءَ اللّٰهُ مِنَ الصّٰبِرِیۡنَ 107. Thou wilt find me – if God should will – among the patient.⁶³⁸⁸
- فَلَمَّا اَسْلَمَ وَتَلَّهِ لِلْجَبِیۡنِ 108. And when they⁶³⁸⁹ had submitted and he had thrown him down upon his⁶³⁹⁰ brow
- وَنَدَيْنَاهُ اَنْ یَّابْرٰهٖمُ 109. We called to him: O Ibrāhīm:
- قَدْ صَدَّقْتَ الرُّءْیَا 110. Thou hast confirmed the vision.

6386. 37:102 [1]. Lit.: *striving, running*.

6387. 37:102 [4]. The verb in this clause is the same in the Arabic (as in the English) as in the words of Ibrāhīm above. Ibrāhīm *saw* a dream. He then asked his son what he *saw*, so it is reasonable to conclude that a *dream* is implied in this second case also. Whatever the details, the Qur'anic narrative has Ibrāhīm and Ismā'il agreeing together on the matter. Unlike the Jewish Bible in its present state, Abraham does not independently decide to sacrifice his son on the basis of no consultation.

6388. 37:102 [6]. Arabic: *al ṣābirūn*. See 2:155.

6389. 37:103 [1]. Grammar: dual.

6390. 37:103 [1]. Lit.: *the*.

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

Thus reward we the doers of good.

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ

106. That was a clear test.

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ

107. And we ransomed him with a tremendous sacrifice.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ

108. And we left for him among those who came later:

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ

109. Peace be unto Ibrāhīm!

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

110. Thus reward we the doers of good.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ

111. He was among our believing servants.⁶³⁹¹

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ

112. And we gave him glad tidings of Ishāq, a prophet among the righteous.

وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ

113. And we blessed him and Ishāq.

وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ

And among their progeny is the doer of good

وظالمٌ لنفسه مبینٌ

And the one who clearly wrongs his soul.

6391. 37:111 [1]. Arabic: (al) mu'minūn. See note to 8:2.

- وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ 114. And we bestowed favour upon Mūsā and Hārūn
- وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ 115. And delivered them⁶³⁹² and their⁶³⁹³ people from the tremendous ordeal
- وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ 116. And helped them so they became the victors
- وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَشِينَ 117. And gave them⁶³⁹⁴ the clarifying law⁶³⁹⁵
- وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ 118. And guided them⁶³⁹⁶ to the straight path.
- وَتَرَكْنَا عَلَيْهِمَا فِي آلِ الْأَخْرَيْنَ 119. And we left for them⁶³⁹⁷ among those who came later:
- سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ 120. Peace be unto Mūsā and Hārūn!
- إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ 121. Thus reward we the doers of good.
- إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ 122. They⁶³⁹⁸ were among our believing servants.⁶³⁹⁹
- وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ 123. And Ilyās⁶⁴⁰⁰ was among the emissaries

6392. 37:115 [1]. Grammar: dual.

6393. 37:115 [1]. Grammar: dual.

6394. 37:117 [1]. Grammar: dual.

6395. 37:117 [1]. Arabic: *al kitāb*. See Article XI.ii.

6396. 37:118 [1]. Grammar: dual.

6397. 37:119 [1]. Grammar: dual.

6398. 37:122 [1]. Grammar: dual.

6399. 37:122 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

6400. 37:123 [1]. Typically identified with Old Testament Elijah.

- إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ 124. When he said to his people: Will you not be in prudent fear?⁶⁴⁰¹
- أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ 125. Will you call to Baal⁶⁴⁰² and leave the best of creators
- اللَّهُ 126. God
- رَبِّكُمْ Your lord
- وَرَبِّ آبَائِكُمُ الْأَوَّلِينَ And the lord of your fathers of old?
- فَكَذَّبُوهُ 127. And they rejected him⁶⁴⁰³
- فَإِنَّهُمْ لَمُحْضَرُونَ Then are they those summoned
- إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ 128. Save the pure-hearted servants of God.
- وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ 129. And we left for him among those who came later:
- سَلَامٌ عَلَىٰ إِبْرَاهِيمَ 130. Peace be unto Ilyāsīn!⁶⁴⁰⁴

6401. 37:124 [1]. See note to 2:2.

6402. 37:125 [1]. Arabic: *baʿl*.

6403. 37:127 [1]. Cf. 7:64, 10:73, 16:113, 26:139, 26:189, 29:37, 37:127, 91:14.

6404. 37:130 [1]. Typically identified with Old Testament Elijah. While I remain unconvinced by his argument on this point, Muhammad Asad illustrates for us the problems here: *The form Il-Yasin in which this name appears in the above verse is either a variant of Ilyas (Elijah) or, more probably, a plural - "the Elijahs" - meaning "Elijah and his followers" (Tabari, Zamakhshari, et al). According to Tabari, 'Abd Allah ibn Mas'ud used to read this verse as "Peace be upon Idrasin", which, apart from giving us a variant or a plural of Idris ("Idris and his followers"), lends support to the view that Idris and Ilyas are but two designations of one and the same person, the Biblical Elijah. My own view is that we should suspend judgment on this point in the absence of objective data.*

- إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ 131. Thus reward we the doers of good.
- إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ 132. He was among our believing servants.⁶⁴⁰⁵
- وَإِنَّ لُوطًا لَّمِنَ الْمُرْسَلِينَ 133. And Lūṭ was among the emissaries
- إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ 134. When we delivered him and his household all together
- إِلَّا عَجُوزًا فِي الْغَيْرِينَ 135. Save an old woman⁶⁴⁰⁶ among those who stayed behind.
- ثُمَّ دَمَّرْنَا آلَ الْآخَرِينَ 136. Then destroyed we the others.
- وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ 137. And you pass by them⁶⁴⁰⁷ in the morning
- وَبِاللَّيْلِ 138. And at night.
- أَفَلَا تَعْقِلُونَ 139. Will you then not⁶⁴⁰⁸ use reason!
- وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ 139. And Yūnus⁶⁴⁰⁹ was among the emissaries

6405. 37:132 [1]. Arabic: (al) mu'minūn. See note to 8:2.

6406. 37:135 [1]. See note to 26:171.

6407. 37:137 [1]. This provides circumstantial support for the Petra thesis (which holds that Petra was the location for some part at least of the revelation) if we accept that the cities of Lūṭ are in the region of the Dead Sea. See Article XVIII.

6408. 37:138 [2]. Arabic: afalā. See Article XVI.

6409. 37:139 [1]. Typically identified with Old Testament Jonah.

140. When he fled to the laden ship
إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ
141. And cast lots and was of those defeated
فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ
142. And the fish swallowed him when he was
blameworthy.
فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ
143. And were he not among the givers of glory⁶⁴¹⁰
فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ
144. He would have tarried in its belly till the day
they are raised.
لَلَيْثِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ
145. Then we cast him on a bare tract when he was
sick
فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ
146. And caused a tree of gourd to grow over him.
وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ
147. And we sent him to a hundred thousand or
more:
وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ
148. They believed
فَآمَنُوا
- So we gave them enjoyment for a time.
فَمَتَّعْنَاهُمْ إِلَى حِينٍ
149. And ask thou them: Are there for thy lord
daughters⁶⁴¹¹ and for them sons?
فَاسْتَفْتِهِمْ أَلِرَّبِّكَ ابْنَاتٌ وَلَهُمُ الْبَنُونَ

6410. 37:143 [1]. Arabic: *s-b-h*. See 2:32.

6411. 37:149 [1]. A claim known to have been made among the people of Petra. See Article XVIII.

- أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ 150. If⁶⁴¹² we created the angels females when they were witnesses:⁶⁴¹³
- أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ 151. (In truth:⁶⁴¹⁴ it is among their lies that they say:
- وَلَدَ اللَّهُ 152. God has begotten.
- وَإِنَّهُمْ لَكَاذِبُونَ And they are liars.)
- أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ 153. Chose he daughters over sons?
- مَا لَكُمْ 154. What ails you?
- كَيْفَ تَحْكُمُونَ How judge you?⁶⁴¹⁵
- أَفَلَا تَذَكَّرُونَ 155. Will you then not⁶⁴¹⁶ take heed!
- أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ 156. If⁶⁴¹⁷ you have a clear warrant:⁶⁴¹⁸
- فَاتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ 157. Then bring your decree⁶⁴¹⁹ if you be truthful.⁶⁴²⁰

6412. 37:150 [1]. Arabic: *am*. See note to 21:21.

6413. 37:150 [1]. I.e. if this is the claim: that they were witness to the creation of angels as females.

6414. 37:151 [1]. Arabic: *alā*. See note to 2:12.

6415. 37:154 [2]. I.e. if this is the claim then what are the details?

6416. 37:155 [1]. Arabic: *afalā*. See Article XVI.

6417. 37:156 [1]. Arabic: *am*. See note to 21:21.

6418. 37:156 [1]. I.e. if this is the claim.

6419. 37:157 [1]. Arabic: *kitāb*. See Article XI.iii.

6420. 37:157 [1]. See grammar note at 2:91.

- وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا ۚ 158. And they make kinship between him and the
jinn
- وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ (But the *jinn* know they will be summoned.
- سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ 159. Glory⁶⁴²¹ be unto God above what they
describe!)
- إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ 160. Save the pure-hearted servants of God.
- فَإِنَّكُمْ وَمَا تَعْبُدُونَ 161. And you and what you serve
- مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ 162. You tempt not against him
- إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ 163. Save him who is to burn in Hell.
- وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ 164. (And there is none among us⁶⁴²² save has an
appointed station.⁶⁴²³
- وَإِنَّا لَنَحْنُ الصَّافُونَ 165. And we are those lined up.⁶⁴²⁴

6421. 37:159 [1]. Arabic: *s-b-h*. See 2:32.

6422. 37:164 [1]. I treat the portion at 37:164-166 as an aside; firstly, because I regard it as referencing 'the pure-hearted servants of God' which is the dominant motif in the chapter (37:40, 37:74, 37:128, 37:160, 37:169) – and a collocation which occurs nowhere outside it – but also because 37:165 and 37:166 both refer back to established concepts within the chapter (at 37:1 and 37:143 respectively); neither 'those lined up' nor 'givers of glory' occur anywhere in the text outside in the verses mentioned here. The import of this segment, as I understand it, is that each person who pertains to 'the pure-hearted servants of God' has his own 'appointed station' or particular mission (cf. 2:125). Some think that the present verse treats of the angels (cf. 37:150).

6423. 37:164 [1]. Arabic: *maqām*. See 2:125.

6424. 37:165 [1]. Cf. 37:1.

- وَأَنَّا لَنَحْنُ الْمُسَبِّحُونَ 166. And we are the givers of glory.)⁶⁴²⁵
- وَإِنْ كَانُوا لَيَقُولُونَ 167. And they said:
- لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ 168. Were we to have the remembrance⁶⁴²⁶ of the former peoples
- لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ 169. We would be the pure-hearted servants of God.
- فَكَفَرُوا بِهِ^ط 170. But they denied it
- فَسَوْفَ يَعْلَمُونَ So they will come to know.
- وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ 171. And our word has gone forth to our servants the emissaries
- إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ 172. They – they – will be those helped.
- وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ 173. And our host,⁶⁴²⁷ they will be the victors.
- فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ 174. So turn thou from them for a time.
- وَأَبْصِرْهُمْ 175. And watch thou them:

6425. 37:166 [1]. Arabic: *s-b-h*. See 2:32. Cf. 37:143.

6426. 37:168 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

6427. 37:173 [1]. Or (military) force.

فَسَوْفَ يُبْصِرُونَ

They will see.

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ

176. Would they then hasten our punishment?

فَإِذَا نَزَلَ بِسَاحَتِهِمْ

177. Then when it descends in their courtyard:

فَسَاءَ صَبَاحُ الْمُنْذَرِينَ

Evil is the morning of those who were warned.

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ

178. And turn thou from them for a time.

وَأَبْصُرْ

179. And watch thou:

فَسَوْفَ يُبْصِرُونَ

They will see.

سُبْحَانَ رَبِّكَ

180. Glory⁶⁴²⁸ be unto thy lord

رَبِّ الْعِزَّةِ

The Lord of Greatness⁶⁴²⁹

عَمَّا يَصِفُونَ

From what they describe!

وَسَلَامٌ عَلَى الْمُرْسَلِينَ

181. And peace be unto the emissaries!

6428. 37:180 [1]. Arabic: *s-b-h*. See 2:32.6429. 37:180 [2]. Arabic: *izzah* – power, prestige, honour, respect and fame.

وَالْحَمْدُ لِلَّهِ

182. And praise belongs to God

رَبِّ الْعَالَمِينَ

The Lord of All Mankind.

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ص

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁶⁴³⁰ the Merciful.

ص ج

1. ṣād⁶⁴³¹

وَالْقُرْآنِ ذِي الذِّكْرِ

By the Qur'an⁶⁴³² full of remembrance!⁶⁴³³

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ

2. The truth is:⁶⁴³⁴ those who are indifferent to warning⁶⁴³⁵ are in pride⁶⁴³⁶ and dissension.

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ

3. [How many a generation we destroyed before them:

فَنَادَوْا وَلَاتَ حِينَ مَنَاصٍ

They cried out when there was no time to escape.)

وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ

4. And they are amazed that a warner has come to them from among themselves.

وَقَالَ الْكَافِرُونَ

And those who spurn guidance while claiming virtue⁶⁴³⁷ say:6430. 38:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

6431. 38:1 [1]. See note to 2:1 and Article XX.

ṣād:

ṣād: Fortitude in holding fast to God's revelation.

Follow what has been sent down to you from your lord

And follow not allies besides him. (7:3)

6432. 38:1 [2]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.6433. 38:1 [2]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.6434. 38:2 [1]. Arabic: *bal*. See note to 2:88.6435. 38:2 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.6436. 38:2 [1]. Arabic: *'izzah* – power, prestige, honour, respect and fame.6437. 38:4 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

هَذَا سَاحِرٌ كَذَّابٌ

This is a sorcerer,⁶⁴³⁸ a teller of lies.

أَجْعَلَ آلَ إِلَهَةٍ إِلَهًا وَحْدًا

5. Has he made the gods One God?⁶⁴³⁹

إِنَّ هَذَا لَشَيْءٌ عَجَابٌ

This is an amazing thing.

وَأَنْطَلَقَ الْأَمْلَأُ مِنْهُمْ أَنْ أَمْشُوا وَأَصْبِرُوا

6. And the eminent ones among them step forward: Go and be steadfast to your gods.

عَلَىٰ آلِهِتِكُمْ

إِنَّ هَذَا لَشَيْءٌ يُرَادُ

This is the thing to do.⁶⁴⁴⁰

مَا سَمِعْنَا بِهَذَا فِي الْأَمَلَةِ الْآخِرَةِ

7. We heard not of this in the latter creed.⁶⁴⁴¹

إِنْ هَذَا إِلَّا اخْتِلَافٌ

This is only a fabrication.

أَنْزَلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا

8. Is it that remembrance⁶⁴⁴² was sent down upon him from among us?

بَلْ هُمْ فِي شَكٍّ مِّنْ ذِكْرِي

The truth is:⁶⁴⁴³ they are in doubt concerning my remembrance.⁶⁴⁴⁴

6438. 38:4 [3]. Arabic: *sāḥir* – sorcerers. See 2:102.

6439. 38:5 [1]. This is as true today at any other time, with the modern gods of popular, unproven theories and other fictions touted about and embraced as fact.

6440. 38:6 [2]. Lit.: *the thing desired*.

6441. 38:7 [1]. I.e. in that creed which is either most recent or current.

6442. 38:8 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

6443. 38:8 [2]. Arabic: *bal*. See note to 2:88.

6444. 38:8 [2]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

بَلْ لَّمَّا يَذُوقُوا عَذَابِ

The truth is:⁶⁴⁴⁵ they have not tasted my punishment.

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ
الْوَهَّابِ

9. If⁶⁴⁴⁶ they have the treasures of the mercy of thy lord: the Mighty, the Bestower:⁶⁴⁴⁷

أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا

10. Or if⁶⁴⁴⁸ they have the dominion of the heavens and the earth and what is between them:⁶⁴⁴⁹

فَلْيَرْتَقُوا فِي الْأَسْبَابِ

Then let them ascend into the causes!⁶⁴⁵⁰

جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ

11. Some force is thereupon⁶⁴⁵¹ defeated among the parties.⁶⁴⁵²

6445. 38:8 [3]. Arabic: *bal*. See note to 2:88.

6446. 38:9 [1]. Arabic: *am*. See note to 21:21.

6447. 38:9 [1]. I.e. if this is the claim.

6448. 38:10 [1]. Arabic: *am*. See note to 21:21.

6449. 38:10 [1]. I.e. if this is the claim. Grammar: dual.

6450. 38:10 [2]. Arabic: *asbāb* – ropes, means, connections; relations; pathways; causes, reasons. The root sense is that of *connecting things*. I understand the purport to be: *if they claim to have mastery over the heavens and the earth, then let them ascend into the underlying causes thereof*. Of course, men cannot do this – which would be fine if they admitted as much.

6451. 38:11 [1]. I.e. upon encountering and rejecting the message of their messenger.

6452. 38:11 [1]. This is a pivotal, crucial clause and absent any methodical approach to textual values has resulted in wild guessing as to its meaning. A. J. Arberry has: *A very host of parties is routed there!* M.K. Shakir has: *A host of deserters of the allies shall be here put to flight*. Muhammad Asad has: *[But] there it is: any and all human beings, however [strongly] leagued together, are bound to suffer defeat [whenever they refuse to accept the truth]*. N. J. Dawood has: *Their faction is no more than a beaten army*. Saheeh International has: *[They are but] soldiers [who will be] defeated there among the companies [of disbelievers]*. Abdullah Yusuf Ali has: *But there - will be put to flight even a host of confederates*. The translators cited, then, understand two things: a) that there is a host of some kind and b) that host is defeated. What their presentations lack is any demonstration of the import of – and connection between – these two facts. Part of their problem is that they are trying to work blind: they have no pan-textual method; they do not understand the system of Qur'anic definitions; they do not understand the function of *bal* in 38:8 or of the hanging *am* at 38:9-10, and on top of that they are obliged to deal with the sandstorm of the Traditionalist's extraneous narrative interpolation. Under such circumstances it would be surprising if they were able to demonstrate any clarity. I will unpick the present clause within the framework of the methodology used here before going on to demonstrate what it means. Firstly, *jund* is a collective noun rendered *force* throughout (19:75, 36:28, 36:75, 37:173, 38:11, 44:24, 67:20) and indicates a group directed towards an aim of some kind, usually – though not always – with a

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ 12. The people of Nūḥ before them rejected

وَعَادٌ And ʿĀd

وَفِرْعَوْنُ ذُو الْأَوْتَادِ And Firʿawn,⁶⁴⁵³ Lord of Stakes

وَتَمُودُ 13. And Thamūd

وَقَوْمُ لُوطٍ And the people of Lūṭ

وَأَصْحَابُ لَيْكَةِ 6454 And the companions of the woods.

military aspect; secondly, *hunālika* means *there (at that place)* or *thereupon* and is rendered in this second mode throughout (3:38, 7:119, 10:30, 18:44, 25:13, 33:11, 38:11, 40:78, 40:85); thirdly, we have the verb *hazama*. It occurs twice as a verb at (2:251, 54:45) and once (here) as a passive participle. The first instance of the verb treats of the victory of the children of Isrāʾīl under Ṭālūt (in which Dāwūd slew Jālūt) while the second instance treats of the inevitability of victory over the forces of denial (after a rehearsal of the defeat of Firʿawn). Hence, both contexts unquestionably treat of *defeat*, which may safely be relied upon as the value here (in passive mode). Fourthly, the plural noun *al aḥzāb* is rendered by me as *the parties* throughout. A careful reading of all instances (11:17, 13:36, 19:37, 33:20, 33:20, 33:22, 38:11, 38:13, 40:30, 43:65) makes clear that this term has a particular meaning: it denotes those groups or factions into which men fall based on their reaction to the message given by God. That is: *al aḥzāb* are those who encounter and (usually) reject the message brought by the messenger (this point is made explicitly here at 38:13-14). We are left with the meaning of *mā* and *min*. The latter consistently means *among* or *of* and is rendered thus here. The particle *mā* (which follows *junb*) has a range of meanings. However, following an indefinite noun (as here) it means *some, certain* (for example *yawman mā* – *some day, sometime in the future*). The correct rendering is therefore: *Some force is thereupon defeated among the parties*. To understand what this means we need to understand that the tone and content of the lead-up from the beginning of the chapter treats of the confrontation and defeat of the ruling elite of the day. On a verse-by-verse basis: 38:1 evokes the Qurʾān; 38:2 states that those who are indifferent to warning are lost; 38:3 reminds of the destruction of previous communities; 38:4-5 cite amazement at being warned by one of their own, and subsequent accusations against the message-bearer; 38:6-7 list initial strategies on the part of the ruling elite to refute the message; 38:8 gives a true assessment of the condition of those warned; 38:9-10 posit a challenge to two positions which fundamentally underpin the position supported by the ruling elite which is: *let them ascend into the causes!* – i.e. make the heavens and the earth obey them. However, the fact is that they do not have the treasures of the mercies of God nor do they have the dominion of the heavens and the earth (cf. 38:9-10); they have smoke, mirrors and threats. Thus, they and their claims are exposed. The crucial import of 38:11 lies in the fact that it is at this point (i.e. having taken the argument to this point) that *some force is thereupon defeated among the parties*. This is the equivalent of serving a writ or reading someone their rights. After this point they are guilty and liable to punishment – a juncture made explicitly at 38:12-15. Cf. 39:71. This is a central point and entirely consonant with the value of the *muqattaʿāt* found at 38:1 after which this chapter is named; see Article XX.

6453. 38:12 [3]. Arabic: *firʿawn*. See note to 2:49.

6454. 38:13 [3]. See note to 15:78.

أُولَئِكَ الْأَحْزَابُ

These were the parties.

إِنْ كُلُّ إِلَّا كَذَّبَ الرُّسُلَ

14. All only rejected the messengers

فَحَقَّ عِقَابِ

So my retribution became binding.⁶⁴⁵⁵

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً

15. And these⁶⁴⁵⁶ wait only for one blast.

مَا لَهَا مِنْ فَوَاقٍ

It will have no delay.

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَآ قَبْلَ يَوْمِ

16. And they say: Our lord: hasten thou for us our lot before the Day of Reckoning!⁶⁴⁵⁷

الْحِسَابِ

أَصْبِرْ عَلَى مَا يَقُولُونَ

17. Be thou patient over what they say

وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ

And remember thou our servant Dāwūd, one possessing strength

إِنَّهُ أَوَّابٌ

He was one turning in repentance.⁶⁴⁵⁸

6455. 38:14 [2]. Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

6456. 38:15 [1]. I.e. those who receive warning today.

6457. 38:16 [1]. I.e. let us have as much 'fun' and wealth as possible.

6458. 38:17 [3]. The point of the story of Dāwūd (38:17-27) is repentance – learning the lessons from what happens in one's own life and regarding them as teachers in the science of drawing closer to God by repenting of one's own faults and sins rather than being quick to judge and condemn others.

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ
وَالْإِشْرَاقِ

18. We made serviceable the mountains with him giving glory⁶⁴⁵⁹ at evening and daybreak

وَالطَّيْرَ مَحْشُورَةً^ط

19. And the birds assembled

كُلٌّ لَهُ أَوَّابٌ

All were turning in repentance to him.

وَشَدَدْنَا مُلْكَهُ

20. And we made strong his dominion

وَعَاتَيْنَاهُ الْحِكْمَةَ وَفَصَلَ الْخِطَابِ

And gave him wisdom⁶⁴⁶⁰ and discernment of speech.

وَهَلْ أَتَاكَ نَبَأُ الْخَضُمِ

21. And has the story of the litigants come to thee

إِذْ تَسَوَّرُوا الْمِحْرَابَ

When they scaled the wall of the sanctuary

إِذْ دَخَلُوا عَلَى دَاوُدَ

22. When they entered upon Dāwūd

فَفَزِعَ مِنْهُمْ^ط

And he was in terror of them?

قَالُوا لَا تَخَفْ^ط خَصْمَانِ بَغَى بَعْضُنَا

They said: Fear thou not – two litigants, one of whom has oppressed the other.

عَلَى بَعْضٍ

6459. 38:18 [1]. Arabic: *s-b-h*. See 2:32.

6460. 38:20 [2]. See note at 33:34.

فَاحْكُم بَيْنَنَا بِالْحَقِّ

So judge thou between us aright⁶⁴⁶¹

وَلَا تُشْطِطْ

And be thou not unjust.

وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ

And guide thou us to the evenness of the path.

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً

23. This, my brother, has nine-and-ninety ewes and
I have one ewe

وَلِيَ نَعْجَةً وَاحِدَةً

فَقَالَ أَكْفِلْنِيهَا

And he said: Place thou her in my charge

وَعَزَّنِي فِي الْخِطَابِ

And he overcame me in speech.

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ إِلَى

24. Said he: He has wronged thee in asking thy ewe
for his ewes

نَعَاجِهِ^ط

وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ

And many among acquaintances oppress one
another

عَلَى بَعْضٍ

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

Save those who heed warning⁶⁴⁶² and do deeds
of righteousness

6461. 38:22 [4]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi* ii.).

6462. 38:24 [3]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَقَلِيلٌ مَّا هُمْ^ظ

And few are they.

وَوَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ

And Dāwūd saw that we had but subjected him to means of denial⁶⁴⁶³

فَاسْتَغْفَرَ رَبَّهُ، وَخَرَّ رَاكِعًا وَأَنَابَ ۖ

And he sought forgiveness of his lord and fell down humbly⁶⁴⁶⁴ and repented.

فَغَفَرْنَا لَهُ، ذَٰلِكَ^ط

25. And we forgave him that

وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ

And he has nearness in our sight and a goodly journey's end.

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

26. O Dāwūd: we placed thee as a successor in the earth:

فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ

Judge thou between men aright⁶⁴⁶⁵

وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ ۚ

And follow thou not vain desire lest it cause thee to stray from the path of God.

إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ

Those who stray from the path of God have a severe punishment because they forgot the Day of Reckoning.

عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

6463. 38:24 [5]. See note on *fitnah* to 2:102.

6464. 38:24 [6]. Arabic: *r-k-* – *lowly* (i.e. *before God*). See Article V.

6465. 38:26 [2]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi* ii.).

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا

27. And we created not the sky and the earth and what is between them⁶⁴⁶⁶ in vain.

بُطْلًا

ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا

That is the assumption of those who are indifferent to warning.⁶⁴⁶⁷

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ

And woe to those who are indifferent to warning⁶⁴⁶⁸ from the fire!

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

28. If⁶⁴⁶⁹ we make those who heed warning⁶⁴⁷⁰ and do deeds of righteousness like the workers of corruption in the land:[...] ⁶⁴⁷¹

كَالْمُفْسِدِينَ فِي الْأَرْضِ

أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

Or if⁶⁴⁷² we make those of prudent fear⁶⁴⁷³ like the licentious:[...] ⁶⁴⁷⁴

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ

29. A decree⁶⁴⁷⁵ have we sent down to thee⁶⁴⁷⁶

مُبَارَكٌ لِّيَدَّبَّرُوا ءَايَاتِهِ

One blessed that they might ponder its proofs⁶⁴⁷⁷

6466. 38:27 [1]. Grammar: dual.

6467. 38:27 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

6468. 38:27 [3]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

6469. 38:28 [1]. Arabic: *am*. See note to 21:21.

6470. 38:28 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

6471. 38:28 [1]. I.e. if this is the claim. Sc. *then should we be unrighteous or unfair*.

6472. 38:28 [2]. Arabic: *am*. See note to 21:21.

6473. 38:28 [2]. See note to 2:2.

6474. 38:28 [2]. I.e. if this is the claim. Sc. *then should we be unrighteous or unfair*. See 83:7 for an account of what such people have to look forward to.

6475. 38:29 [1]. I.e. one attesting to the fact that God is not unrighteous or unfair. Arabic: *kitāb*. See Article XI.iii.

6476. 38:29 [1]. Arabic: *kitābun anzalnāhu ilayka mubārakun*. See Article XI.ix.

6477. 38:29 [2]. Arabic: *āyāt*. See Article X.

وَلْيَتَذَكَّرْ أُولُوا الْأَلْبَابِ

And that those possessed of insight might take heed.

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ ۚ

30. And we gave Dāwūd Sulaymān.

نِعْمَ الْعَبْدُ ۖ

How excellent a servant!

إِنَّهُ كَانَ مِنَ التَّائِبِينَ

He was one turning in repentance.

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّفِنَاتُ الْجِيَادُ

31. When there were presented to him in the evening well-bred racing horses:⁶⁴⁷⁸

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ

32. He said: I have loved the love of good out of⁶⁴⁷⁹ remembrance⁶⁴⁸⁰ of my lord

رَبِّي

حَتَّى تَوَارَتْ بِالْحِجَابِ

Until it⁶⁴⁸¹ disappeared behind the partition.

6478. 38:31 [1]. Abdullah Yusuf Ali comments here: *Safinat: literally, horses that stand, when at ease, on three legs, firmly planted, with the hoof of the fourth leg resting lightly on the ground. This would imply breeding and a steady temper, to match with the quality of swiftness mentioned[...].*

6479. 38:32 [1]. I agree with both Abdullah Yusuf Ali and Muhammad Asad who render this passage in the same tenor as have I, a way which is at odds with many Traditionalists who have Sulaymān hacking his horses into pieces at 38:33 – something which is nowhere found in the Arabic (and I do not pretend to be able to explain the reason for their hallucinations). Abdullah Yusuf Ali comments here: *The story is not found in the Old Testament. I interpret it to mean that, like his father David, Solomon was also most meticulous in not allowing the least motive of self to be mixed up with his spiritual virtues. He was fond of horses: he had great armies and wealth; but he used them all in God's service[...]. His battles were not fought for lust of blood, but as Jihāds in the cause of righteousness. His love of horses was not like that of a mere race-goer or of a warrior: there was a spiritual element in it. He loved by a kind of love which was spiritual—the love of the highest Good.*

6480. 38:32 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

6481. 38:32 [2]. Grammar: the verb here is in the feminine singular, agreeing with *shams* (sun) which is obliquely referenced by virtue of the fact that we know that it is evening (*‘ashiyya*). Traditionalist interpretations vary for 38:31-33. The facts as I see them are: Sulaymān loved horses out of love for God (seeing God's hand in their creation and maintenance); the sun then went away (which indicated that it was time for prayer); Sulaymān stopped for prayer after which he asked for the horses to be brought back to him; he then anointed or stroked their necks and legs (the word is *masḥ* from which we get *masīḥ* or *anointed one*) as would anyone who loves horses. The lesson is simple: you can have good things in abundance and keep a right attitude towards them.

رُدُّوْهَا عَلَيَّ^ط

33. Return them to me!

فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

Then he began to anoint the legs and necks.

وَلَقَدْ فَتَنَّا سُلَيْمٰنَ

34. And we subjected Sulaymān to means of denial⁶⁴⁸²

وَأَلْقَيْنَا عَلَيَّ كُرْسِيِّهٖ جَسَدًا

And cast upon his throne a body.⁶⁴⁸³

ثُمَّ أَنَابَ

Then did he repent.

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا

35. He said: My lord: forgive thou me and give thou me a dominion such as behoves not anyone after me.

يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي^ط

إِنَّكَ أَنْتَ الْوَهَّابُ

Thou art the Bestower.

6482. 38:34 [1]. See note on *fitnah* to 2:102.6483. 38:34 [2]. While I do not share his pre-existing allegiance to the dominant Egypt-Palestine thesis (see Article XVIII), I reproduce Abdullah Yusuf Ali comments here in full: *The body (without life) on his throne has been variously interpreted. The interpretation that appeals to me most is that his earthly power, great as it was, was like a body without a soul, unless it was vivified by God's spirit. But Solomon did turn to God in true devotion, and his real power lay there. He did his best to root out idolatry, and he completed the Temple in Jerusalem for the worship of the One True God. Cf. his conversion of Bilqis the Queen of Sheba, 27:40. See also 7:148, where the same word jasad is used in connection with the image of a calf which the Israelites had set up for worship in the absence of Moses. Men may worship worldly Power as they may worship an idol, and there is great temptation in such Power, though Solomon withstood such temptation[...]. Muhammad Asad's comment adds to those provided by Abdullah Yusuf Ali: To explain this verse, some of the commentators advance the most fantastic stories, almost all of them going back to Talmudic sources. Razi rejects them all, maintaining that they are unworthy of serious consideration. Instead, he plausibly suggests that the "body" (jasad) upon Solomon's throne is an allusion to his own body, and - metonymically - to his kingly power, which was bound to remain "lifeless" so long as it was not inspired by God-willed ethical values. (It is to be borne in mind that in classical Arabic a person utterly weakened by illness, worry or fear, or devoid of moral values, is often described as "a body without a soul".) In other words, Solomon's early trial consisted in his inheriting no more than a kingly position, and it rested upon him to endow that position with spiritual essence and meaning.*

- فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً
حَيْثُ أَصَابَ 36. So we made serviceable to him the wind
blowing gently by his command whithersoever
he directed
- وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ 37. And the *shayṭāns*, every builder and diver
- وَعَاخِرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ 38. And others bound together in shackles.
- هَذَا عَطَاؤُنَا 39. This is our bestowal
- فَأَمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ 40. So grant thou or withhold thou without
reckoning!⁶⁴⁸⁴
- وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ 41. And he has nearness in our sight and a goodly
journey's end.
- وَاذْكُرْ عَبْدَنَا أَيُّوبَ 42. And remember thou our servant Ayyūb⁶⁴⁸⁵
- إِذْ نَادَىٰ رَبَّهُ 43. When he called to his lord:
- أَنَّىٰ مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ 44. The *shayṭān* has touched me with distress and
punishment.
- ارْكُضْ بِرِجْلِكَ 45. Hasten thou away⁶⁴⁸⁶ on foot⁶⁴⁸⁷

6484. 38:39 [2]. I.e. without a need to answer to anyone else on the part of the giver; without limit.

6485. 38:41 [1]. Typically identified with Old Testament Job.

6486. 38:42 [1]. Various unsubstantiated and fanciful interpretations exist. This interpretation of *rakaḍa bi rijlika* as *to tread the ground with thy foot* is found in Lane, page 1151; however, the foundational sense for this verb is *to flee or to hasten away* [21:12, 21:13].

6487. 38:42 [1]. Lit.: *thy foot*.

هَذَا مُعْتَسِلٌ بَارِدٌ وَشَرَابٌ

This is a cool bath and drink!

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا

43. And we gave him his household and their like with them as mercy from us

وَذِكْرَى لَأُولَى الْأَلْبَابِ

And as a reminder for those possessed of insight.

وَاخْذُ يَدَكَ ضِغْثًا فَاصْرِبْ بِهِ

44. And: Take thou in thy hand a bouquet and strike thou therewith

وَلَا تَخَنْتَ ظ

And break thou not thine oath!⁶⁴⁸⁸

إِنَّا وَجَدْنَاهُ صَابِرًا

We found him patient.

نَعْمَ الْعَبْدُ

How excellent a servant!

إِنَّهُ آتَابٌ

He was one turning in repentance.

وَاذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ

45. And remember thou our servants Ibrāhīm, Ishāq and Ya'qūb, possessors of strength and vision.

أُولَى الْأَيْدِي وَالْأَبْصَارِ

6488. 38:44 [2]. Arabic: *ḥ-n-ṭh*. See Article XIII.viii. Muhammad Asad comments here: *In the words of the Bible (The Book of Job ii, 9), at the time of his seemingly hopeless suffering Job's wife reproached her husband for persevering in his faith: "Dost thou still retain thine integrity? Curse God, and die." According to the classical Qur'an-commentators, Job swore that, if God would restore him to health, he would punish her blasphemy with a hundred stripes. But when he did recover, he bitterly regretted his hasty oath, for he realized that his wife's "blasphemy" had been an outcome of her love and pity for him; and thereupon he was told in a revelation that he could fulfil his vow in a symbolic manner by striking her once with "a bunch of grass containing a hundred blades or more". (Cf. 5:89 - "God will not take you to task for oaths which you may have uttered without thought.") Also of interest is the fact is that the Arabic here *ḡiṭṭh* means bunch, mixed bunch, something muddled (such as flowers, grasses, thoughts).*

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ

46. We purified them with a pure quality:

ذِكْرَى الدَّارِ

The reminder of the abode.

وَأَنَّهُمْ عِندَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ

47. And they are in our sight among the chosen, the excellent.

وَأَذْكُرْ إِسْمَاعِيلَ

48. And remember thou Ismā'il

وَالْيَسَعَ

And Al-Yasa⁶⁴⁸⁹

وَذَا الْكِفْلِ ط

And him of the pledge.⁶⁴⁹⁰

وَكُلٌّ مِّنَ الْأَخْيَارِ

And all were among the excellent.

هَذَا ذِكْرٌ

49. This is a remembrance.⁶⁴⁹¹

وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَّآبٍ

And for those of prudent fear⁶⁴⁹² is a goodly journey's end:

جَنَّاتٍ عَدْنٍ

50. Gardens of perpetual abode.

مُفْتَحَةً لَهُمُ الْأَبْوَابُ

The gates are opened for them.

6489. 38:48 [2] Typically identified with Old Testament Elisha.

6490. 38:48 [3]. Arabic: *dhul kifl*. Identified by some with Ezekiel; however, see note to 21:85.

6491. 38:49 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

6492. 38:49 [2]. See note to 2:2.

مُتَّكِئِينَ فِيهَا يَدْعُونَ فِيهَا بِفُكْهَةٍ كَثِيرَةٍ

وَشَرَابٍ

51. Reclining therein they call therein for plenteous fruit and drink

وَعِنْدَهُمْ قَصْرَاتُ الْأَطْرَفِ الْأُتْرَابِ

52. And with them maidens of modest gaze,⁶⁴⁹³ well-matched.⁶⁴⁹⁴

هَذَا مَا تُوْعَدُونَ لِيَوْمِ الْحِسَابِ

53. This is what you are promised for the Day of Reckoning.

إِنَّ هَذَا لَرِزْقُنَا

54. This is our provision.

مَا لَهُ مِنْ نَفَادٍ

It has no depletion.

هَذَا

55. This!

وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ

And for the people transgressing all bounds⁶⁴⁹⁵ is an evil journey's end:

جَهَنَّمَ يَصْلَوْنَهَا

56. Hell wherein they will burn.

فَبِئْسَ الْمِهَادُ

And evil is the resting-place.

هَذَا

57. This!

6493. 38:52 [1]. Arabic: *qāṣirāt al ṭarf*. See Article XXII.

6494. 38:52 [1]. Arabic: *atrāb*. See Article XXII.

6495. 38:55 [2]. Arabic: *taḡhūn*. See *taḡhūt* at 39:17.

فَلْيَذُوقُوهُ

So let them taste it:

حَمِيمٌ وَغَسَّاقٌ

A scalding liquid and intense cold

وَعَاخِرُ مِنْ شَكْلِهِ أَزْوَاجٌ

58. And more⁶⁴⁹⁶ of like kind.⁶⁴⁹⁷

هَذَا

59. This!

فَوْجٌ مُّقْتَحِمٌ مَعَكُمْ

A host rushing headlong with you.

لَا مَرْحَبًا بِهِمْ

No welcome is there for them.

إِنَّهُمْ صَالُوا النَّارِ

They will burn in the fire.

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ

60. They will say: The truth is:⁶⁴⁹⁸ you – there is no welcome for you.

أَنْتُمْ قَدْ مَتَّمُّوهُ لَنَا

You sent it ahead for us

فَبِئْسَ الْقَرَارُ

So evil is the final lodging.

6496. 38:58 [1]. Lit.: *other* (i.e. punishments).6497. 38:58 [1]. Lit.: *of its likeness are mates*. Arabic: *ajwāj* – *spouses, mates; kinds, types; species*.6498. 38:60 [1]. Arabic: *bal*. See note to 2:88.

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا
ضِعْفًا فِي النَّارِ

61. They will say: Our lord: whoso sent this ahead for us, increase thou for him of punishment a double portion in the fire.

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ
مِّنَ الْأَشْرَارِ

62. And they will say: What ails us that we see not men we counted among the worst

اتَّخَذْنَاهُمْ سِخْرِيًّا

63. Whom we took in derision

أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ

Or does our⁶⁴⁹⁹ vision miss them?

إِنَّ ذَلِكَ لَحَقٌّ

64. That is true:⁶⁵⁰⁰

تَخَاصُمُ أَهْلِ النَّارِ

The mutual recrimination of the people of the fire.

قُلْ إِنَّمَا أَنَا مُنْذِرٌ

65. Say thou: I am but a warner

وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ

And there is no god save God: the One, the Omnipotent

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

66. Lord of the Heavens and the Earth and what is between them⁶⁵⁰¹

6499. 38:63 [2]. Lit: *the*.

6500. 38:64 [1]. Arabic: *ḥaqqun*. See Article XIX (ḥaqq- vi).

6501. 38:66 [1]. Grammar: dual.

الْعَزِيزُ الْغَفُورُ

The Mighty, the Pardoning.

قُلْ هُوَ نَبَأٌ عَظِيمٌ

67. Say thou: It is tremendous news

أَنْتُمْ عَنْهُ مُعْرِضُونَ

68. From which you turn away.

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ

69. I had no knowledge of the exalted assembly⁶⁵⁰²
when they disputed⁶⁵⁰³

يَخْتَصِمُونَ

إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

70. (I am only instructed⁶⁵⁰⁴ to be but a clear
warner)

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِقُ بَشَرًا مِّنْ

71. When thy lord said to the angels: I am creating
a mortal from clay

طِينٍ

فَإِذَا سَوَّيْتُهُ، وَنَفَخْتُ فِيهِ مِنْ رُّوحِي

72. Then when I have formed him and breathed
into him of my Spirit:

فَقَعُوا

Fall down⁶⁵⁰⁵

6502. 38:69 [1]. Arabic: *al mala'*. I generally render this *eminent ones*, however, I have adapted it here to the context. Cf. 37:8.

6503. 38:69 [1]. The Traditionalist claims something different for the messenger, such as an ascension into heaven and an argument with God as to the number of prayers. This sort of speculation is more in keeping with a Talmudic worldview and is something I reject on the basis of clear Qur'anic statements such as the one found here; cf. 17:1 and note.

6504. 38:70 [1]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *it is instructed to me*.

6505. 38:72 [2]. Arabic: *waqa'a*. This verb has two key meanings in the text depending on the preposition it uses (for the full set of instances of this form I verb see 4:100, 7:31, 7:118, 7:134, 10:51, 15:29, 22:65, 27:82, 27:85, 38:72, 56:1, 69:15). As a rule, it means *to occur*, *to befall*. It is true (as per the Traditionalist's claim) that it also means *to fall down*. However, in this instance it is found with the preposition *la*. The Traditionalist wishes the reader to think that it means *to fall down to him*. The reason he wants this is that if he can get us to ascribe a purely physical value to the *s-j-d* root, he can begin to shoe-horn his religion (i.e. inject something extraneous to the Qur'an while claiming it to be its natural corollary) into the mind of the reader on that basis. However, *waqa'a* does not normally take an object when it means *to fall down* and it does not take one with *la*

- لَهُ سَاجِدِينَ To him in submission.⁶⁵⁰⁶
- فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ 73. And the angels submitted,⁶⁵⁰⁷ all of them together
- إِلَّا إِبْلِيسَ 74. Save Iblīs.⁶⁵⁰⁸
- أَسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ He was proud and was of those who spurn guidance while claiming virtue.⁶⁵⁰⁹
- قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي 75. He said: O Iblīs: what hinders thee from submitting⁶⁵¹⁰ to that which I have created with my hands?
- أَسْتَكْبَرْتَ Art thou become proud?
- أَمْ كُنْتَ مِنَ الْعَالِينَ Or art thou of the exalted?
- قَالَ أَنَا خَيْرٌ مِنْهُ 76. Said he: I am better than he.⁶⁵¹¹
- خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ Thou createdst me of fire and him didst thou create of clay.

except in its other sense of *to befall* (something befell him would take *la* before him). The verb *sajada*, however, does take *la* (see for example 22:18). The complete sense then is not: *Fall down to him in submission*. It is: *Fall down, to him in submission*. This scenario occurs at 15:29 and 38:72. This analysis receives contextual support at 38:75.

6506. 38:72 [3]. Arabic: *s-j-d*. See Article VI.

6507. 38:73 [1]. Arabic: *s-j-d*. See Article VI.

6508. 38:74 [1]. The obduracy of Iblīs contrasts strongly with the stories of the repentant men of God which preceded the summary of the garden and the fire.

6509. 38:74 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

6510. 38:75 [1]. Arabic: *s-j-d*. See Article VI.

6511. 38:76 [1]. In one short sentence we have the essence of all cultic presumption.

- قَالَ فَأَخْرِجْ مِنْهَا 77. He said: Go thou forth from hence
- فَإِنَّكَ رَجِيمٌ For thou art accursed.
- وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ 78. And my curse is upon thee till the Day of Judgment.⁶⁵¹²
- قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ 79. Said he: My lord: grant thou me respite till the day they are raised.
- قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ 80. He said: Thou art of those granted respite
- إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ 81. Till the day of the appointed span.
- قَالَ فَبِعِزَّتِكَ لَا أُغْوِيَنَّهُمْ أَجْمَعِينَ 82. Said he: Then by thy greatness⁶⁵¹³ will I deceive them all together
- إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ 83. Save thy pure-hearted servants among them.
- قَالَ فَالْحَقُّ 84. He said: Then the truth⁶⁵¹⁴
- وَالْحَقُّ أَقُولُ And the truth⁶⁵¹⁵ do I speak:

6512. 38:78 [1]. Arabic: *dīn*. See Article VII. For *Day of Judgment* see 82:17-19.

6513. 38:82 [1]. Arabic: *‘izzah* – power, prestige, honour, respect and fame.

6514. 38:84 [1]. Arabic: *al ḥaqq*. See Article XIX (*al ḥaqq* i.).

6515. 38:84 [2]. Arabic: *al ḥaqq*. See Article XIX (*al ḥaqq* i.).

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَتَّبِعُ مِنْهُمْ
أَجْمَعِينَ

85. I will fill Hell with thee and such of them as follow thee all together.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ

86. Say thou: I ask of you no reward for this

وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ

And I am not of those who exaggerate.⁶⁵¹⁶

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

87. It is only a remembrance⁶⁵¹⁷ for all mankind

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ

88. And you will come to know its report after a time.

6516. 38:86 [2]. Muhammad Asad comments here: *The expression mutakallif denotes, primarily, "a person who takes too much upon himself", be it in action or in feeling; hence, a person who pretends to be more than he really is, or to feel what he does not really feel, In this instance, it indicates the Prophet's disclaimer of any "supernatural" status.*

6517. 38:87 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁶⁵¹⁸ the Merciful.⁶⁵¹⁹

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ

1. The successive revelation⁶⁵²⁰ of the law⁶⁵²¹ is from God

الْعَزِيزِ الْحَكِيمِ

The Mighty, the Wise.⁶⁵²²

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ

2. We have sent down to thee the law⁶⁵²³ aright:⁶⁵²⁴

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

Serve thou God, sincere to him in doctrine.⁶⁵²⁵

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

3. Does not the sincere doctrine⁶⁵²⁶ belong to God?

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ

And those who take allies besides⁶⁵²⁷ him:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى

We only serve them that they might bring us near to God in proximity.⁶⁵²⁸

6518. 39:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

6519. 39:0 [1]. See note to 2:1 and Article XX.

(*ṣād*):

ṣād: Fortitude in holding fast to God's revelation.

Follow what has been sent down to you from your lord

And follow not allies besides him. (7:3)

6520. 39:1 [1]. Lit.: (*gradual* or *successive*) *sending down*.

6521. 39:1 [1]. Arabic: *al kitāb*. See Article XI.ii.

6522. 39:1 [2]. Arabic: *al 'azīz al ḥakīm*. See 3:18.

6523. 39:2 [1]. Arabic: *al kitāb*. See Article XI.ii.

6524. 39:2 [1]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi* ii.).

6525. 39:2 [2]. Arabic: *dīn*. See Article VII.

6526. 39:3 [1]. Arabic: *dīn*. See Article VII.

6527. 39:3 [2]. Arabic: *min dūni*. See 2:23.

6528. 39:3 [3]. This is the claim not only of so-called pagan cults, but also of those who claim monotheism while exalting and deifying created beings; religions themselves garner much worship. See also 34:27.

إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ
يَخْتَلِفُونَ^{٦٥٢٩}

God will judge between them concerning that wherein they differ.

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

God guides not him who is a liar, an ingrate.

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا
يَخْلُقُ مَا يَشَاءُ^{٦٥٣٠}

4. If God had willed to take a son he would have chosen from what he created what he willed.

سُبْحَنَهُ^{٦٥٢٩}

Glory⁶⁵²⁹ be unto him!

هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ

He is God: the One, the Omnipotent!

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ^{٦٥٣٠}

5. He created the heavens and the earth aright.⁶⁵³⁰

يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ

He wraps the night into the day

وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ^{٦٥٣٠}

And he wraps the day into the night.

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ^{٦٥٣٠}

And he made serviceable the sun and the moon

كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى^{٦٥٣٠}

Each running for a named term.

6529. 39:4 [2]. Arabic: *s-b-h*. See 2:32.

6530. 39:5 [1]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi* ii.).

أَلَا هُوَ الْعَزِيزُ الْغَفُورُ	Is he not the Mighty, the Pardoning?
خَلَقَكُمْ مِّنْ نَّفْسٍ وَاحِدَةٍ	6. He created you from a single soul
ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا	Then from it made its mate.
وَأَنْزَلَ لَكُمْ مِّنَ الْأَنْعَامِ ثَمَنِيَّةً أَزْوَاجَ	And he sent down for you of cattle eight pairs. ⁶⁵³¹
يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ	He creates you in the wombs of your mothers
خَلْقًا مِّنْ بَعْدِ خَلْقٍ	Creation after creation
فِي ظُلُمَاتٍ ثَلَاثٍ	In three darknesses. ⁶⁵³²
ذَٰلِكُمُ اللَّهُ	That is God
رَبُّكُمْ	Your lord.
لَهُ الْمُلْكُ	To him belongs the dominion.

6531. 39:6 [3]. Muhammad Asad comments here: *Lit., "eight [in] pairs", i.e., the male and the female of four kinds of cattle (sheep, goats, camels and bovine cattle)[...]*.

6532. 39:6 [6]. Muhammad Asad comments here: *Lit., "by creation after creation, in three darknesses": an allusion to the successive stages of embryonic development, repeatedly spoken of in the Qur'an (cf. 22:5 and 23:12-14), and to the darkness of the womb, the membrane enveloping the embryo, and its pre-natal blindness.*

لَا إِلَهَ إِلَّا هُوَ

There is no god save he.⁶⁵³³

فَأَنَّى تُصْرِفُونَ

How then are you diverted?

إِنْ تَكْفُرُوا

7. If you deny:

فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ

God is free from need of you.

وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ

And he is not pleased with denial for his servants.

وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

And if you be grateful he is pleased therewith for you.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

And nor does there bear any bearer the burden of another.

ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ

Then to your lord is your return:

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

He will inform you of what you did.

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

He knows what is in the breasts.

6533. 39:6 [10]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا

8. And when affliction touches man he calls to his lord, turning to him.

إِلَيْهِ

ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِّنْهُ

Then when he confers upon him grace from him

نَسِيَ مَا كَانَ يَدْعُوًّا إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ

He forgets that for which he called to him before and makes equals to God

لِلَّهِ أُنْدَادًا

لِيُضِلَّ عَنْ سَبِيلِهِ^ج

That he might be led⁶⁵³⁴ away from his way.

قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا^ط

Say thou: Enjoy thou thy denial a short while.

إِنَّكَ مِنْ أَصْحَابِ النَّارِ

Thou art of the companions of the fire.

أَمَّنْ هُوَ قَنِتٌ ءَانَاءَ اللَّيْلِ

9. If⁶⁵³⁵ he who is devoutly dutiful in the watches of the night

سَاجِدًا

Submitting⁶⁵³⁶

وَقَائِمًا

And rising⁶⁵³⁷

6534. 39:8 [4]. Generally read in the active voice: 'That he might lead away'. See note to 22:9.

6535. 39:9 [1]. Arabic: *am*. See note to 21:21.

6536. 39:9 [2]. Arabic: *s-j-d*. See Article VI.

6537. 39:9 [3]. See 25:64.

يَحْذَرُ آلَ آخِرَةٍ

Fearing the hereafter

وَيَرْجُوا رَحْمَةَ رَبِّهِ^{فَلْ}And hoping for the mercy of his lord[...]⁶⁵³⁸

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا

Say thou: Are they equal, those who know and those who know not?

يَعْلَمُونَ^{فَلْ}

إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

There take heed but those possessed of insight.

قُلْ يُعْبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ^ج10. Say thou: O my servants who heed warning:⁶⁵³⁹
be in prudent fear⁶⁵⁴⁰ of your lord.لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ^{مَقُولٌ}

For those who do good in this world is good.

وَأَرْضُ اللَّهِ وَاسِعَةٌ^{مَقُولٌ}And God's earth is spacious.⁶⁵⁴¹

إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

The patient⁶⁵⁴² will but be paid their reward
without reckoning.⁶⁵⁴³6538. 39:9 [5]. Sc. *be like one who does not*. I.e. if this is the claim.6539. 39:10 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

6540. 39:10 [1]. See note to 2:2.

6541. 39:10 [3]. I take this to mean that if the Satanic tyranny is so bad in one place we should leave for another, but also that there is plenty of scope for the application of time, resources and talents for those who wish to do good.

6542. 39:10 [4]. Arabic: *al ṣābirūn*. See 2:155.

6543. 39:10 [4]. I.e. without a need to answer to anyone else on the part of the giver; without limit.

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ
الدِّينَ

11. Say thou: I am commanded to serve God, sincere to him in doctrine.⁶⁵⁴⁴

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ

12. And I am commanded to be the first of the submitted.⁶⁵⁴⁵

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ
يَوْمٍ عَظِيمٍ

13. Say thou: I fear if I should disobey my lord the punishment of a tremendous day.

قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي

14. Say thou: God do I serve, sincere to him in my doctrine⁶⁵⁴⁶

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ^ف

15. So serve what you will besides⁶⁵⁴⁷ him.

قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ
وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ^ف

Say thou: The losers will be those who lose themselves and their families on the Day of Resurrection.

أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

Is that not the clear loss?

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ

16. They will have a canopy of fire above them

6544. 39:11 [1]. Arabic: *dīn*. See Article VII.

6545. 39:12 [1]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.

6546. 39:14 [1]. Arabic: *dīn*. See Article VII.

6547. 39:15 [1]. Arabic: *min dūni*. See 2:23.

وَمِنْ تَحْتِهِمْ ظُلُلٌ ۖ

And beneath them a canopy.

ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِٓ عِبَادَهُۥ ۖ

By that does God put his servants in dread.

يَعِبَادِ فَٱتَّقُونِ

O my servants: be in prudent fear⁶⁵⁴⁸ of me!

وَالَّذِينَ أَجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا

17. And those who shun idols⁶⁵⁴⁹ lest they serve them, and turn to God

وَأَنَابُوا إِلَى ٱللَّهِ

لَهُمُ ٱلْبُشْرَىٰ ۖ

For them are glad tidings.

فَبَشِّرْ عِبَادِ

So give thou glad tidings to my servants

ٱلَّذِينَ يَسْمَعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥ ۚ

18. Those who hear the word⁶⁵⁵⁰ and follow the best thereof.

أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ

These are they whom God guides

وَأُو۟لَٰٓئِكَ هُمُ ٱلْأَلْبَابِ

And these are those possessed of insight.

6548. 39:16 [4]. See note to 2:2.

6549. 39:17 [1]. Arabic: *tāghūt*. See 2:256.

6550. 39:18 [1]. Muhammad Asad comments here: *According to Razi, this describes people who examine every religious proposition (in the widest sense of this term) in the light of their own reason, accepting that which their mind finds to be valid or possible, and rejecting all that does not measure up to the test of reason. In Razi's words, the above verse expresses "a praise and commendation of following the evidence supplied by one's reason (hujjat al-'aql), and of reaching one's conclusions in accordance with [the results of] critical examination (nazar) and logical inference (istidlal)." A somewhat similar view is advanced, albeit in simpler terms, by Tabari.*

- أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ 19. Is then he upon whom⁶⁵⁵¹ the word of punishment has become binding[...]?⁶⁵⁵²
- أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ Art thou then to rescue him who is in the fire?⁶⁵⁵³
- لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ 20. But those who are in prudent fear⁶⁵⁵⁴ of their lord
- لَهُمْ عُزْفٌ مِّنْ فَوْقِهَا عُزْفٌ مَّثْنِيَّةٌ They have high places above which are high places built
- تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ Beneath which rivers flow.
- وَعْدَ اللَّهِ ط The promise of God
- لَا يُخْلِفُ اللَّهُ الْمِيعَادَ God will not break the appointment.
- أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً 21. Hast thou not considered how God sent down water from the sky
- فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ And caused it to penetrate as springs in the earth?
- ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَنُهُ Then brings he forth a crop differing in its hues.
- ثُمَّ يَهْبِجُ Then it withers

6551. 39:19 [1]. See note to 3:162.

6552. 39:19 [1]. Sc. *like one upon whom it has not?* Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

6553. 39:19 [2]. The answer, obviously, is in the negative.

6554. 39:20 [1]. See note to 2:2.

فَتَرَاهُ مُصْفَرًّا

And thou seest it turned to yellow.

ثُمَّ يَجْعَلُهُ حُطْمًا

Then he makes it chaff.

إِنَّ فِي ذَلِكَ لَذِكْرٍ لِّلْأُولَى

In that is a reminder for those possessed of insight.

أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ

22. Is then he whose⁶⁵⁵⁵ breast God has expanded⁶⁵⁵⁶ to submission⁶⁵⁵⁷ so that he follows⁶⁵⁵⁸ light from his lord[...]?⁶⁵⁵⁹

فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبِهِم مِّن ذِكْرِ اللَّهِ

Then woe to those whose hearts are hardened against remembrance⁶⁵⁶⁰ of God!

أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ

These are in obvious error.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ

23. God sent down the best narration⁶⁵⁶¹

كِتَابًا مُّتَشَبِّهًا مِّثْلَىٰ تَقْشَعُرُّ مِنْهُ جُلُودُ

A decree⁶⁵⁶² of paired comparison⁶⁵⁶³ whereat shiver the skins of those who fear their lord.

الَّذِينَ يَخْشَوْنَ رَبَّهُمْ

6555. 39:22 [1]. See note to 3:162.

6556. 39:22 [1]. Cf. 16:106.

6557. 39:22 [1]. Arabic: *al islām*. This is an abstract noun and means *yielding or submission* (to God). See 3:18-19 and notes.6558. 39:22 [1]. Lit.: *is upon*.6559. 39:22 [1]. Sc. *like one whose breast God has not thus expanded?*6560. 39:22 [2]. Arabic: *dhikr* – *calling to mind, recalling, reminding; remembrance (of something past); history*.6561. 39:23 [1]. Arabic: *ḥadīth* – *story; account; narrative, narration*. The Qur'an's usage of this term appears at times to anticipate the later abuse of it by Muslims. Despite what the Traditionalist has done, the Qur'an is clear: the best *ḥadīth* is what God has sent down. Whatever *ḥadīth* the Traditionalist lays claim to as a source of religion, by the Qur'anic yardstick it is – and can only be – something other than the best *ḥadīth*.6562. 39:23 [2]. Arabic: *kitāb*. See Article XI.iii.6563. 39:23 [2]. Arabic: *kitāb mutashābih mathāniya*. See Article XI.v.

ثُمَّ تَلَيْنُ جُلُودَهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ

Then their skins and their hearts soften to the remembrance⁶⁵⁶⁴ of God.

ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ ۚ مَنْ يَشَاءُ ۚ

That is the guidance of God wherewith he guides whom he wills.⁶⁵⁶⁵

وَمَنْ يُضِلِّ اللَّهُ

And whom God sends astray:

فَمَا لَهُ مِنْ هَادٍ

For him there is no guide.

أَفَمَنْ يَتَّقِي بِوَجْهِهِ ۚ سُوءَ الْعَذَابِ يَوْمَ الْقِيَمَةِ ۚ

24. Is then he who⁶⁵⁶⁶ is in prudent fear⁶⁵⁶⁷ in his countenance of an evil punishment on the Day of Resurrection[...] ⁶⁵⁶⁸

وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ

And it will be said to the wrongdoers:⁶⁵⁶⁹ Taste what you earned!

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

25. Those before them rejected

فَأَتَتْهُمْ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

And the punishment came upon them without⁶⁵⁷⁰ them perceiving.

فَإِذَا قَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا ۖ

26. And God made them taste degradation in the life of this world

6564. 39:23 [3]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

6565. 39:23 [4]. The reader will note the absence of any requirement of priesthood, clergy, complicated doctrines or university degrees; it is disproportionately difficult to achieve recognition for this simple point, but – at least according to the Qur'an – it is God who guides (or does not guide); man-made religions, long beards, ritualised cultural habits and glorification of a past (real or imagined) have, frankly, no bearing on that primary fact.

6566. 39:24 [1]. See note to 3:162.

6567. 39:24 [1]. See note to 2:2.

6568. 39:24 [1]. Sc. *like one who is not?*

6569. 39:24 [2]. Arabic: *ẓālimūn*. See 2:229.

6570. 39:25 [2] Arabic: *min ḥaythu*. See note to 2:149.

وَلَعَذَابُ آٰلِ آٰخِرَةٍ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ

But the punishment of the hereafter is greater had they but known.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ

27. And we have presented to mankind in this Qur'an⁶⁵⁷¹ every sort of⁶⁵⁷² example⁶⁵⁷³ that they might take heed

قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ

28. An Arabic recitation⁶⁵⁷⁴ free of deviation⁶⁵⁷⁵ that they might be in prudent fear.⁶⁵⁷⁶

ضَرَبَ اللَّهُ مَثَلًا

29. God presents an example:

رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ

A man concerning whom are partners⁶⁵⁷⁷ quarrelling

وَرَجُلًا سَلَمًا لِّرَجُلٍ

And a man in submission to one⁶⁵⁷⁸ man.

هَلْ يَسْتَوِيَانِ مَثَلًا ۚ

Are they⁶⁵⁷⁹ equal in example?

الْحَمْدُ لِلَّهِ ۚ

Praise belongs to God!

6571. 39:27 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

6572. 39:27 [1]. Arabic: *min kulli*. See 2:164.

6573. 39:27 [1]. Lit.: *of every example*.

6574. 39:28 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

6575. 39:28 [1]. Classical Arabic is not a holy language; it does possess certain useful characteristics, among which is the fact that it is possible to demonstrate values with reference to usage and root meanings in a way which is not possible – at least in the same way and to the same extent – in, for example, English. That the Qur'an claims to be '*free of deviation*' points, at least in part, to the consistency present within it – the reality of which the current work attempts to reveal and free from the accretions imposed upon it in the name of religion.

6576. 39:28 [1]. See note to 2:2.

6577. 39:29 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

6578. 39:29 [3]. Lit.: *a*.

6579. 39:29 [4]. Grammar: dual.

بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

The truth is:⁶⁵⁸⁰ most of them know not.

إِنَّكَ مَيِّتٌ

30. Thou wilt die

وَأِنَّهُمْ مَيِّتُونَ

And they will die

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ

31. Then on the Day of Resurrection before your lord will you dispute.

تَخْتَصِمُونَ

❖ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ

32. And who is more unjust than he who ascribes a lie to God and repudiates the truth when it reaches him?

وَكَذَبَ بِالْصِّدْقِ إِذْ جَاءَهُ^{٦٥٨٢}

أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ

Is then there not⁶⁵⁸¹ in Hell a home for those who spurn guidance while claiming virtue?⁶⁵⁸²

وَالَّذِي جَاءَ بِالْصِّدْقِ وَصَدَّقَ بِهِ^{٦٥٨٣}

33. And whoso brings the truth and confirms⁶⁵⁸³ it

أُولَٰئِكَ هُمُ الْمُتَّقُونَ

These are those of prudent fear.⁶⁵⁸⁴

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ^{٦٥٨٤}

34. For them is what they will with their lord.

6580. 39:29 [6]. Arabic: *bal*. See note to 2:88.

6581. 39:32 [2]. Arabic: *alaysa*. See Article XVI.

6582. 39:32 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

6583. 39:33 [1]. I.e. by living in accordance with it.

6584. 39:33 [2]. See note to 2:2.

ذَلِكَ جَزَاءُ الْمُحْسِنِينَ

That is the reward of the doers of good

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا

35. That God might remove from them the worst of what they did

وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا

And reward them with their reward for the best of what they did.

يَعْمَلُونَ

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ⁶⁵⁸⁵

36. Is then God not⁶⁵⁸⁵ sufficient for his servant?

وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ^ج

And they would put thee in dread of those other than⁶⁵⁸⁶ him.

وَمَنْ يُضِلِلِ اللَّهُ

And whom God sends astray:

فَمَا لَهُ مِنْ هَادٍ

For him there is no guide.

وَمَنْ يَهْدِ اللَّهُ

37. And whom God guides:

فَمَا لَهُ مِنْ مُضِلٍّ^ط

For him there is none to lead astray.

أَلَيْسَ اللَّهُ بِعَزِيزٍ

Is then God not⁶⁵⁸⁷ mighty

6585. 39:36 [1]. Arabic: *alaysa*. See Article XVI.

6586. 39:36 [2]. Arabic: *min dūni*. See 2:23.

6587. 39:37 [3]. Arabic: *alaysa*. See Article XVI.

ذِي أَنْتِقَامٍ

Able to requite?

وَلَيْنَ سَأَلْتَهُم مَّنْ خَلَقَ السَّمُوتِ

38. And if thou ask them: Who created the heavens
and the earth?

وَالْأَرْضِ

لَيَقُولَنَّ اللَّهُ

They will say: God.

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ

Say thou: Have you considered to what you call
other than⁶⁵⁸⁸ God?

إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ

If God wills any affliction for me can they
remove from me his affliction?

ضُرِّهِ

أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ

Or if he wills some mercy for me can they
withhold his mercy?

رَحْمَتِهِ

قُلْ حَسْبِيَ اللَّهُ

Say thou: God suffices me.

عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

In him place their trust those who would place
their trust aright.⁶⁵⁸⁹

قُلْ يَقَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ

39. Say thou: Work according to your power.⁶⁵⁹⁰6588. 39:38 [3]. Arabic: *min dūni*. See 2:23.6589. 39:38 [7]. Arabic: *mutawakkilūn*. See 3:159.6590. 39:39 [1]. In modern English parlance: *do your worst*.

إِنِّي عَمِلٌ^ط

I am working.

فَسَوْفَ تَعْلَمُونَ

Then will you come to know

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ

40. To whom there comes a punishment that disgraces him

وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ

And upon whom there falls a lasting punishment.

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ^ط

41. We sent down upon thee the law⁶⁵⁹¹ for mankind aright.⁶⁵⁹²

فَمَنْ أَهْتَدَى

And whoso is rightly guided:

فَلِنَفْسِهِ^ط

It is for his soul.

وَمَنْ ضَلَّ

And whoso strays:

فَإِنَّمَا يَضِلُّ عَلَيْهَا^ط

He but strays against it.

وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

And thou art not a guardian over them.

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا

42. God takes the souls at the time of their death

6591. 39:41 [1]. Arabic: *al kitāb*. See Article XI.ii.

6592. 39:41 [1]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi ii.).

وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا^ط

And that which has not died, in its sleep.

فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ

Then he keeps that upon which he has ordained death and sends down the rest to a named term.

وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى^ج

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

In that are proofs⁶⁵⁹³ for people who reflect.

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ^ج

43. If⁶⁵⁹⁴ they take intercessors besides⁶⁵⁹⁵ God:⁶⁵⁹⁶

قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا

Say thou: Even though they have not power over anything

وَلَا يَعْقِلُونَ

Nor do they reason?

قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا^ط

44. Say thou: Unto God belongs intercession altogether.

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ^ط

His is the dominion of the heavens and the earth.

ثُمَّ إِلَيْهِ تُرْجَعُونَ

Then to him will you be returned.

6593. 39:42 [4]. Arabic: *āyāt*. See Article X.

6594. 39:43 [1]. Arabic: *am*. See note to 21:21.

6595. 39:43 [1]. Arabic: *min dūni*. See 2:23.

6596. 39:43 [1]. I.e. if this is the claim.

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ
الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ^{٦٥٩٧}

45. And when God alone is remembered the hearts of those who believe not in⁶⁵⁹⁷ the hereafter recoil.

وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ
يَسْتَبْشِرُونَ

And when those besides⁶⁵⁹⁸ him are remembered then they rejoice.⁶⁵⁹⁹

قُلِ اللَّهُمَّ

46. Say thou: O God:

فَاطِرَ السَّمُوتِ وَالْأَرْضِ

The originator of the heavens and the earth

عَلِمَ الْغَيْبِ وَالشَّهَادَةِ

The knower of the unseen and the seen:

أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ
يَخْتَلِفُونَ

Thou wilt judge between thy servants concerning that wherein they differed.

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ
جَمِيعًا وَمِثْلَهُ مَعَهُ

47. And were those who do wrong to possess what is in the earth altogether and the same as it with it

6597. 39:45 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

6598. 39:45 [2]. Arabic: *min dūni*. See 2:23.

6599. 39:45 [2]. This not only applies to the idolaters and the atheists whom the Traditionalist likes so much to denigrate, but also to Trinitarian Christians and sectarian Muslims. This latter point is easily proven: simply go to your local church or mosque and see for how long it is possible to engage whomever you find there in conversation about God alone before 'special' additional personalities are inserted into the mix and made requisite, just try insisting on God alone and see how many friends you come out with.

لَا فَتَدُوا بِهِ مِنْ سُوءِ الْعَذَابِ

They would seek to ransom themselves⁶⁶⁰⁰
therewith from the evil⁶⁶⁰¹ of the punishment

يَوْمَ الْقِيَمَةِ

On the Day of Resurrection

وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ

When there appears to them from God that on
which they had not reckoned

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا

48. And the evil⁶⁶⁰² they earned appears to them

وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

And there surrounds them that whereat they
mocked.

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا

49. And when affliction touches man he calls to us.

ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ

Then when we confer upon him grace from us
he says: It has but been given me according to
knowledge.

عَلَىٰ عِلْمٍ

بَلْ هِيَ فِتْنَةٌ

The truth is:⁶⁶⁰³ it⁶⁶⁰⁴ is a means of denial⁶⁶⁰⁵

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

But most of them know not.

6600. 39:47 [2]. The naked verb *to ransom* in English tends to be a perfective idea assuming a successful outcome. The uncertain outcome of a verb is made explicit in English by the inclusion of such words as *to seek to*, which I have done here.

6601. 39:47 [2]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII.

6602. 39:48 [1]. Arabic: *sayyiat*. See Article XIII.x.

6603. 39:49 [3]. Arabic: *bal*. See note to 2:88.

6604. 39:49 [3]. I.e. the grace from God.

6605. 39:49 [3]. Arabic: *fitnah*. See note to 2:102.

قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ

50. There said it those before them

فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ

But there availed them not that which they earned

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا

51. Then the evil⁶⁶⁰⁶ they earned befell them.

وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ

And those who do wrong among these,⁶⁶⁰⁷ there will befall them the evil⁶⁶⁰⁸ of what they earn

سَيِّئَاتُ مَا كَسَبُوا

وَمَا هُمْ بِمُعْجِزِينَ

And they cannot escape.

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ

52. Know they not that God expands and straitens provision for whom he wills?

يَشَاءُ وَيَقْدِرُ

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

In that are proofs⁶⁶⁰⁹ for people who believe.

﴿قُلْ يُعَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ

53. Say thou: O my servants who commit excess against their souls:

أَنْفُسِهِمْ

6606. 39:51 [1]. Arabic: *sayyiāt*. See Article XIII.x.

6607. 39:51 [2]. I.e. those who received warning at the time of the revelation; and by extension, those who receive it today.

6608. 39:51 [2]. Arabic: *sayyiāt*. See Article XIII.x.

6609. 39:52 [2]. Arabic: *āyāt*. See Article X.

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ۚ

Despair not of the mercy of God.

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ

God forgives transgressions⁶⁶¹⁰ altogether.

إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

He is the Forgiving, the Merciful.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ

54. And turn in repentance to your lord

وَأَسْلِمُوا لَهُ ۚ

And submit to him

مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ

Before there comes to you the punishment.

ثُمَّ لَا تُنصَرُونَ

Then will you not be helped.

وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ

55. And follow the best of what is sent down to you from your lord

مِّنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا

Before the punishment comes upon you unexpectedly when you perceive not

تَشْعُرُونَ

أَنْ تَقُولَ نَفْسٌ يُحَسِّرَتْنِي عَلَىٰ مَا فَرَّطْتُ

56. Lest a soul say: How I regret that I was remiss in what is due to God

فِي جَنْبِ اللَّهِ

6610. 39:53 [3]. Arabic: *dhunūb*. See Article XIII.iv.

وَإِنْ كُنْتَ لِمِنَ السَّخِرِينَ

And was among those who deride!

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ
الْمُتَّقِينَ

57. Or it say: Had God guided me I would have been
among those of prudent fear.⁶⁶¹¹

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ

58. Or it say when it sees the punishment:

لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ

Were I to return I would be among the doers of
good.

بَلَىٰ قَدْ جَاءَتْكَ ءَايَاتِي

59. Verily,⁶⁶¹² my proofs⁶⁶¹³ came to thee

فَكَذَّبْتَ بِهَا

Then didst thou repudiate them

وَأَسْتَكْبَرْتَ

And wast proud

وَكُنْتَ مِنَ الْكَافِرِينَ

And wast among those who spurn guidance
while claiming virtue.⁶⁶¹⁴

وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ

60. And on the Day of Resurrection thou wilt see
those who lie about God, their faces black.

وُجُوهُهُمْ مُسْوَدَّةٌ

6611. 39:57 [1]. See note to 2:2.

6612. 39:59 [1]. Arabic: *balā*. See note to 2:81.

6613. 39:59 [1]. Arabic: *āyāt*. See Article X.

6614. 39:59 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

Is then the home of the proud not⁶⁶¹⁵ in Hell?

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ

61. And God will deliver those who are in prudent fear⁶⁶¹⁶ to their place of safety.

لَا يَمَسُّهُمْ الشَّوْءُ

Evil will touch them not

وَلَا هُمْ يَحْزَنُونَ

Nor will they regret.

اللَّهُ خَلِقُ كُلِّ شَيْءٍ ۖ

62. God is creator of all things.

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

And he is guardian over all things.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ۚ

63. His are the keys of the heavens and the earth.

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ

And those who deny the proofs⁶⁶¹⁷ of God

أُولَٰئِكَ هُمُ الْخَاسِرُونَ

These are the losers.

قُلْ أَفَعَيَّرَ اللَّهُ تَأْمُرُونَنِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ

64. (Say thou: Is it other than God you command me to serve, O you who are ignorant?

وَلَقَدْ أُوحِيَ إِلَيْكَ

65. And thou hast been instructed⁶⁶¹⁸

6615. 39:60 [2]. Arabic: *alaysa*. See Article XVI.

6616. 39:61 [1]. See note to 2:2.

6617. 39:63 [2]. Arabic: *āyāt*. See Article X.

6618. 39:65 [1]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *it has been instructed to thee*.

وَالَّذِينَ مِنْ قَبْلِكَ

And those before thee:

لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ

If thou ascribe a partnership⁶⁶¹⁹ thy deeds will be made vain

وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

And thou wilt be among the losers.

بَلِ اللَّهِ فَاعْبُدْ

66. Nay:⁶⁶²⁰ God shalt thou serve.

وَكُنْ مِنَ الشَّاكِرِينَ

And be thou among the grateful.)

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

67. And they measured God not with the measure due him.⁶⁶²¹

وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ

And the earth is altogether in his grip on the Day of Resurrection

وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ

And the heavens will be rolled up in his right hand.

سُبْحَنَهُ

Glory⁶⁶²² be unto him!

وَتَعَالَى عَمَّا يُشْرِكُونَ

And exalted is he above that to which they ascribe a partnership!⁶⁶²³

وَنُفِخَ فِي الصُّورِ

68. And the trumpet will be blown

6619. 39:65 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.
6620. 39:66 [1]. Arabic: *bal*. See note to 2:88.
6621. 39:67 [1]. Arabic: *haqqa*. See Article XIX (*haqq-v*).
6622. 39:67 [4]. Arabic: *s-b-h*. See 2:32.
6623. 39:67 [5]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي
الْأَرْضِ

And whoso is in the heavens and whoso is in
the earth will fall down thunderstruck⁶⁶²⁴

إِلَّا مَنْ شَاءَ اللَّهُ

Save who God wills.

ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ

Then will it be blown again:

فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

Then will they be standing, looking on.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

69. And the earth will shine with the light of its lord

وَوُضِعَ الْكِتَابُ

And the law⁶⁶²⁵ will be set up

وَجِئَءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ

And the prophets and the witnesses will be
brought

وَقُضِيَ بَيْنَهُم بِالْحَقِّ

And it will be concluded between them
aright⁶⁶²⁶

وَهُمْ لَا يُظْلَمُونَ

And they will not be wronged.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ

70. And each soul will be paid in full for what it did.

6624. 39:68 [2]. See note to 7:143.

6625. 39:69 [2]. Arabic: *al kitāb*. See Article XI.ii.

6626. 39:69 [4]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi ii.).

وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ

And he knows best what they do.

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا^{٦٦٢٧}

71. And those who are indifferent to warning⁶⁶²⁷ will be driven into Hell in throngs.

حَتَّىٰ إِذَا جَاءُوهَا فَتِحَتْ أَبْوَابُهَا

When⁶⁶²⁸ they have come to it the gates thereof will be opened

وَقَالَ لَهُمْ حَارِثَتُهَا

And the keepers thereof will say to them:

أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ
آيَاتِ رَبِّكُمْ

Came there not to you messengers from among you reciting to you the proofs⁶⁶²⁹ of your lord

وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا

And warning you of the meeting of this your day?

قَالُوا بَلَىٰ

They will say: Verily.⁶⁶³⁰

وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى
الْكَافِرِينَ

But the word of punishment upon those who spurn guidance while claiming virtue⁶⁶³¹ will be binding.⁶⁶³²

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ

72. It will be said: Enter the gates of Hell

6627. 39:71 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

6628. 39:71 [2]. Arabic: *hattā idhā*. See 3:152.

6629. 39:71 [4]. Arabic: *āyāt*. See Article X.

6630. 39:71 [6]. Arabic: *balā*. See note to 2:81.

6631. 39:71 [7]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

6632. 39:71 [7]. Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

خَالِدِينَ فِيهَا^ط

Abiding eternally therein:

فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ

Evil is the dwelling of the proud.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا^ط73. And those who are in prudent fear⁶⁶³³ of their lord will be driven towards the garden in throngs.

حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا

When⁶⁶³⁴ they have come to it and the gates thereof have been opened[...]⁶⁶³⁵

وَقَالَ لَهُمْ خَزَنَتُهَا

And the keepers thereof will say to them:

سَلَامٌ عَلَيْكُمْ

Peace be unto you!

طَبَّتُمْ

You did well

فَادْخُلُوهَا

So enter them⁶⁶³⁶

خَالِدِينَ

Abiding eternally.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ

74. And they will say: Praise belongs to God who fulfilled his promise to us

6633. 39:73 [1]. See note to 2:2.

6634. 39:73 [2]. Arabic: *hattā idhā*. See 3:152.6635. 39:73 [2]. Sc. *then will their journey be over*.

6636. 39:73 [6]. I.e. the gates.

وَأَوْرَثْنَا الْأَرْضَ

And made us inherit the earth!

نَتَّبِعُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ^{٦٦٣٧}

We may settle in the garden wheresoever we will.

فَنِعْمَ أَجْرُ الْعَمَلِينَ

And excellent is the reward of those who act.⁶⁶³⁷

وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ

75. And thou wilt see the angels surrounding the throne

يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ^{٦٦٣٨}

Glorifying⁶⁶³⁸ by the praise of their lord.

وَقُضِيَ بَيْنَهُم بِالْحَقِّ

And it will be decided between them aright.⁶⁶³⁹

وَقِيلَ الْحَمْدُ لِلَّهِ

And it will be said: Praise belongs to God

رَبِّ الْعَالَمِينَ

The Lord of All Mankind!

6637. 39:74 [4]. Lit.: *the doers (of it)*.

6638. 39:75 [2]. Arabic: *s-b-h*. See 2:32.

6639. 39:75 [3]. Arabic: *bil haqqi*. See Article XIX (bil haqqi ii.).

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁶⁶⁴⁰ the Merciful.

حَم

1. *ḥā mīm*⁶⁶⁴¹

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ

2. The successive revelation⁶⁶⁴² of the law⁶⁶⁴³ is from God: the Mighty, the Knowing

غَافِرِ الذَّنْبِ

3. The Forgiver of Transgression⁶⁶⁴⁴

وَقَابِلِ التَّوْبِ

And the Acceptor of Repentance

شَدِيدِ الْعِقَابِ

The Severe in Retribution

ذِي الطَّوْلِ

The Owner of Abundance.

6640. 40:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

6641. 40:1 [1]. See note to 2:1 and Article XX.

ḥā mīm:

ḥā: I am but a mortal like you.

I am but instructed that your God is One God.

Then go straight to him and seek forgiveness of him.

And woe to the idolaters:

Those who give not the purity

And are deniers of the hereafter!

Those who heed warning and do deeds of righteousness

They have a reward unfailing. (41:6-8)

mīm: Guide thou us to the straight path

The path of those whom thou hast favoured

Not of those who incur wrath

Nor of those who go astray. (1:6-7)

6642. 40:2 [1]. Lit.: (gradual or successive) sending down.

6643. 40:2 [1]. Arabic: *al kitāb*. See Article XI.ii.

6644. 40:3 [1]. Arabic: *ḡhanb*. See Article XIII.

لَا إِلَهَ إِلَّا هُوَ

There is no god save he.⁶⁶⁴⁵

إِلَيْهِ الْمَصِيرُ

Unto him is the journey's end.

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا

4. There dispute concerning the proofs⁶⁶⁴⁶ of God only those who are indifferent to warning.⁶⁶⁴⁷

فَلَا يَغُرُّكَ تَقَلُّبُهُمْ فِي الْبِلَدِ

Let not their going to and fro in the land deceive thee:

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ

5. There rejected before them the people of Nūḥ and the parties after them.

بَعْدِهِمْ

وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ

And every community purposed to seize their messenger

وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ

And disputed with vanity to refute thereby the truth.⁶⁶⁴⁸

فَأَخَذْتَهُمْ

Then I took them.

فَكَيْفَ كَانَ عِقَابِ

Then how was my retribution?⁶⁶⁴⁹

6645. 40:3 [5]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

6646. 40:4 [1]. Arabic: *āyāt*. See Article X.

6647. 40:4 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

6648. 40:5 [3]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

6649. 40:5 [5]. Cf. 13:32.

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ
كَفَرُوا

6. And thus became binding⁶⁶⁵⁰ the word of thy lord upon those who are indifferent to warning:⁶⁶⁵¹

أَنَّهُمْ أَصْحَابُ النَّارِ

They are the companions of the fire.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ

7. Those who bear the throne

وَمَنْ حَوْلَهُ

And those round it

يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

Give glory⁶⁶⁵² with the praise of their lord

وَيُؤْمِنُونَ بِهِ

And believe in⁶⁶⁵³ him

وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا

And ask forgiveness for those who heed warning:⁶⁶⁵⁴

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا

Our lord: thou encompassest all things in mercy and knowledge:

فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ

Forgive thou those who repent and follow thy way

وَقِهِمْ عَذَابَ الْجَحِيمِ

And protect thou them from the punishment of Hell.

6650. 40:6 [1]. Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

6651. 40:6 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

6652. 40:7 [3]. Arabic: *s-b-h*. See 2:32.

6653. 40:7 [4]. See note to 58:4 for Qur'anic usage of *to believe in*.

6654. 40:7 [5]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ

8. Our lord: make thou them enter⁶⁶⁵⁵ the gardens of perpetual abode which thou hast promised them

وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ

And such of their fathers and their wives and their progeny as do right

وَذُرِّيَّتِهِمْ

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

(Thou art the Mighty, the Wise)⁶⁶⁵⁶

وَقِهِمُ السَّيِّئَاتِ

9. And protect thou them from evil.⁶⁶⁵⁷

وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ

And he whom thou protectest from evil⁶⁶⁵⁸ that day:

فَقَدْ رَحِمْتَهُ

Upon him hast thou had mercy.

وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

And that is the tremendous achievement.

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ

10. Those who are indifferent to warning⁶⁶⁵⁹ will be called:

لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ

The abhorrence of God is greater than your abhorrence of yourselves

6655. 40:8 [1]. Lit.: and make thou them enter.

6656. 40:8 [3]. Arabic: al 'azīz al ḥakīm. See 3:18.

6657. 40:9 [1]. Arabic: sayyiāt. See Article XIII.x.

6658. 40:9 [2]. Arabic: sayyiāt. See Article XIII.x.

6659. 40:10 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ

When you were invited to faith but denied

قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ

11. (They will say: Our lord: twice hast thou given us death

وَأَحْيَيْتَنَا اثْنَتَيْنِ

And twice hast thou given us life.⁶⁶⁶⁰

فَاعْتَرَفْنَا بِذُنُوبِنَا

And we admit our transgressions.⁶⁶⁶¹

فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ

Is there any way out?⁶⁶⁶²

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ

12. That is because when God alone was called to, you denied

وَإِنْ يُشْرَكَ بِهِ تَوُمَّنُوا

But if a partnership⁶⁶⁶³ was ascribed to him, you believed.

فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ

But judgment belongs to God: the Exalted, the Great

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِّن

13. (He it is who shows you his proofs⁶⁶⁶⁴ and sends down for you provision from the sky.

السَّمَاءِ رِزْقًا

وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ

And there takes heed only whoso turns in repentance.

6660. 40:11 [2]. I.e. the condition prior to earthly life, earthly life, death, and then resurrection; the implication being a request that they might have one life more.

6661. 40:11 [3]. Arabic: *dhunūb*. See Article XIII.iv.

6662. 40:11 [4]. Lit.: *way out from the way*.

6663. 40:12 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

6664. 40:13 [1]. Arabic: *āyāt*. See Article X.

- فَادْعُوا اللَّهَ 14. So call to God
- مُخْلِصِينَ لَهُ الدِّينَ Sincere to him in doctrine⁶⁶⁶⁵
- وَلَوْ كَرِهَ الْكَافِرُونَ Though those who spurn guidance while claiming virtue⁶⁶⁶⁶ be averse.)
- رَفِيعُ الدَّرَجَاتِ 15. The Raiser of Degrees
- ذُو الْعَرْشِ The Owner of the Throne.
- يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ 16. He sends the Spirit of his command upon whom he wills of his servants
- لِيُنذِرَ يَوْمَ التَّلَاقِ That he might warn of the Day of Meeting.
- يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ 16. The day they emerge nothing of them will be hidden from God.
- لَمَنْ الْمُلْكُ الْيَوْمَ Whose is the dominion this day?
- لِلَّهِ الْوَحْدِ الْقَهَّارِ It belongs to God: the One, the Omnipotent.

6665. 40:14 [2]. Arabic: *dīn*. See Article VII.

6666. 40:14 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۚ

17. This day is each soul rewarded for what it earned.

لَا ظُلْمَ الْيَوْمَ ۚ

No injustice this day.

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

God is swift in reckoning.

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ

18. And warn thou them of the Approaching Day

إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كُظْمِينَ ۚ

When the hearts will choke the throats.

مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ

No intimate friend for the wrongdoers!⁶⁶⁶⁷

وَلَا شَفِيعٌ يُطَاعُ

Nor intercessor who is obeyed!

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

19. He knows the betrayal of the eyes and all that the breasts hide

وَاللَّهُ يَقْضِي بِالْحَقِّ ۖ

20. And God decides aright.⁶⁶⁶⁸

وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ

And those to whom they call besides⁶⁶⁶⁹ him decide not anything.

بِشَيْءٍ ۖ

6667. 40:18 [3]. Arabic: *ẓālimūn*. See 2:229.

6668. 40:20 [1]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi ii.*).

6669. 40:20 [2]. Arabic: *min dūni*. See 2:23.

إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ

God: he is the Hearer, the Seeing.

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَ عُقُبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ^ج

21. Have they not travelled in the land and seen how was the final outcome of those who were before them?

كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَانَارًا فِي
الْأَرْضِ

They were stronger than them in power and impact⁶⁶⁷⁰ upon the earth.

فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ

Then God seized them for their transgressions.⁶⁶⁷¹

وَمَا كَانَ لَهُمْ مِّنَ اللَّهِ مِن وَّاقٍ

And they had no defender from God

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ

22. Because⁶⁶⁷² their messengers brought them clear evidence.

فَكَفَرُوا

And they denied

فَأَخَذَهُمُ اللَّهُ^ج

So God seized them.

إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ

He is strong, severe in retribution.

6670. 40:21 [2]. Lit.: wake or footsteps.

6671. 40:21 [3]. Arabic: *dhunūb*. See Article XIII.iv.

6672. 40:22 [1]. Arabic: *dhālika bianna*. See Article XVI.

- وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ 23. And we sent Mūsā with our proofs⁶⁶⁷³ and a clear warrant
- إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ 24. To Fir‘awn⁶⁶⁷⁴ and Hāmān and Qārūn:⁶⁶⁷⁵
- فَقَالُوا سِحْرٌ كَذَّابٌ They said: A sorcerer,⁶⁶⁷⁶ a teller of lies.
- فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا 25. And when he brought them the truth⁶⁶⁷⁷ from our presence they said:
- أَقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ وَاسْتَحْيُوا 26. Kill the sons of those who heed warning⁶⁶⁷⁸ with him and spare their women.
- نِسَاءَهُمْ نِسَاءَهُمْ
- وَمَا كَيْدُ الْكٰفِرِينَ إِلَّا فِي ضَلٰلٍ And the plan of those who spurn guidance while claiming virtue⁶⁶⁷⁹ is only in error.
- وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ 26. And Fir‘awn⁶⁶⁸⁰ said: Let me kill Mūsā
- وَلْيَدْعُ رَبَّهُ And let him call to his lord.
- إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ I fear that he will change your doctrine⁶⁶⁸¹

6673. 40:23 [1]. Arabic: *āyāt*. See Article X.6674. 40:24 [1]. Arabic: *fir‘awn*. See note to 2:49.

6675. 40:24 [1]. Typically identified with Old Testament Korah.

6676. 40:24 [2]. Arabic: *sāhir* – sorcerers. See 2:102.6677. 40:25 [1]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi* i.).6678. 40:25 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.6679. 40:25 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.6680. 40:26 [1]. Arabic: *fir‘awn*. See note to 2:49.6681. 40:26 [3]. Arabic: *dīn*. See Article VII.

أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ

Or cause corruption in the land.

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ

27. And Mūsā said: I seek refuge in my lord and your lord

مِّنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ

From every proud one who believes not in⁶⁶⁸² the Day of Reckoning.

وَقَالَ رَجُلٌ مُُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ

28. And there said a believing man⁶⁶⁸³ of the house of Fir‘awn⁶⁶⁸⁴ who concealed his faith:

إِيمَانَهُ

أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ

Would you kill a man because he says: My lord is God

وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ

And has brought you clear evidence from your lord?

وَإِنْ يَكُ كَذِبًا

If he be lying:

فَعَلَيْهِ كَذِبُهُ

Upon him be his lie.

وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي

And if he be truthful some of that which he promises you will befall you.

يَعِدُّكُمْ

6682. 40:27 [2]. See note to 58:4 for Qur’anic usage of *to believe in*.

6683. 40:28 [1]. Arabic: *(al) mu’min*. See note to 8:2.

6684. 40:28 [1]. Arabic: *fir‘awn*. See note to 2:49.

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ

God guides not him who is a committer of excess, a teller of lies.

يَقُومُ لَكُمْ أَلْمَلِكُ الْيَوْمَ ظَهْرِينَ فِي الْأَرْضِ

29. O my people: yours is the dominion this day, you being manifest⁶⁶⁸⁵ in the land

فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا

But who will save us from the wrath of God if it comes to us?

قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى

Fir'awn⁶⁶⁸⁶ said: I only show you what I think.

وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ

And I only guide you to the path of reason.

وَقَالَ الَّذِي ءَامَنَ يَقُومُ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ

30. And he who heeded warning⁶⁶⁸⁷ said: O my people: I fear for you the example of the day of the parties

مِثْلَ دَابِ قَوْمِ نُوحٍ

31. Like the case⁶⁶⁸⁸ of the people of Nūḥ

وَعَادٍ

And 'Ād

وَتَمُودَ

And Thamūd

6685. 40:29 [1]. Arabic: *zāhirūn* – visible, dominant, manifest, visible, conspicuous.

6686. 40:29 [3]. Arabic: *fir'awn*. See note to 2:49.

6687. 40:30 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe* (here: *he who believed*). See 2:257 and Article II.iv.

6688. 40:31 [1]. Arabic: *da'b* – custom, wont, habit; case, affair; persistence, eagerness, perseverance.

وَالَّذِينَ مِنْ بَعْدِهِمْ

And those after them.

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ

And God intends no injustice for the servants!⁶⁶⁸⁹

وَيَقُومُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ

32. And O my people: I fear for you the Day of Summoning.

يَوْمَ تَوَلُّونَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ

33. The day you will turn and go⁶⁶⁹⁰ having not against God any defender.

عَاصِمٍ

وَمَنْ يُضِلِلِ اللَّهُ

And whom God sends astray:

فَمَا لَهُ مِنْ هَادٍ

For him there is no guide.

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ

34. And Yūsuf brought you clear evidence before

فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ

But you ceased not to be in doubt concerning what he brought.

حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِنْ

When⁶⁶⁹¹ he had perished you said: God will not raise up any messenger after him.⁶⁶⁹²

بَعْدِهِ رَسُولًا

6689. 40:31 [5]. See note to 2:207.

6690. 40:33 [1]. Lit.: *turn away turning backs*. See 21:57, 27:80, 30:52, 37:90, 40:33.

6691. 40:34 [3]. Arabic: *hattā idhā*. See 3:152.

6692. 40:34 [3]. The impression gained at verses 40:28-34 is that the historical events they summarise took place in – or within a moderate distance from – the location of the immediate action. This ill fits the dominant Egypt-Palestine thesis, but not the ‘Asīr-Ḥejāz or Arabia Felix theses. See Article XVIII.

كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ

Thus does God lead astray him who is a committer of excess, a baseless sceptic.⁶⁶⁹³

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ
سُلْطَانٍ أَتَاهُمْ

35. Those who dispute concerning the proofs⁶⁶⁹⁴ of God without any warrant having come to them

كَبِيرٌ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا

A great abomination is it in the sight of God and in the sight of those who heed warning.⁶⁶⁹⁵

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ
جَبَّارٍ

Thus does God seal every proud, tyrannical heart.

وَقَالَ فِرْعَوْنُ يَهْمُنُ ابْنُ لِي صَرْحًا لَعَلِّي
أَبْلُغُ الْأَسْبَابَ

36. And Fir'awn⁶⁶⁹⁶ said: O Hāmān: build thou for me a tower that I might reach the causes⁶⁶⁹⁷

أَسْبَابِ السَّمَوَاتِ

37. The causes⁶⁶⁹⁸ of the heavens

فَأَطَّلَعَ إِلَى إِلَهِ مُوسَى

Then look upon the God of Mūsā.

6693. 40:34 [4]. **Qur'anic definition:** *murtāb*. Generally rendered (and not incorrectly) *doubter* or *skeptic*. The problem with this rendering is that such words hold a neutral or even positive connotation today, suggesting perhaps intellectual thoroughness and objectivity. This is demonstrably not the case here; it is clear from what follows at 40:35 that a fuller Qur'anic sense (particularly in combination with *committer of excess*) is *baseless skeptic*, i.e. a person who has no foundation or warrant for his position. This word occurs once only.

6694. 40:35 [1]. Arabic: *āyāt*. See Article X.

6695. 40:35 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

6696. 40:36 [1]. Arabic: *fir'awn*. See note to 2:49.

6697. 40:36 [1]. Arabic: *asbāb* – ropes, means, connections; relations; pathways; causes, reasons. The root sense is that of *connecting things*.

6698. 40:37 [1]. Arabic: *asbāb* – ropes, means, connections; relations; pathways; causes, reasons. The root sense is that of *connecting things*.

وَإِنِّي لَأَظُنُّهُ كَذِبًا ۚ

And I think him a liar.

وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ ۖ

And thus was the evil of his deed made fair to Fir'awn.⁶⁶⁹⁹

وَصُدَّ عَنِ السَّبِيلِ ۚ

And he was diverted⁶⁷⁰⁰ from the way.

وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ

And the plan of Fir'awn⁶⁷⁰¹ was only in ruin.

وَقَالَ الَّذِي ءَامَنَ يَقَوْمِ اتَّبِعُونِ

38. And he who heeded warning⁶⁷⁰² said: O my people: follow me.

أَهْدِيكُمْ سَبِيلَ الرَّشَادِ

I will guide you to the path of reason.

يَقَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتْعٌ

39. O my people: the life of this world is but an enjoyment

وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ

And: The hereafter – that is the enduring abode.

مَنْ عَمِلَ سَيِّئَةً

40. [Whoso does evil]⁶⁷⁰³

فَلَا يُجْزَى إِلَّا مِثْلَهَا ۚ

Is not rewarded with save the like thereof.

6699. 40:37 [4]. Arabic: *fir'awn*. See note to 2:49.

6700. 40:37 [5]. Arabic: *ṣadda*. This is in the passive voice and it has been treated as such as per the criteria for rendering this verb. See note to 8:47.

6701. 40:37 [6]. Arabic: *fir'awn*. See note to 2:49.

6702. 40:38 [1]. Arabic: *alladhī āmana* Typically rendered *he who believed*. See 2:257 and Article II.iv.

6703. 40:40 [1]. Arabic: *sayyi'ah*. See Article XIII.ix.

وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ

مُؤْمِنٌ

And whoso works righteousness – whether male or female – and is a believer:⁶⁷⁰⁴

فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ

حِسَابٍ

These enter the garden wherein they are given provision without reckoning.)⁶⁷⁰⁵

وَيَقُومَ مَا لِيَ أَدْعُوكُمُ إِلَى النَّجْوَةِ

وَتَدْعُونَنِي إِلَى النَّارِ

41. And: O my people: how is it that I invite you to deliverance and you invite me to the fire?

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ ۚ مَا لِيَ

لِيَ بِهِ ۚ عَلِمَ

42. You call me to deny God and to ascribe a partnership⁶⁷⁰⁶ to him with that whereof I have no knowledge

وَأَنَا أَدْعُوكُمُ إِلَى الْعَزِيزِ الْغَفُورِ

And I invite you to the Mighty, the Forgiver.

لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ

فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ

43. Beyond doubt you but invite me to that⁶⁷⁰⁷ to which there is no calling in this world or in the hereafter.

وَأَنَّ مَرَدَّنَا إِلَى اللَّهِ

And: Our return is to God.

6704. 40:40 [3]. Arabic: (al) mu'min. See note to 8:2.

6705. 40:40 [4]. I.e. without a need to answer to anyone else on the part of the giver; without limit.

6706. 40:42 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

6707. 40:43 [1]. I.e. to falsehood.

وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ

And: The committers of excess will be the companions of the fire.

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ

44. Then will you remember what I say to you.

وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ

And: I commit my affair to God.

إِنَّ اللَّهَ بِصِيرِ الْعِبَادِ

God sees the servants.⁶⁷⁰⁸

فَقَلَّ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا

45. And God protected him from the evil⁶⁷⁰⁹ which they schemed

وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ

And an evil punishment encompassed the house of Fir'awn.⁶⁷¹⁰

النَّارِ

46. The fire:

يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا

They are exposed to it morning and night.

وَيَوْمَ تَقُومُ السَّاعَةُ

And the day the Hour comes:

أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

Cause the house of Fir'awn⁶⁷¹¹ to enter the most severe punishment!

وَإِذْ يَتَحَاوُونَ فِي النَّارِ

47. And when they will dispute together in the fire

6708. 40:44 [3]. See note to 2:207.

6709. 40:45 [1]. Arabic: *sayyiāt*. See Article XIII.x.

6710. 40:45 [2]. Arabic: *fir'awn*. See note to 2:49. Verses 40:38-45 summarise exactly the pattern of warning a people and taking refuge in God which is the prophetic model.

6711. 40:46 [4]. Arabic: *fir'awn*. See note to 2:49.

فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا

Then those who were despised will say to those who were proud:

إِنَّا كُنَّا لَكُمْ تَبَعًا

We were your followers:

فَهَلْ أَنْتُمْ مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ

Can you avail us something against a portion of the fire?

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ

48. Those who were proud will say: We are all in it. God has judged between the servants.⁶⁷¹²

قَدْ حَكَمَ بَيْنَ الْعِبَادِ

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ

49. And those in the fire will say to the keepers of Hell:

ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ

Call to your lord to lighten for us a day of punishment.

الْعَذَابِ

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُّسُلُكُمْ بِالْبَيِّنَاتِ

50. They will say: Came not your messengers to you with clear evidence?

قَالُوا بَلَىٰ

They will say: Verily.⁶⁷¹³

قَالُوا فَادْعُوا

They will say: Then call.

6712. 40:48 [1]. See note to 2:207.

6713. 40:50 [2]. Arabic: *balā*. See note to 2:81.

وَمَا دُعَاؤُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

And the call of those who spurn guidance while claiming virtue⁶⁷¹⁴ is only in error.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ

51. We help our messengers and those who heed warning⁶⁷¹⁵ in the life of this world and the day the witnesses stand

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ

52. The day their justifications avail not the wrongdoers⁶⁷¹⁶

وَلَهُمُ اللَّعْنَةُ

And they have the curse

وَلَهُمْ سُوءُ الدَّارِ

And they have the evil abode.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْهُدَى

53. And we gave Mūsā the guidance.

وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ

And we caused the children of Isrā'īl to inherit the law⁶⁷¹⁷

هُدًى وَذِكْرًا لِأُولَى الْأَلْبَابِ

54. As a guide and a reminder for those possessed of insight.

فَاصْبِرْ

55. So be thou patient.

إِنَّ وَعْدَ اللَّهِ حَقٌّ

The promise of God is true.⁶⁷¹⁸

6714. 40:50 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

6715. 40:51 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

6716. 40:52 [1]. Arabic: *zālimūn*. See 2:229.

6717. 40:53 [2]. Arabic: *al kitāb*. See Article XI.ii.

6718. 40:55 [2]. Arabic: *ḥaqqun*. See Article XIX (ḥaqq- vi).

وَأَسْتَغْفِرُ لِدُنْبِكَ

And ask thou forgiveness for thy transgression⁶⁷¹⁹

وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَرِ

And give thou glory⁶⁷²⁰ with the praise of thy lord night and morning.

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ

56. Those who dispute concerning the proofs⁶⁷²¹ of God without any warrant having come to them

سُلْطَانٍ أَتَاهُمْ لَا

إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَلِّغِيهِ

There is in their breasts only greatness they will never reach.

فَاسْتَعِذْ بِاللَّهِ

So seek thou refuge in God.

إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

He is the Hearer, the Seeing.

لَخَلْقُ السَّمُوتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ

57. The creation of the heavens and the earth is greater than the creation of mankind

النَّاسِ

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

But most men know not.

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ

58. And not equal are the blind and the seeing⁶⁷²²

6719. 40:55 [3]. Arabic: *dhanb*. See Article XIII.iv. The allusion here – in my view – is to Mūsā also, who was guilty of murder. God does not expect us to start perfect. But he does expect us to start.

6720. 40:55 [4]. Arabic: *s-b-h*. See 2:32.

6721. 40:56 [1]. Arabic: *āyāt*. See Article X.

6722. 40:58 [1]. Cf. 35:19.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا
الْمُسِيءَ

Or⁶⁷²³ those who heed warning⁶⁷²⁴ and do deeds
of righteousness and the doers of evil.

قَلِيلًا مَّا تَتَذَكَّرُونَ

Little do you take heed.

إِنَّ السَّاعَةَ لَءَاتِيَةٌ

59. The Hour is coming.

لَا رَيْبَ فِيهَا

There is no doubt thereof.

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

But most men do not believe.⁶⁷²⁵

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ

60. And your lord said: Call to me – I will respond
to you.

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

Those who are too proud for my service, they
will enter Hell abased.

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

اللَّهُ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ

61. God it is who made for you the night that you
might rest therein

وَالنَّهَارَ مُبْصِرًا

And the day sight-giving.

6723. 40:58 [2]. Lit: *And*.

6724. 40:58 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

6725. 40:59 [3]. Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See 2:6 and Article II.ii.

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ

God is bountiful towards mankind

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

But most men are not grateful.

ذَٰلِكُمُ اللَّهُ

62. That is God

رَبُّكُمْ

Your lord

خَالِقُ كُلِّ شَيْءٍ

Creator of all things.

لَا إِلَهَ إِلَّا هُوَ

There is no god save he:

فَإَنَّى تُؤْفَكُونَ

How then are you deluded?

كَذَٰلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ

63. Thus are deluded those who reject the proofs⁶⁷²⁶ of God.

يَجْحَدُونَ

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا

64. God it is who made for you the earth a fixed lodging

وَالسَّمَاءَ بِنَاءً

And the sky a structure

وَصَوَّرَكُم

And fashioned you

6726. 40:63 [1]. Arabic: *āyāt*. See Article X.

فَأَحْسَنَ صُورَكُمْ

And made good your forms

وَرَزَقَكُمْ مِّنَ الطَّيِّبَاتِ

And made provision of good things for you.

ذَلِكُمُ اللَّهُ

That is God

رَبُّكُمْ

Your lord.

فَتَبَارَكَ اللَّهُ

So blessed be God

رَبُّ الْعَالَمِينَ

The Lord of All Mankind.

هُوَ الْحَيُّ

65. He is the Living.

لَا إِلَهَ إِلَّا هُوَ

There is no god save he.⁶⁷²⁷

فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ

So call to him sincere to him in doctrine.⁶⁷²⁸

الْحَمْدُ لِلَّهِ

Praise belongs to God

رَبِّ الْعَالَمِينَ

The Lord of All Mankind.

6727. 40:65 [2]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

6728. 40:65 [3]. Arabic: *dīn*. See Article VII.

﴿قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ

66. Say thou: I am forbidden to serve that to which
you call besides⁶⁷²⁹ God

تَدْعُونَ مِنْ دُونِ اللَّهِ

لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي

When there has come to me clear evidence
from my lord.

وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ

And I am commanded to submit to the Lord of
All Mankind.

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ

67. He it is who created you from dust

ثُمَّ مِنْ نُطْفَةٍ

Then from a drop of fluid

ثُمَّ مِنْ عَلَقَةٍ

Then from a clinging thing

ثُمَّ يُخْرِجُكُمْ طِفْلًا

Then he brings you forth as a child

ثُمَّ لَتَبْلُغُوا أَشَدَّكُمْ

Then that you reach your maturity

ثُمَّ لَتَكُونُوا شُيُوخًا

Then that you become old

وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلِ

(And among you is he who is caused to die
before)

وَلَتَبْلُغُوا أَجَلًا مُّسَمًّى

And that you reach a named term

6729. 40:66 [1]. Arabic: *min dūni*. See 2:23.

وَلَعَلَّكُمْ تَعْقِلُونَ

And that you might use reason.

هُوَ الَّذِي يُحْيِي وَيُمِيتُ^{٦٧٣٠}

68. He it is who gives life and gives death.

فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ

And when he decrees a thing he but says to it:
Be thou!

فَيَكُونُ

And it is.

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ

69. Hast thou not considered those who dispute
concerning the proofs⁶⁷³⁰ of God

أَنَّهُمْ يُضِرُّونَ

How they are diverted?

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ^{٦٧٣١}70. Those who repudiate the law⁶⁷³¹ and that
wherewith we sent our messengers:رُسُلَنَا^{٦٧٣١}

فَسَوْفَ يَعْلَمُونَ

They will come to know

إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ

71. When there are yokes and chains on their necks

يُسْحَبُونَ

Dragged

6730. 40:69 [1]. Arabic: *āyāt*. See Article X.6731. 40:70 [1]. Arabic: *al kitāb*. See Article XI.ii.

- فِي الْحَمِيمِ 72. In a scalding liquid.
- ثُمَّ فِي النَّارِ يُسْجَرُونَ 6732 Then in the fire are they burned.
- ثُمَّ قِيلَ لَهُمْ 73. Then will it be said to them:
- أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ Where is that to which you ascribed a partnership⁶⁷³³
- مِنْ دُونِ اللَّهِ ط 74. Other than⁶⁷³⁴ God?
- قَالُوا ضَلُّوا عَنَّا They will say: They are strayed from us.
- بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا The truth is:⁶⁷³⁵ we called not before to anything.⁶⁷³⁶
- كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ Thus does God send astray those who spurn guidance while claiming virtue.⁶⁷³⁷
- ذُلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ 75. That is because you exulted in the earth without cause⁶⁷³⁸
- الْحَقِّ

6732. 40:72 [2]. Arabic: *sajara* – to fire up, to heat up (of stove, oven). This instance is in the passive voice. It is the only instance of the form I of this root.

6733. 40:73 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

6734. 40:74 [1]. Arabic: *min dūni*. See 2:23.

6735. 40:74 [3]. Arabic: *bal*. See note to 2:88.

6736. 40:74 [3]. I.e. we were lying, or our assumptions were in vain.

6737. 40:74 [4]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

6738. 40:75 [1]. Arabic: *bi ghayri (al) haqq*. See Article XIX.

وَبِمَا كُنْتُمْ تَمْرَحُونَ

And because you were conceited.

أَدْخُلُوا أَبْوَابَ جَهَنَّمَ

76. Enter the gates of Hell

خَالِدِينَ فِيهَا

Abiding eternally therein.

فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ

And evil is the dwelling of the proud.

فَاصْبِرْ

77. And be thou patient.

إِنَّ وَعْدَ اللَّهِ حَقٌّ

The promise of God is true.⁶⁷³⁹

فَأَمَّا نُورِنَا نَعِدُهُمْ

And whether we let thee see something of what we promise them

أَوْ نَتَوَفِّيَنَّكَ

Or we take thee

فَالْيَنَّا يُرْجَعُونَ

It is to us they will be returned.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ

78. And we sent messengers before thee.

مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ

Among them are those we have narrated to thee

6739. 40:77 [2]. Arabic: *ḥaqqun*. See Article XIX (*ḥaqq*- vi).

وَمِنْهُمْ مَّنْ لَّمْ نَقْصُصْ عَلَيْكَ ۖ

And among them are those we have not narrated to thee.

وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ
اللَّهِ ۚ

And it was only for a messenger to bring a proof⁶⁷⁴⁰ by God's leave.

فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ

Then when the command of God comes the matter will be decided aright⁶⁷⁴¹

وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ

And thereupon will those who follow vanity be lost.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ

79. God it is who made for you cattle

لِتَرْكَبُوا مِنْهَا

That you might ride some

وَمِنْهَا تَأْكُلُونَ

And eat some

وَلَكُمْ فِيهَا مَنَافِعُ

80. (And you have in them benefits)

وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ

And that you might reach upon them a desire in your breasts.

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ

And upon them and upon ships are you carried.

6740. 40:78 [4]. Arabic: *āya*. See Article X.

6741. 40:78 [5]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi ii.).

- وَيُرِيكُمْ ءَايَاتِهِ ۚ
81. And he shows you his proofs.⁶⁷⁴²
- فَأَيَّ ءَايَاتِ اللَّهِ تُنْكِرُونَ
- Then which of the proofs⁶⁷⁴³ of God will you deny?
- أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ
82. Have they not travelled in the land and seen how was the final outcome of those before them?
- كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ
- كَانُوا أَكْثَرَ مِنْهُمْ
- They were more numerous than they
- وَأَشَدَّ قُوَّةً وَءَاتَارًا فِي الْأَرْضِ
- And stronger in power and impact⁶⁷⁴⁴ in the earth:
- فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ
- There availed them not that which they earned:
- فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا
83. When their messengers brought them clear evidence they exulted at what they had of knowledge
- عِنْدَهُمْ مِنَ الْعِلْمِ
- وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ
- But there surrounded them that whereat they mocked.
- فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا
84. And when they saw our might they said:

6742. 40:81 [1]. Arabic: *āyāt*. See Article X.

6743. 40:81 [2]. Arabic: *āyāt*. See Article X.

6744. 40:82 [3]. Lit.: *wake* or *footsteps*.

ءَامَنَّا بِاللّٰهِ وَحْدَهُ، وَكَفَرْنَا بِمَا كُنَّا بِهِ

We believe in⁶⁷⁴⁵ God alone and deny that to which we ascribed a partnership.⁶⁷⁴⁶

مُشْرِكِينَ

فَلَمْ يَكُ يَنْفَعُهُمْ اِيْمَانُهُمْ لَمَّا رَأَوْا بَاْسَنَا

85. But their faith did not avail them when they saw our might

سُنَّتِ اللّٰهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ

(The practice⁶⁷⁴⁷ of God which had been⁶⁷⁴⁸ before concerning his servants[...])⁶⁷⁴⁹

وَحَسِرَ هُنَالِكَ الْكَافِرُونَ

And thereupon those who spurned guidance while claiming virtue⁶⁷⁵⁰ were lost.

6745. 40:84 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

6746. 40:84 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

6747. 40:85 [2]. Arabic: *sunnah*. I.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See also 3:137, 17:77, 33:62, 35:43, 48:23.

6748. 40:85 [2]. Lit.: *passed*.

6749. 40:85 [2]. Sc. *has not changed*. Cf. 17:77, 33:38-39, 33:62, 35:43, 40:85, 48:23.

6750. 40:85 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁶⁷⁵¹ the Merciful.

حَم

1. *ḥā mīm*⁶⁷⁵²

تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ

2. A successive revelation⁶⁷⁵³ from the Almighty,⁶⁷⁵⁴ the Merciful

كِتَابٍ فَصَّلَتْ آيَاتُهُ

3. A decree⁶⁷⁵⁵ the proofs⁶⁷⁵⁶ whereof are set out and detailed⁶⁷⁵⁷

قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ

An Arabic recitation⁶⁷⁵⁸ for people who know

بَشِيرًا وَنَذِيرًا

4. A bearer of glad tidings and a warner⁶⁷⁵⁹

6751. 41:0 [1]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

6752. 41:1 [1]. See note to 2:1 and Article XX.

ḥā mīm:

ḥā: I am but a mortal like you.

I am but instructed that your God is One God.

Then go straight to him and seek forgiveness of him.

And woe to the idolaters:

Those who give not the purity

And are deniers of the hereafter!

Those who heed warning and do deeds of righteousness

They have a reward unfailing. (41:6-8)

mīm: Guide thou us to the straight path

The path of those whom thou hast favoured

Not of those who incur wrath

Nor of those who go astray. (1:6-7)

6753. 41:2 [1]. Lit.: (gradual or successive) sending down.

6754. 41:2 [1]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

6755. 41:3 [1]. Arabic: *kitāb*. See Article XI.iii.

6756. 41:3 [1]. Arabic: *āyāt*. See Article X.

6757. 41:3 [1]. Arabic: *faṣṣala* – to set out (that is, present in a logical order, categorise) and to make plain or detail.

6758. 41:3 [2]. Arabic: *qurʾān* – reading, recital, recitation, something which is read out.

6759. 41:4 [1]. This is a direct translation: *bashīr* means bearer of glad tidings and *nadhīr* means warner. This direct translation is avoided by most translators (with the honourable exception, in this case, of Saheeh International). They avoid it because thus rendered it becomes clear (were it not before) where the messenger's authority lies: in the Qur'an and the Qur'an alone. This exact phrasing is found in three other instances, each time referencing the messenger: 2:119, 34:28, 35:24.

فَاعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ

But most of them turn away so they hear not.

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ

5. And they say: Upon our hearts are coverings against⁶⁷⁶⁰ that to which thou invitest us

وَفِي أَعْذَانِنَا وَقْرٌ

And in our ears is deafness

وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ

And between us and thee is a barrier.

فَاعْمَلْ

Then work thou.

إِنَّا عَمِلُونَ

We are working.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

6. Say thou: I am but a mortal like you.

يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدٌ

I am but instructed⁶⁷⁶¹ that your God is One God.

فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ

Then go straight to him and seek forgiveness of him.

وَوَيْلٌ لِّلْمُشْرِكِينَ

And woe to the idolaters:⁶⁷⁶²

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ

7. Those who give not the purity⁶⁷⁶³

6760. 41:5 [1]. Lit.: *from*.

6761. 41:6 [2]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *it is instructed to me*.

6762. 41:6 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

6763. 41:7 [1]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to) – or to pay (the price of) – (sexual) purity* (i.e. to abjure social

وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

And are deniers of the hereafter!

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

8. Those who heed warning⁶⁷⁶⁴ and do deeds of righteousness

لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

They have a reward unfailing.

﴿قُلْ أَتُكْفِرُونَ بِالَّذِي خَلَقَ

9. Say thou: Do you deny him who created the earth in two days,⁶⁷⁶⁵ and make equals to him?

الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا

ذَلِكَ رَبُّ الْعَالَمِينَ

That is the Lord of All Mankind.

وَجَعَلَ فِيهَا رُوسًا مِّنْ فَوْقِهَا

10. And he made therein firm mountains above it⁶⁷⁶⁶

وَبَارَكُ فِيهَا

And blessed it

وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٍ

And decreed therein its sustenance in four days,⁶⁷⁶⁷ equal to the askers.

لِّلسَّائِلِينَ

activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

6764. 41:8 [1]. Arabic: *allaḥḥina āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

6765. 41:9 [1]. Arabic: *'ayyām* – *days; aeons, eras*.

6766. 41:10 [1]. Grammar: the feminine object pronoun indicates *ard* (earth)

6767. 41:10 [3]. Arabic: *'ayyām* – *days; aeons, eras*.

ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ
لَهَا وَلِلْأَرْضِ

11. Then he turned towards the sky when it was smoke and said to it and to the earth:

أَتَيْنَا طَوْعًا أَوْ كَرْهًا

Come,⁶⁷⁶⁸ willingly or unwillingly.⁶⁷⁶⁹

قَالَتَا أَتَيْنَا طَائِعِينَ

They⁶⁷⁷⁰ said: We come willingly.

فَقَضَاهُنَّ

12. And he determined⁶⁷⁷¹ them:⁶⁷⁷²

سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ

Seven heavens in two days⁶⁷⁷³

وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا

And instructed⁶⁷⁷⁴ each heaven in its command.

وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَحِفْظٍ

And we adorned the lower sky with lamps and as protection.

ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

That is the determining of the Mighty, the Knowing.

6768. 41:11 [2]. Grammar: dual.

6769. 41:11 [2]. Muhammad Asad comments here: *Explaining this passage, Zamakhshari observes: "The meaning of God's command to the skies and the earth to 'come', and their submission [to His command] is this: He willed their coming into being, and so they came to be as He willed them to be...: and this is the kind of metaphor (majaz) which is called 'allegory' (tamthil)... Thus, the purport [of this passage] is but an illustration (taswir) of the effect of His almighty power on all that is willed [by Him], and nothing else..." (It is obvious that Zamakhshari's reasoning is based on the oft-repeated Qur'anic statement, "When God wills a thing to be, He but says unto it, 'Be' - and it is.") Concluding his interpretation of the above passage, Zamakhshari adds: "If I am asked about the meaning of [the words] 'willingly or unwillingly', I say that it is a figurative expression (mathal) indicating that His almighty will must inevitably take effect."*

6770. 41:11 [3]. Grammar: dual.

6771. 41:12 [1]. Or *concluded*.

6772. 41:12 [1]. Grammar: dual feminine object pronoun.

6773. 41:12 [2]. Arabic: 'ayyām - days; aeons, eras.

6774. 41:12 [3]. Arabic: waḥī and awḥā. See 3:44.

فَإِنْ أَعْرَضُوا فَقُلْ

13. Then if they turn away say thou:

أَنْذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ

I warn you of a thunderbolt like the thunderbolt of 'Ād and Thamūd

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ

14. When the messengers came to them from before them and from after them:⁶⁷⁷⁵

خَلْفِهِمْ

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ

Serve not save God.

قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً

They said: If our lord had willed he would have sent down angels

فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ

So we are deniers of that wherewith you have been sent.

فَأَمَّا عَادُ

15. Then as for 'Ād:

فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

They were proud in the land without cause.⁶⁷⁷⁶

وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً

And they said: Who is mightier than us in power?

6775. 41:14 [1]. I.e. from every side (both literally, but also figuratively in the sense that they brought arguments relating to that which was known and that which was then unknown).

6776. 41:15 [2]. Arabic: *bi ḡhayri (al) haqq*. See Article XIX.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ
مِنْهُمْ قُوَّةً^ط

(Had they not considered that God who created them, he is mightier than them in power?)

وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ

And they denied our proofs.⁶⁷⁷⁷

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا^ط

16. Then we sent upon them a violent wind

فِي أَيَّامٍ نَّحِسَاتٍ

In days of calamity

لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ

That we might make them taste the punishment of degradation

فِي الْحَيَاةِ الدُّنْيَا^ط

In the life of this world.

وَلَعَذَابُ الْآخِرَةِ أَخْزَى^ط

And the punishment of the hereafter is more disgraceful.

وَهُمْ لَا يُنصَرُونَ

And they will not be helped.

وَأَمَّا ثَمُودُ

17. And as for Thamūd:

فَهَدَيْنَاهُمْ

We guided them

فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى

But they preferred blindness to guidance

6777. 41:15 [5]. Arabic: *āyāt*. See Article X.

فَأَخَذَتْهُمْ صُعِقَةُ الْعَذَابِ الْهُونِ بِمَا
كَانُوا يَكْسِبُونَ

So the thunderbolt of the punishment of humiliation took them for what they earned.

وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ

18. And we delivered those who heeded warning⁶⁷⁷⁸ and were in prudent fear.⁶⁷⁷⁹

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ

19. And the day the enemies of God are gathered towards the fire

فَهُمْ يُوزَعُونَ

Then will they be marshalled.⁶⁷⁸⁰

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ

20. When⁶⁷⁸¹ they have reached it their hearing and their sight and their skins will bear witness against them

سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ

بِمَا كَانُوا يَعْمَلُونَ

As to what they did.

وَقَالُوا لِمَ شَهِدْتُمْ عَلَيْنَا

21. And they will say to their skins: Why bear you witness against us?

قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ

They will say: God gave us speech who gave all things speech.

وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ

And he created you the first time.

6778. 41:18 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

6779. 41:18 [1]. See note to 2:2.

6780. 41:19 [2]. Cf. 27:83.

6781. 41:20 [1]. Arabic: *hattā idhā*. See 3:152.

وَالِيهِ تُرْجَعُونَ

And to him will you be returned.

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ
سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ

22. And you hid not yourselves lest your ears and your eyes and your skins bear witness against you

وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا
تَعْمَلُونَ

But you considered that God knew not much of what you did.

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ
أَرَدَكُمْ

23. And that – your assumption which you assumed about your lord – has brought you to ruin

فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ

And you are now⁶⁷⁸² among the losers.

فَإِنْ يَصْبِرُوا

24. And if they be patient:

فَالنَّارُ مَثْوًى لَّهُمْ

The fire is a home for them.

وَإِنْ يَسْتَغِيثُوا

And if they seek to make amends:

فَمَا هُمْ مِنَ الْمُعْتَبِينَ

They are not of those who might make amends.

6782. 41:23 [2]. Lit.: are become.

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ ﴿٢٥﴾

25. And we assigned them intimate companions:

فَرَيُّوْا لَهُمْ مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

They made what was at their time⁶⁷⁸³ and what following them fair to them

وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ

And upon them the word concerning the communities of *jinn* and men which had come and gone⁶⁷⁸⁴ before them became binding.⁶⁷⁸⁵

مِّن قَبْلِهِمْ مِّنَ الْجِنَّ وَالْإِنْسِ ط

إِنَّهُمْ كَانُوا خُسِرِينَ

They are losers.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا

26. And those who are indifferent to warning⁶⁷⁸⁶ say: Listen not to this Qur'an,⁶⁷⁸⁷ and speak nonsense during it⁶⁷⁸⁸

الْقُرْآنِ وَالْغَوَا فِيهِ

لَعَلَّكُمْ تَغْلِبُونَ

That you might be victorious.

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا

27. But we will cause those who are indifferent to warning⁶⁷⁸⁹ to taste a severe punishment.

وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ

And we will reward them for the worst of what they did.

6783. 41:25 [2]. Lit: *between their hands*. See note to 2:66.

6784. 41:25 [3]. Lit.: *passed*.

6785. 41:25 [3]. Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

6786. 41:26 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

6787. 41:26 [1]. Arabic: *qur'ān* – *reading, recital, recitation, something which is read out*.

6788. 41:26 [1]. Arabic: *laghiya* – *to talk, to talk nonsense*. This is what the Traditionalist does, in effect, through his promotion of sources he adopts in preference to the Qur'an: he drowns out the Qur'an. Even when he reads the Qur'an he does not hear the Qur'an; he hears what his usurping stories tell him to hear.

6789. 41:27 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ

28. That is the reward of the enemies of God.

النَّارِ

The fire:

لَهُمْ فِيهَا دَارُ الْخُلْدِ

For them therein is the eternal abode

جَزَاءُ بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ

As reward for their denial of our proofs.⁶⁷⁹⁰

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا

29. And those who are indifferent to warning⁶⁷⁹¹ will say: Our lord: show thou us those who led us astray among *jinn* and men

مِنَ الْجِنَّ وَالْإِنسِ

نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ

We will place them under our feet that they might be among the lowest.

الْأَسْفَلِينَ

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ

30. Those who say: Our lord is God

ثُمَّ اسْتَقَمُوا

And then are upright

تَنْزِلُ عَلَيْهِمُ الْمَلَائِكَةُ

The angels descend upon them:

أَلَّا تَخَافُوا وَلَا تَحْزَنُوا

Fear not nor grieve

6790. 41:28 [4]. Arabic: *āyāt*. See Article X. Lit.: *As reward for that they denied our proofs.*6791. 41:29 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

But rejoice at the garden which you are promised

نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي
آلِ الْآخِرَةِ ۖ

31. We are your allies in the life of this world and in the hereafter.

وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ

For you therein is whatever your souls desire

وَلَكُمْ فِيهَا مَا تَدَّعُونَ

And for you therein is whatever you ask⁶⁷⁹²

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ

32. A welcoming gift from one forgiving, merciful.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ
وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

33. And who is better in word⁶⁷⁹³ than he who invites to his lord and works righteousness and says: I am of the submitted?⁶⁷⁹⁴

وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ

34. And the good and the evil⁶⁷⁹⁵ are not the same.

أَدْفَعْ بِأَتَى هِىَ أَحْسَنُ

Repel thou with that which is better

6792. 41:31 [3]. Lit.: call for.

6793. 41:33 [1]. Arabic: *qawl* – speech; teaching, doctrine; saying, word.

6794. 41:33 [1]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.

6795. 41:34 [1]. Arabic: *sayyi'ah*. See Article XIII.ix.

فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدُوٌّ كَانَ وَلِيًّا

And then is he between whom and thee is enmity like an intimate friend.

حَمِيمٌ

وَمَا يُقَلِّهَا إِلَّا الَّذِينَ صَبَرُوا

35. But there are granted it only those who are patient.

وَمَا يُقَلِّهَا إِلَّا ذُو حَظٍّ عَظِيمٍ

And there is granted it only one possessing tremendous fortune.

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ

36. And if there provoke thee a provocation to evil from the *shayṭān*

فَاسْتَعِذْ بِاللَّهِ

Seek thou refuge in God.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

He is the Hearing, the Knowing.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ

37. And among his proofs⁶⁷⁹⁶ are the night and the day and the sun and the moon.

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ

Submit⁶⁷⁹⁷ not to the sun or the moon

وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ

But submit⁶⁷⁹⁸ to God who created them

إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

If it be him you serve.

6796. 41:37 [1]. Arabic: *āyāt*. See Article X.

6797. 41:37 [2]. Arabic: *s-j-d*. See Article VI.

6798. 41:37 [3]. Arabic: *s-j-d*. See Article VI.

فَإِنْ أَسْتَكْبَرُوا

38. Then if they be proud

فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ

Then do those who are with thy lord give
glory⁶⁷⁹⁹ to him night and day

وَالنَّهَارِ

وَهُمْ لَا يَسْئُمُونَ ۝

And they never weary.

وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً

39. And among his proofs⁶⁸⁰⁰ is that thou seest the
earth laid low⁶⁸⁰¹

فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ

But when we send down upon it the water it
stirs and gives increase.

إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتَى ۚ

He who gives it life is the Quickener of the
Dead.

إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And he is powerful over all things.

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ

40. Those who deviate concerning our proofs⁶⁸⁰²
are not hidden from us.

عَلَيْنَا ۚ

أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ

Is then he who⁶⁸⁰³ is cast into the fire better6799. 41:38 [2]. Arabic: *s-b-h*. See 2:32.6800. 41:39 [1]. Arabic: *āyāt*. See Article X.6801. 41:39 [1]. Lit.: *reverent, humble*.6802. 41:40 [1]. Arabic: *āyāt*. See Article X.

6803. 41:40 [2]. See note to 3:162.

أَمْ مَنْ يَأْتِيْ عَامِنًا يَوْمَ الْقِيَمَةِ ۚ

Or he who comes secure on the Day of Resurrection?

أَعْمَلُوا مَا شِئْتُمْ ۖ

Do what you will

إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

He sees what you do.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ ۖ

41. Those who deny the remembrance⁶⁸⁰⁴ when it comes to them[...]⁶⁸⁰⁵

وَإِنَّهُ لَكِتَابٌ عَزِيزٌ

And it is a mighty decree⁶⁸⁰⁶

لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ

42. (Vanity cannot reach it from before it or from after it)⁶⁸⁰⁷

خَلْفِهِ ۖ

تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

A successive revelation⁶⁸⁰⁸ from one wise, praiseworthy.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ

43. There is said to thee only what was said to the messengers before thee:

قَبْلِكَ ۚ

إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ

Thy lord is one possessing forgiveness

6804. 41:41 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

6805. 41:41 [1]. Sc. will taste a severe punishment. Cf. 41:27.

6806. 41:41 [2]. Arabic: *kitāb*. See Article XLiii.

6807. 41:42 [1]. Cf. 41:14.

6808. 41:42 [2]. Lit.: (gradual or successive) sending down.

وَذُو عِقَابٍ أَلِيمٍ

And one possessing painful retribution.

وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا

44. And had we made it a recitation⁶⁸⁰⁹ in a foreign tongue they would have said:

لَوْلَا فَصَّلَتْ ءَايَاتُهُ

Oh that its proofs⁶⁸¹⁰ were but⁶⁸¹¹ set out and detailed⁶⁸¹²

ءَأَعْجَمِيٍّ وَعَرَبِيٍّ

A foreign tongue and an Arab!⁶⁸¹³

قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءٌ

Say thou: It is for those who heed warning⁶⁸¹⁴ guidance and a healing.

وَالَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقُرْ

And those who do not believe,⁶⁸¹⁵ in their ears is deafness

وَهُوَ عَلَيْهِمْ عَمًى

And it is for them blindness.

أُولَٰئِكَ يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ

These are called from a far place.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ فِيهِ

45. And we gave Mūsā the law⁶⁸¹⁶ but it was disputed about.⁶⁸¹⁷

6809. 41:44 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

6810. 41:44 [2]. Arabic: *āyāt*. See Article X.

6811. 41:44 [2]. Arabic: *lawlā*. See Article XVI.

6812. 41:44 [2]. Arabic: *faṣṣala* – to set out (that is, present in a logical order, categorise) and to make plain or detail.

6813. 41:44 [3]. Arabic: *(al) a'rāb, 'arabiyy*. See note to 9:90.

6814. 41:44 [4]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

6815. 41:44 [5]. Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See 2:6 and Article II.ii.

6816. 41:45 [1]. Arabic: *al kitāb*. See Article XI.ii.

6817. 41:45 [1]. Cf. 11.10.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ
بَيْنَهُمْ

And had it not been for a word that had gone forth from thy lord it would have been concluded between them.

وَأِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ

And they are in sceptical doubt concerning it.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ

46. Whoso works righteousness, it is for his soul.

وَمَنْ أَسَاءَ فَعَلَيْهَا

And whoso does evil, it is against it.

وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبِيدِ

And thy lord is not unjust to the servants.⁶⁸¹⁸

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ

47. Unto him is referred knowledge of the Hour.⁶⁸¹⁹

وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا

And no fruits come forth from their sheaths

وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ

And no female bears or gives birth

إِلَّا بِعِلْمِهِ

Save with his knowledge.

وَيَوْمَ يُنَادِيهِمْ

And the day he summons them:

6818. 41:46 [3]. See note to 2:207.

6819. 41:47 [1]. Cf. the words of Christ at Matt. 24:36 *But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*

أَيْنَ شُرَكَائِي

Where are my partners?⁶⁸²⁰

قَالُوا ءَاذَنُكَ مَا مِنَّا مِنْ شَهِيدٍ

They will say: We declare to thee there is not among us any witness.

وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ

48. And strayed from them will be what they called to before

وَضَنُّوا مَا لَهُمْ مِنْ مَّحِيصٍ

And they will see that they have no place of refuge.

لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ

49. Man tires not of calling for good.

وَإِنْ مَسَّهُ الشَّرُّ

But if evil touches him:

فَيُوسِسُ قَنُوطٌ

He is without hope, despairing.

وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ

50. And if we cause him to taste mercy after an affliction touches him he will say:

مَسَّتْهُ لَيَقُولَنَّ

هَذَا لِي

This is mine

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

And I think not that the Hour will take place.

6820. 41:47 [6]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ
لَلْحُسْنَىٰ ۚ

And if I am brought back to my lord mine will be the best with him.

فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا

But we will inform those who are indifferent to warning⁶⁸²¹ about what they did.

وَلَنَذِيقَنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ

And we will make them taste of a stern punishment.

وَإِذَا أَنْعَمْنَا عَلَىٰ الْإِنْسَانِ أَعْرَضَ وَتَأٰ
بِجَانِبِهِ ۚ

51. And when we give grace to man he turns away and remains aloof on his side.

وَإِذَا مَسَّهُ الشَّرُّ

And when evil touches him

فَذُو دُعَاءٍ عَرِيضٍ

Then is he full of long supplication.

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ

52. Say thou: Have you considered: if it be from God

ثُمَّ كَفَرْتُمْ بِهِ ۚ

Then you reject it

مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ

Who is further astray than one who is in extreme schism?

سَنُرِيهِمْ ءَايَاتِنَا فِي الْآفَاقِ

53. We will show them our proofs⁶⁸²² in the horizons

6821. 41:50 [5]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

6822. 41:53 [1]. Arabic: *āyāt*. See Article X.

وَفِي أَنْفُسِهِمْ

And in themselves

حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۖ

Until it becomes clear to them that it is the truth.⁶⁸²³

أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ

Does it not suffice concerning thy lord that he is witness to all things?

شَهِيدٌ

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ ۖ

54. In truth:⁶⁸²⁴ they are in doubt about the meeting with their lord.

أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ

In truth:⁶⁸²⁵ he encompasses all things.

6823. 41:53 [3]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

6824. 41:54 [1]. Arabic: *alā*. See note to 2:12.

6825. 41:54 [2]. Arabic: *alā*. See note to 2:12.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁶⁸²⁶ the Merciful.

حَم

1. ḥā mīm⁶⁸²⁷

عَسَق

2. ‘ayn sīn qāf⁶⁸²⁸

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن

3. Thus instructs⁶⁸²⁹ thee and those before thee

قَبْلِكَ

اللَّهُ الْعَزِيزُ الْحَكِيمُ

God: the Mighty, the Wise.⁶⁸³⁰6826. 42:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

6827. 42:1 [1]. See note to 2:1 and Article XX.

ḥā mīm:

ḥā: I am but a mortal like you.

I am but instructed that your God is One God.

Then go straight to him and seek forgiveness of him.

And woe to the idolaters:

Those who give not the purity

And are deniers of the hereafter!

Those who heed warning and do deeds of righteousness

They have a reward unfailing. (41:6-8)

mīm: Guide thou us to the straight path

The path of those whom thou hast favoured

Not of those who incur wrath

Nor of those who go astray. (1:6-7)

6828. 42:2 [1]. See note to 2:1 and Article XX.

‘ayn sīn qāf:

‘ayn: God keeps his promises.

sīn: Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

qāf = ‘ayn + sīn (here: equation stated only)

6829. 42:3 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.6830. 42:3 [2]. Arabic: *al ‘azīz al ḥakīm*. See 3:18.

لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ط

4. To him belongs what is in the heavens and what is in the earth

وَهُوَ الْعَلِيُّ الْعَظِيمُ

And he is the Exalted, the Tremendous.

تَكَادُ السَّمُوتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ ج

5. The heavens are nigh rent from above themselves⁶⁸³¹

وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

And the angels give glory⁶⁸³² with the praise of their lord

وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ق

And ask forgiveness for those on the earth.

أَلَا إِنَّ اللَّهَ

In truth:⁶⁸³³ God

هُوَ الْغَفُورُ الرَّحِيمُ

He is the Forgiver, the Merciful.

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ

6. And those who take allies besides⁶⁸³⁴ him

اللَّهُ حَفِظٌ عَلَيْهِمْ

God is custodian over them

وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

And thou art not a guardian over them.

6831. 42:5 [1]. Grammar: rendered thus since *them* is in the feminine plural agreeing with *heavens*, in order to preclude confusion with *those on the earth*.

6832. 42:5 [2]. Arabic: *s-b-h*. See 2:32.

6833. 42:5 [4]. Arabic: *alā*. See note to 2:12.

6834. 42:6 [1]. Arabic: *min dūni*. See 2:23.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا

7. And thus we instruct⁶⁸³⁵ thee by an Arabic recitation:⁶⁸³⁶

لِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا

That thou warn the mother of cities⁶⁸³⁷ and those around her

وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ

And thou warn of the Day of Gathering whereof there is no doubt.

فَرِيقٌ فِي الْجَنَّةِ

Some will be in the garden

وَفَرِيقٌ فِي السَّعِيرِ

And some in the inferno.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً

8. And had God willed he would have made them one community.

وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ

But God makes whom he wills enter into his mercy.

وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

And the wrongdoers⁶⁸³⁸ have neither ally nor helper.

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ

9. If⁶⁸³⁹ they have taken allies besides⁶⁸⁴⁰ him:⁶⁸⁴¹

فَاللَّهُ

God

6835. 42:7 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

6836. 42:7 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

6837. 42:7 [2]. Taken by the Traditionalist – on the basis of no genuine historical data – to be the place known today as Makkah. Among the many problems with Makkah is the fact that it did not exist (at least it is mentioned on no map and in no historical record) until 300 years after the Qur'anic revelation. On the other hand, Petra was a major regional centre of trade. The Arabia Felix thesis advances alternative possibilities. See Article XVIII.

6838. 42:8 [3]. Arabic: *ẓālimūn*. See 2:229.

6839. 42:9 [1]. Arabic: *am*. See note to 21:21.

6840. 42:9 [1]. Arabic: *min dūni*. See 2:23.

6841. 42:9 [1]. I.e. if this is the claim.

هُوَ الْوَلِيُّ

He is the Ally

وَهُوَ يُحْيِي الْمَوْتَى

And he gives life to the dead

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And he is powerful over all things

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ

10. And that wherein you differ in anything:

فَحُكْمُهُ إِلَى اللَّهِ

The judgment thereof is to God.

ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ

That is God, my lord, in whom I place my trust

وَالَيْهِ أُنِيبُ

And to whom I turn.

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ

11. The originator of the heavens and the earth

جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا

He has made for you among yourselves pairs⁶⁸⁴²

وَمِنَ الْأَنْعَامِ أَزْوَاجًا

And among the cattle pairs.

يَذْرُؤُكُمْ فِيهِ

He multiplies⁶⁸⁴³ you thereby.6842. 42:11 [2]. Arabic: *ajwāj* – spouses, mates; kinds, types; species.6843. 42:11 [4]. Arabic: *dhara'a*. Lit.: to sow (many or different things); to seed.

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ

There is nothing like him.

وَهُوَ السَّمِيعُ الْبَصِيرُ

And he is the Hearer, the Seeing.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ۖ

12. His are the keys of the heavens and the earth.

يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۖ

He expands and straitens provision for whom he wills.

إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

He knows all things.

﴿۞﴾ شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ ۖ

13. He set down for you of doctrine⁶⁸⁴⁴ what he enjoined upon Nūḥ

نُوحًا

وَالَّذِى أَوْحَيْنَا إِلَيْكَ

And which we have instructed⁶⁸⁴⁵ thee

وَمَا وَصَّيْنَا بِهِ ۖ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۖ

And what we enjoined upon Ibrāhīm and Mūsā and ʿĪsā.⁶⁸⁴⁶

أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ

Uphold⁶⁸⁴⁷ the doctrine⁶⁸⁴⁸ and be not divided therein.

6844. 42:13 [1]. Arabic: *dīn*. See Article VII.

6845. 42:13 [2]. Arabic: *waḥī* and *awḥā*. See 3:44.

6846. 42:13 [3]. See Articles XVIII and XXI.

6847. 42:13 [4]. Arabic: *aqāma*. The verb used here typically functions with *ṣalāt*.

6848. 42:13 [4]. Arabic: *dīn*. See Article VII.

كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ

Difficult for the idolaters⁶⁸⁴⁹ is that to which thou invitest them.⁶⁸⁵⁰

اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ

God chooses for himself whom he wills

وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

And guides to himself him who turns in repentance.

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ
بَغْيًا بَيْنَهُمْ ۚ

14. And they became divided only after knowledge came to them, through sectarian zealotry⁶⁸⁵¹ between them.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ
مُسَمًّى

And had it not been for a word that had gone forth from thy lord to a named term

لَقُضِيَ بَيْنَهُمْ ۚ

It would have been concluded between them.

وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي
شَكٍّ مِّنْهُ مُرِيبٍ

And those who were made to inherit the law⁶⁸⁵² after them are in sceptical doubt concerning it.

6849. 42:13 [5]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

6850. 42:13 [5]. This is palpably true in a sense broader than generally understood. Religion-worship is a form of idolatry. Nowhere is there found a religion (in the sense of formulas, dogma and priests) in the Qur'an. Personal and social initiative to deliver a message of good news and warning in combination with personal and communal piety informed by set principles is simply too much for the idolatrous mentality to cope with. Unless it has a religion to worship and priests to obey instead of God such a mentality is simply lost.

6851. 42:14 [1]. Arabic: *baghy*. See 2:90 and Article XIV.

6852. 42:14 [4]. Arabic: *al kitāb*. See Article XI.ii.

- فَلِذَلِكَ فَادْعُ ۖ
15. So to that⁶⁸⁵³ then call thou.
- وَأَسْتَقِمْ كَمَا أُمِرْتَ ۖ
- And be thou upright, as thou art commanded
- وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ وَقُلْ
- And follow thou not their vain desires⁶⁸⁵⁴ but say thou:
- ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ۖ
- I believe in⁶⁸⁵⁵ what God sent down of decree⁶⁸⁵⁶
- وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ
- And I am commanded to be just among you.
- اللَّهُ رَبُّنَا وَرَبُّكُمُ ۖ
- God is our lord and your lord.
- لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمُ ۖ
- To us be our works and to you be your works.
- لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ
- There is no argument⁶⁸⁵⁷ between us and you.
- اللَّهُ يَجْمَعُ بَيْنَنَا ۖ
- God will bring us together
- وَالِإِلَيْهِ الْمَصِيرُ ۖ
- And to him is the journey's end.

6853. 42:15 [1]. I.e. to the fact that God guides whom he wills and who turns to him in repentance (42:13).

6854. 42:15 [3]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

6855. 42:15 [4]. See note to 58:4 for Qur'anic usage of *to believe in*.

6856. 42:15 [4]. Arabic: *kitāb*. See Article XI.iii.

6857. 42:15 [8]. Arabic: *hujja* - *argument* (as in *justification* or *claim* in court or elsewhere).

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا
أَسْتُجِيبَ لَهُ

16. And those who dispute concerning God after that answer has been made to him

حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ

Their argument⁶⁸⁵⁸ has no weight with their lord

وَعَلَيْهِمْ غَضَبٌ

And wrath is upon them

وَلَهُمْ عَذَابٌ شَدِيدٌ

And they have a severe punishment.

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ

17. God it is who sent down the law⁶⁸⁵⁹ with truth⁶⁸⁶⁰ and balance.

وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ

And what can make thee know but that the Hour may be nigh?

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا

18. Those who believe not in⁶⁸⁶¹ it seek to hasten it

وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ
أَنَّهَا الْحَقُّ

But those who heed warning⁶⁸⁶² are apprehensive of it and know that it is the truth.⁶⁸⁶³

6858. 42:16 [2]. Arabic: *hujja* - argument (as in justification or claim in court or elsewhere).

6859. 42:17 [1]. Arabic: *al kitāb*. See Article XI.ii.

6860. 42:17 [1]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi i.).

6861. 42:18 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

6862. 42:18 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

6863. 42:18 [2]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي
ضَلَالٍ بَعِيدٍ

In truth:⁶⁸⁶⁴ those who dispute the Hour are in profound error.

اللَّهُ لَطِيفٌ بِعِبَادِهِ

19. God is subtle with his servants.

يَرْزُقُ مَنْ يَشَاءُ

He provides for whom he wills

وَهُوَ الْقَوِيُّ الْعَزِيزُ

And he is the Strong, the Mighty.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ

20. Whoso desires the tilth of the hereafter

نَزِدْ لَهُ فِي حَرْثِهِ

We increase him in its tilth.

وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا

And whoso desires the tilth of this world

نُؤْتِيهِ مِنْهَا

We give him thereof

وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

And he has no portion in the hereafter.

6864. 42:18 [3]. Arabic: *alā*. See note to 2:12.

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا
لَمْ يَأْذَنْ بِهِ اللَّهُ ۚ

21. If⁶⁸⁶⁵ they have partners⁶⁸⁶⁶ which set down for them of doctrine⁶⁸⁶⁷ that for which God has not given leave[...]⁶⁸⁶⁸

وَلَوْلَا كَلِمَةُ الْفَصْلِ

And had it not been for the word of decision

لَقُضِيَ بَيْنَهُمْ ۚ

It would have been concluded between them.

وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

And the wrongdoers⁶⁸⁶⁹ have a painful punishment.

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا

22. Thou wilt see the wrongdoers⁶⁸⁷⁰ apprehensive of what they have earned

وَهُوَ وَقَعُ بِهِمْ ۚ

When it falls upon them.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي

And those who heed warning⁶⁸⁷¹ and do deeds of righteousness will be in the lush fields of the gardens.

رَوْضَاتِ الْجَنَّاتِ ۚ

لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ

They will have what they wish in the sight of their lord.

6865. 42:21 [1]. Arabic: *am*. See note to 21:21.

6866. 42:21 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictional personae) and all fiction-based belief systems, including most of what today passes for religion.

6867. 42:21 [1]. Arabic: *dīn*. See Article VII.

6868. 42:21 [1]. I.e. if this is the claim (cf. the ruling elite's doctrines by which means they wreak destruction upon this world and think they can evade judgment in the next). Sc. *then they have no portion in the hereafter*. (Cf. 42:20).

6869. 42:21 [4]. Arabic: *ẓālimūn*. See 2:229.

6870. 42:22 [1]. Arabic: *ẓālimūn*. See 2:229.

6871. 42:22 [3]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

That is the great favour

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ

23. That of which God gives glad tidings to his servants who heed warning⁶⁸⁷² and do deeds of righteousness.

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي
الْقُرْبَىٰ

Say thou: I ask of you no reward for it save love among kin.

وَمَنْ يَفْتَرِ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا

And whoso performs a good deed, we add for him good therein.

إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

God is forgiving, appreciative.

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا

24. If⁶⁸⁷³ they say: He invented a lie about God:⁶⁸⁷⁴

فَإِنْ يَشَاءِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ

If God wills he can seal up thy heart.

وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ

And God eliminates vanity and establishes truth⁶⁸⁷⁵ by his words

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

He knows what is in the breasts.

6872. 42:23 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

6873. 42:24 [1]. Arabic: *am*. See note to 21:21.

6874. 42:24 [1]. I.e. if this is the claim.

6875. 42:24 [3]. Arabic: *al haqq*. See Article XIX (al haqq i.).

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ

25. And he it is who accepts repentance from his servants

وَيَعْفُو عَنِ السَّيِّئَاتِ

And pardons evil⁶⁸⁷⁶

وَيَعْلَمُ مَا تَفْعَلُونَ

And knows what you do

وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا

26. And responds to those who heed warning⁶⁸⁷⁷ and do deeds of righteousness

الصَّالِحَاتِ

وَيَزِيدُهُمْ مِّن فَضْلِهِ^ج

And increases them of his bounty.

وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ

And those who spurn guidance while claiming virtue,⁶⁸⁷⁸ they have a severe punishment.

﴿ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا

27. And had God enlarged the provision for his servants they would oppress in the earth.

فِي الْأَرْضِ

وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَّا يَشَاءُ^ج

But he sends down in measure what he wills.

إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ

He is of his servants aware, seeing.

6876. 42:25 [2]. Arabic: *sayyiāt*. See Article XIII.x.

6877. 42:26 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

6878. 42:26 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا

28. And he it is who sends down the rain after they have despaired

وَيَنْشُرُ رَحْمَتَهُ^ج

And unfurls his mercy.

وَهُوَ الْوَلِيُّ الْحَمِيدُ

And he is the Ally, the Praiseworthy.

وَمِنْ آيَاتِهِ خَلْقُ السَّمُوتِ وَالْأَرْضِ وَمَا

29. And among his proofs⁶⁸⁷⁹ is the creation of the heavens and the earth and what he has spread therein of creatures

بَثَّ فِيهِمَا مِنْ دَابَّةٍ^ج

وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ

And he has power to gather them when he wills.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ

30. And what befalls you of misfortune:

فَبِمَا كَسَبَتْ أَيْدِيكُمْ

It is because of what your hands earn.

وَيَعْفُوا عَنْ كَثِيرٍ

But he pardons much.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ^ط

31. And you cannot escape in the earth.

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

And you have besides⁶⁸⁸⁰ God neither ally nor helper.

6879. 42:29 [1]. Arabic: *āyāt*. See Article X.

6880. 42:31 [2]. Arabic: *min dūni*. See 2:23.

وَمِنْ ءَايَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَمِ

32. And among his proofs⁶⁸⁸¹ are the ships on the sea like landmarks.

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ
عَلَى ظَهْرِهِ

33. If he wills he calms the wind and they become still upon its surface⁶⁸⁸²

إِنَّ فِي ذَلِكَ لَءَايَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

(In that are proofs⁶⁸⁸³ for everyone patient, grateful)

أَوْ يُوقِعَهُنَّ فِيمَا كَسَبُوا

34. Or he causes them to perish for what they have earned.

وَيَعْفُ عَنْ كَثِيرٍ

And he pardons much.

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي ءَايَاتِنَا مَا لَهُمْ
مِّن مَّحِيصٍ

35. And those who dispute concerning our proofs⁶⁸⁸⁴ will know they have no place of refuge.

فَمَا أُوتِيتُمْ مِّن شَيْءٍ فَمَتَّعِ الْحَيَاةَ الدُّنْيَا

36. And what you have been given of anything is the enjoyment of the life of this world.

وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا

And what is with God is better and more lasting for those who heed warning⁶⁸⁸⁵

وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

And in their lord place their trust

6881. 42:32 [1]. Arabic: *āyāt*. See Article X.

6882. 42:33 [1]. Lit.: *back*.

6883. 42:33 [2]. Arabic: *āyāt*. See Article X.

6884. 42:35 [1]. Arabic: *āyāt*. See Article X.

6885. 42:36 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

- وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ 37. And those who abstain from the enormities of falsehood⁶⁸⁸⁶
- وَالْفَوَاحِشَ And sexual immoralities⁶⁸⁸⁷
- وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ And when wroth they forgive
- وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ 38. And those who respond to their lord
- وَأَقَامُوا الصَّلَاةَ And uphold the duty⁶⁸⁸⁸
- وَأَمْرُهُمْ شُورَى بَيْنَهُمْ And their affair is by mutual consultation⁶⁸⁸⁹
- وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ And of what we provide them they spend
- وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ 39. And those who – when sectarian zealotry⁶⁸⁹⁰ befalls them – help themselves.
- وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا 40. And the reward of evil⁶⁸⁹¹ is evil⁶⁸⁹² the like thereof
- فَمَنْ عَفَا وَأَصْلَحَ But whoso pardons and does right:

6886. 42:37 [1]. Arabic: '-*th-m*. See Article XIII.i.

6887. 42:37 [2]. Arabic: *fāḥishat*, *fahshā'*. See Article XIII.iii.

6888. 42:38 [2]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

6889. 42:38 [3]. Lit.: *and their affair is of consultation between them*.

6890. 42:39 [1]. Arabic: *baghy*. See 2:90 and Article XIV.

6891. 42:40 [1]. Arabic: *sayyi'ah*. See Article XIII.ix.

6892. 42:40 [1]. Arabic: *sayyi'ah*. See Article XIII.ix.

فَأَجْرُهُ عَلَى اللَّهِ ۚ

His reward is upon God.

إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

He loves not the wrongdoers.⁶⁸⁹³

وَلَمَنَ أَنْتَصَرَ بَعْدَ ظُلْمِهِ ۚ

41. And whoso helps himself after injustice against him.⁶⁸⁹⁴

فَأُولَٰئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ

These: there is no way against them.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ

42. There is but a way against those who wrong⁶⁸⁹⁵ men and oppress in the earth without cause.⁶⁸⁹⁶

وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ

أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

They have a painful punishment.

وَلَمَن صَبَرَ وَغَفَرَ

43. And whoso is patient and forgives

إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

That is among the determination of matters.

وَمَن يُضِلِلِ اللَّهُ

44. And whom God sends astray:

فَمَا لَهُ مِن وَلِيٍّ مِّن بَعْدِهِ ۚ

There is for him no ally after him.

6893. 42:40 [4]. Arabic: *ẓālimūn*. See 2:229.

6894. 42:41 [1]. Lit.: *his injustice*.

6895. 42:42 [1]. Arabic: *ẓālimūn*. See 6:33.

6896. 42:42 [1]. Arabic: *bi ḡhayri (al) haqq*. See Article XIX.

وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ
هَلْ إِلَى مَرَدٍّ مِّن سَبِيلٍ

And thou wilt see the wrongdoers⁶⁸⁹⁷ when they see the punishment saying: Is there any way of return?

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا

45. And thou wilt see them exposed to it⁶⁸⁹⁸

خُشِعِينَ مِنَ الذُّلِّ

Humble⁶⁸⁹⁹ from weakness⁶⁹⁰⁰

يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ

Looking on from a gaze hidden.⁶⁹⁰¹

وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْخُسِرِينَ الَّذِينَ
خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ

And those who heed warning⁶⁹⁰² will say: The losers are those who lose themselves and their families on the Day of Resurrection.

أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ

In truth:⁶⁹⁰³ the wrongdoers⁶⁹⁰⁴ are in lasting punishment

وَمَا كَانَ لَهُمْ مِّنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِّنْ
دُونِ اللَّهِ

46. And they have no allies to help them besides⁶⁹⁰⁵ God.

6897. 42:44 [3]. Arabic: *ẓālimūn*. See 2:229.

6898. 42:45 [1]. I.e. the fire. Cf. 40:46.

6899. 42:45 [2]. Arabic: *khāshī'ūn*. See 2:45.

6900. 42:45 [2]. Arabic: *min dhulla*. Cf. 17:111.

6901. 42:45 [3]. I.e. furtively.

6902. 42:45 [4]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

6903. 42:45 [5]. Arabic: *alā*. See note to 2:12.

6904. 42:45 [5]. Arabic: *ẓālimūn*. See 2:229.

6905. 42:46 [1]. Arabic: *min dūni*. See 2:23.

وَمَنْ يُضِلِّ اللَّهُ

And whom God sends astray:

فَمَا لَهُ مِنْ سَبِيلٍ

For him there is no way.

أَسْتَجِيبُوا لِرَبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا

47. Respond to your lord before there comes a day there is no repelling from God.

مَرَدٍّ لَهُ مِنَ اللَّهِ

مَا لَكُمْ مِّن مَّلْجَأٍ يَوْمَئِذٍ

You will have no refuge that day

وَمَا لَكُمْ مِّن نَّكِيرٍ

And you will have no denial.

فَإِنْ أَعْرَضُوا

48. And if they turn away:

فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

We sent thee not as a custodian over them.

إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ

Upon thee is only the communication.

وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرَّ بِهَا

And when we cause man to taste mercy from us he exults thereat

وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ

And if evil⁶⁹⁰⁶ befalls them because of what their hands sent before them

فَإِنَّ الْإِنْسَانَ كَفُورٌ

Then is man an ingrate.

6906. 42:48 [5]. Arabic: *sayyi'ah*. See Article XIII.ix.

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۚ

49. To God belongs the dominion of the heavens and the earth.

يَخْلُقُ مَا يَشَاءُ ۚ

He creates what he wills.

يَهَبُ لِمَن يَشَاءُ إِنثًا

He gives to whom he wills females

وَيَهَبُ لِمَن يَشَاءُ الذَّكَورَ

And he gives to whom he wills males.

أَوْ يَزْوَجُهُمْ ذُكْرَانًا وَإِنثًا ۚ

50. Or he combines them, males and females.⁶⁹⁰⁷

وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا ۚ

And he makes barren whom he wills.

إِنَّهُ عَلِيمٌ قَدِيرٌ

He is knowing, powerful.

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا

51. And it is for a mortal that God should speak to him only by instruction⁶⁹⁰⁸ or from behind a barrier⁶⁹⁰⁹

وَحَيًّا أَوْ مِنْ وَرَائِ حِجَابٍ

أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ ۚ مَا يَشَاءُ ۚ

Or send a messenger and give instruction⁶⁹¹⁰ by his leave in what he wills.

إِنَّهُ عَلَىٰ حَكِيمٍ

He is exalted, wise.

6907. 42:50 [1]. A statement which includes within it an allowance for the creation of the hermaphroditic state.

6908. 42:51 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

6909. 42:51 [1]. See 4:164.

6910. 42:51 [2]. Arabic: *waḥī* and *awḥā*. See 3:44.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا^{٥٢}

52. And thus we instruct⁶⁹¹¹ thee by a Spirit by our command.

مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ

Thou knewest not what was the law⁶⁹¹² nor what was faith.

وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ

But we made it⁶⁹¹³ a light whereby we guide whom we will of our servants.

مِّنْ عِبَادِنَا^{٥٣}

وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ

And thou guidest⁶⁹¹⁴ to a straight path

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمُوتِ وَمَا

53. The path of God to whom belongs what is in the heavens and what is in the earth.

فِي الْأَرْضِ^{٥٤}

أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

In truth:⁶⁹¹⁵ matters⁶⁹¹⁶ end in God.

6911. 42:52 [1]. Arabic: *wahī* and *awḥā*. See 3:44.

6912. 42:52 [2]. Arabic: *al kitāb*. See Article XI.ii.

6913. 42:52 [3]. I.e. the Qur'an.

6914. 42:52 [4]. My inclination is to read this as a passive verb on the basis of common sense and the instances where the messenger is told that he guides no-one, and that it is God who guides (for example 10:43, 28:56). However, the standard reading is acceptable as long as we bear in mind that what is referenced here is the guidance given by God; namely, the Qur'an. See also: 27:81, 28:56, 30:53.

6915. 42:53 [2]. Arabic: *alā*. See note to 2:12.

6916. 42:53 [2]. Lit.: *the affairs*.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁶⁹¹⁷ the Merciful.

حَم

1. ḥā mīm⁶⁹¹⁸

وَالْكِتَابِ الْمُبِينِ

2. By the clear law!⁶⁹¹⁹

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ

3. We made it an Arabic recitation⁶⁹²⁰ that you might use reason

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلَىٰ حَكِيمٍ

4. And it⁶⁹²¹ is in the foundation of the law⁶⁹²² in our presence exalted, wise.

أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ

5. Shall we then turn the remembrance⁶⁹²³ away⁶⁹²⁴ from you because you are a people committing excess?

قَوْمًا مُّسْرِفِينَ

6917. 43:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

6918. 43:1 [1]. See note to 2:1 and Article XX.

ḥā mīm:

ḥā: I am but a mortal like you.

I am but instructed that your God is One God.

Then go straight to him and seek forgiveness of him.

And woe to the idolaters:

Those who give not the purity

And are deniers of the hereafter!

Those who heed warning and do deeds of righteousness

They have a reward unailing. (41:6-8)

mīm: Guide thou us to the straight path

The path of those whom thou hast favoured

Not of those who incur wrath

Nor of those who go astray. (1:6-7)

6919. 43:2 [1]. Arabic: *al kitāb*. See Article XI.ii.

6920. 43:3 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

6921. 43:4 [1]. Logically, this refers either to 'clear law' or 'Arabic recitation'. I incline to the former on the basis of 12:1-2.

6922. 43:4 [1]. Arabic: *al kitāb*. See Article XI.ii. Cf. 3:7, 13:39.

6923. 43:5 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

6924. 43:5 [1]. Arabic: *ḍaraba* + 'an ṣafḥan – to turn away, ignore, snub or pass over.

وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ

6. And how many a prophet did we send to the former peoples!

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ

7. And there came not to them any prophet save they mocked him.

يَسْتَهْزِءُونَ

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا

8. And we have destroyed stronger than them in might.

وَمَضَىٰ مَثَلُ الْأَوَّلِينَ

And the example of the former peoples has gone before.

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ

9. And if thou ask them: Who created the heavens and the earth?

وَالْأَرْضِ

لَيَقُولَنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ

They will say: There created them the Mighty, the Knowing--⁶⁹²⁵

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا

10. Who made the earth a bed for you

وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ

And placed roads for you therein that you might be rightly guided

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ

11. And who sent down water from the sky in measure

فَأَنْشَرْنَا بِهِ بَلْدَةً مَيِّتًا

(And we resurrect dead land thereby.

6925. 43:9 [2]. Instances where speech either trails off or is clipped through interruption are found at 2:138, 3:73, 6:143, 6:144, 10:22, 12:94, 22:17, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11.

كَذَلِكَ تُخْرَجُونَ

Thus will you be brought forth.)

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا

12. And who created all its kinds⁶⁹²⁶

وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا

And made for you ships and cattle whereon you ride

تَرْكَبُونَ

لِتَسْتَوُوا عَلَى ظُهُورِهِ

13. That you might take your places upon their backs.

ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ

Then remember the grace of your lord when you take your places thereon

وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا

And say: Glory⁶⁹²⁷ be unto him who has made this serviceable to us!

وَمَا كُنَّا لَهُ مُقْرِنِينَ

And we put it not in subjection.⁶⁹²⁸

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

14. And to our lord are we returning.

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا

15. But they make for him from among his servants a portion.

إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ

Man is an obvious ingrate.

6926. 43:12 [1]. Arabic: *ajwāj* – spouses, mates; kinds, types; species.

6927. 43:13 [3]. Arabic: *s-b-h*. See 2:32.

6928. 43:13 [4]. God has made certain animals susceptible to man's training and influence. He also made water able to bear vessels heavier than it.

أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ

بِالْبَنِينَ

16. If⁶⁹²⁹ he took of what he creates daughters and chose for you sons⁶⁹³⁰

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ

مَثَلًا

17. (But when one of them has glad tidings of that⁶⁹³¹ the like of which he ascribes to the Almighty⁶⁹³²

ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

His face turns black and he suppresses grief:⁶⁹³³

أَوْ مَن يُنَشَّؤُا فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ

غَيْرُ مُبِينٍ

18. What! One brought up among ornaments and in conflict not seen!)⁶⁹³⁴

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ

إِنثَاء

19. And they make the angels – those who are the servants of the Almighty⁶⁹³⁵ – females.⁶⁹³⁶

أَشْهَدُوا خَلْقَهُمْ

Did they witness their creation?⁶⁹³⁷

سَتَكُتَبُ شَهَادَتُهُمْ

Their witness will be recorded

6929. 43:16 [1]. Arabic: *am*. See note to 21:21.

6930. 43:16 [1]. If this is the claim – (the second part of which is at 43:19).

6931. 43:17 [1]. I.e. a daughter.

6932. 43:17 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

6933. 43:17 [2]. Cf. 16:58.

6934. 43:18 [1]. I.e. a female.

6935. 43:19 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

6936. 43:19 [1]. I.e. if this is the claim – (the first part of which is at 43:16).

6937. 43:19 [2]. This is the response to the claim above.

وَيُسْأَلُونَ

And they will be questioned.⁶⁹³⁸

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ فَلَا

20. And they say: Had the Almighty⁶⁹³⁹ willed we would have not served them.

مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ

They have no knowledge of that.

إِنْ هُمْ إِلَّا يَخْرُصُونَ

They tell only lies.

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ

21. If⁶⁹⁴⁰ we gave them a decree⁶⁹⁴¹ before.⁶⁹⁴²

فَهُمْ بِهِ مُسْتَمْسِكُونَ

Then are they holding to it.⁶⁹⁴³

بَلْ

The truth is:⁶⁹⁴⁴

قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ

22. They say: We found our fathers in⁶⁹⁴⁵ a community and we are rightly guided following hard upon them.⁶⁹⁴⁶

ءَاثَرِهِمْ مُهْتَدُونَ

6938. 43:19 [4]. This warning is surely, by extension, intended for those who create any fiction and ascribe it to God, as well as for those who inherit fiction and pass it on without questioning it or applying their own reason to it.

6939. 43:20 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

6940. 43:21 [1]. Arabic: *am*. See note to 21:21.

6941. 43:21 [1]. Arabic: *kitāb*. See Article XLiii.

6942. 43:21 [1]. I.e. if this is the claim.

6943. 43:21 [2]. The allusion here is to man-made fictions (which men then either ascribe to God, or claim as the right path on some other basis) and the point is that we can surmise the content of such a 'decree' on the basis of the actions of those who claim to possess it.

6944. 43:21 [3]. Arabic: *bal*. See note to 2:88.

6945. 43:22 [1]. Lit.: *upon*.

6946. 43:22 [1]. I.e. they simply imitate what they saw their fathers do.

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ

23. And thus we sent not before thee into a city any warner save its opulent ones said:

مَنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ

We found our fathers in⁶⁹⁴⁷ a community and we are guided⁶⁹⁴⁸ following hard upon them.

آثَرِهِمْ مُّقْتَدُونَ

﴿قُلْ أَوَلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ

24. He said: Even though I bring you better guidance than that upon which you found your fathers?

عَلَيْهِ آبَاءَكُمْ

قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ

They said: We are deniers of that wherewith you have been sent.

فَأَنْتَقِمْنَا مِنْهُمْ

25. So we took retribution from them.

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

Then see thou how was the final outcome of the repudiators.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ

26. And when Ibrāhīm said to his father and his people:

إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ

I am innocent of what you serve

إِلَّا الَّذِي فَطَرَنِي

27. Save him who made me

6947. 43:23 [2]. Lit.: upon.

6948. 43:23 [2]. Arabic: qadā. The form VIII of this verb means: to imitate, be guided by, follow, emulate.

فَإِنَّهُ سَيَهْدِينِ

For he will guide me[...]⁶⁹⁴⁹

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِۦ

28. And he made it⁶⁹⁵⁰ a word enduring among his progeny

لَعَلَّهُمْ يَرْجِعُونَ

That they might return.

بَلْ مَتَّعْتُ هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ

29. The truth is:⁶⁹⁵¹ I gave these and their fathers enjoyment until there came to them the truth⁶⁹⁵² and a clear messenger.

الْحَقُّ وَرَسُولٌ مُّبِينٌ

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا

30. And when the truth⁶⁹⁵³ came to them they said: This is sorcery⁶⁹⁵⁴ and we are deniers thereof.

بِهِۦ كَافِرُونَ

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْءَانُ عَلَىٰ رَجُلٍ

31. And they said: Oh that this Qur'an⁶⁹⁵⁵ had but⁶⁹⁵⁶ been revealed to a great man of the two cities!⁶⁹⁵⁷

مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ

32. Is it they who apportion the mercy of thy lord?

6949. 43:27 [2]. Sc. *They said: We found our fathers in a community and we are rightly guided following hard upon them.* (Cf. 43:22-24.)

6950. 43:28 [1]. The word of Ibrāhīm.

6951. 43:29 [1]. Arabic: *bal*. See note to 2:88.

6952. 43:29 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

6953. 43:30 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

6954. 43:30 [1]. Arabic: *siḥr* – *sorcery*. See 2:102.

6955. 43:31 [1]. Arabic: *qur'ān* – *reading, recital, recitation, something which is read out*.

6956. 43:31 [1]. Arabic: *lawlā*. See Article XVI.

6957. 43:31 [1]. Under the Petra thesis as advanced by Dan Gibson, the two cities of note at this time in the region were Petra and Jerusalem. It is historically problematic to accept Makkah as a major city of any sort as it appears on no map until 300 years after the revelation. I am not aware of a specific claim under the Arabia Felix thesis on this point. See Article XVIII.

نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ
الدُّنْيَا

We apportion among them their livelihood in
the life of this world

وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ

And raise some of them above others in
degree⁶⁹⁵⁸

لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا

That some of them might take labour from
others.

وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ

But the mercy of thy lord is better than what
they amass.

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً

33. And were it not that mankind would become
one community

لَجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِيُوتِيَهُمْ
سُقْفًا مِّنْ فِضَّةٍ

We would have appointed for him who denies
the Almighty⁶⁹⁵⁹ roofs of silver for their
dwellings

وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ

And stairs whereby to ascend

وَلِيُوتِيَهُمْ أَبْوَابًا

34. And for their dwellings doors

وَسُرُرًا عَلَيْهَا يَتَكُونُونَ

And couches⁶⁹⁶⁰ whereon to recline

وَزُخْرَفًا

35. And decoration.

6958. 43:32 [3]. Lit.: *degrees*.

6959. 43:33 [2]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

6960. 43:34 [2]. See note to 52:20.

وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعِ الْحَيَاةَ الدُّنْيَا

And all that is but the enjoyment of the life of this world.

وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

And the hereafter with your lord is for those of prudent fear.⁶⁹⁶¹

وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ

36. And he who is blind to the remembrance⁶⁹⁶² of the Almighty⁶⁹⁶³

نُقِضَ لَهُ شَيْطَانًا

We assign to him a *shayṭān*

فَهُوَ لَهُ قَرِينٌ

And he is to him an intimate companion.

وَأَنَّهُمْ لِيُضِلُّوهُمْ عَنِ السَّبِيلِ

37. And they divert⁶⁹⁶⁴ them from the way

وَيَحْسِبُونَ أَنَّهُمْ مُهْتَدُونَ

And they think that they are rightly guided.

حَتَّىٰ إِذَا جَاءَنَا قَالَ

38. When⁶⁹⁶⁵ he has come to us he will say:

يَكُنْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ

Would that between me and thee were the distance of the two easts!

فَبِئْسَ الْقَرِينُ

Then evil is the intimate companion.

وَلَنْ يَنْفَعَكُمُ الْيَوْمَ

39. And it benefits you not this day

6961. 43:35 [3]. See note to 2:2.

6962. 43:36 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

6963. 43:36 [1]. Arabic: *rahīmān*. Typically rendered most merciful. See 36:23, note to 1:1 and Article I.

6964. 43:37 [1]. Arabic: *ṣadda*. See note to 8:47.

6965. 43:38 [1]. Arabic: *hattā idhā*. See 3:152.

إِذْ ظَلَمْتُمْ

When you have done wrong

أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ

That you be partners⁶⁹⁶⁶ in the punishment.⁶⁹⁶⁷

أَفَأَنْتَ تُسْمِعُ الصَّمَّ

40. Canst thou make the deaf to hear

أَوْ تَهْدِي الْأَعْمَى

Or canst thou guide the blind

وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ

Or him who is in obvious error?

فَأَمَّا نَذْهَبَنَّ بِكَ

41. And whether we take thee away

فَأِنَّا مِنْهُمْ مُنْتَقِمُونَ

(Then we will exact retribution upon them)

أَوْ نُرِيَّكَ الَّذِي وَعَدْنَاهُمْ

42. Or we show thee that which we promised them:

فَأِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ

(We are omnipotent over them)

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ^ط43. Hold thou fast that which thou art instructed.⁶⁹⁶⁸

إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

Thou art on a straight path.

6966. 43:39 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

6967. 43:39 [3]. Cf. 37:33.

6968. 43:43 [1]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *that which is instructed to thee*.

وَأَنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ

44. And it is a remembrance⁶⁹⁶⁹ for thee and for thy people

وَسَوْفَ تُسْأَلُونَ

And you will be questioned.

وَسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا
أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ ءَالِهَةً يُعْبَدُونَ

45. And ask thou those of our messengers whom we sent before thee whether we appointed gods to be served besides⁶⁹⁷⁰ the Almighty.⁶⁹⁷¹

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ
وَمَلَائِكِهِ

46. And we sent Mūsā with our proofs⁶⁹⁷² to Fir‘awn⁶⁹⁷³ and his eminent ones

فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ

And he said: I am a messenger of the Lord of All Mankind.

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا
يَضْحَكُونَ

47. And when he brought them our proofs⁶⁹⁷⁴ then they laughed at them.

وَمَا نُرِيهِمْ مِنْ ءَايَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ
أُخْتِهَا ۖ

48. And we showed them no proof⁶⁹⁷⁵ save it was greater than its sister.

6969. 43:44 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

6970. 43:45 [1]. Arabic: *min dūni*. See 2:23.

6971. 43:45 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

6972. 43:46 [1]. Arabic: *āyāt*. See Article X.

6973. 43:46 [1]. Arabic: *fir‘awn*. See note to 2:49.

6974. 43:47 [1]. Arabic: *āyāt*. See Article X.

6975. 43:48 [1]. Arabic: *āya*. See Article X.

وَأَخَذْنَاهُمْ بِالْعَذَابِ

And we seized them with the punishment

لَعَلَّهُمْ يَرْجِعُونَ

That they might return.

وَقَالُوا يَا أَيُّهَ السَّاحِرِ ادْعُ لَنَا رَبَّكَ بِمَا

49. And they said: O thou sorcerer:⁶⁹⁷⁶ call thou to thy lord for us by what he has pledged with thee.

عَهْدَ عِنْدَكَ

إِنَّا لَمُهْتَدُونَ

We will be rightly guided.

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ

50. But when we removed from them the punishment

إِذَا هُمْ يَنْكُثُونَ

Then they reneged.

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَقَوْمُ

51. And Fir'awn⁶⁹⁷⁷ called to his people saying: O my people:

الْيَسَ لِي مُلْكُ مِصْرَ

Is then the dominion of *miṣr*⁶⁹⁷⁸ not⁶⁹⁷⁹ mineوَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي^طAnd these rivers flowing beneath me?⁶⁹⁸⁰6976. 43:49 [1]. Arabic: *sāḥir* – sorcerers. See 2:102.6977. 43:51 [1]. Arabic: *fir'awn*. See note to 2:49.6978. 43:51 [2]. Or (*a*) *miṣr*. See note to 2:61.6979. 43:51 [2]. Arabic: *alaysa*. See Article XVI.

6980. 43:51 [3]. Fir'awn is appealing to his worldly wealth in support of his claim to veracity. The 'rivers' referred to here (as opposed to a single river – cf. the Nile) may perhaps be claimed as a point in its favour by the Arabia Felix thesis since the Yemen is home to multiple rivers whereas Egypt, famously, has one – albeit one with multiple outlets into the Mediterranean. See Article XVIII.

أَفَلَا تُبْصِرُونَ

Will you then not⁶⁹⁸¹ see!

أَمْ أَنَا خَيْرٌ مِّنْ هَذَا

52. Am I better or is this

الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ

Who is despised and barely makes clear!

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ

53. Oh that armlets of gold had but⁶⁹⁸² been cast upon him!

أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ

Or angels had but come with him as associates!

فَاسْتَخَفَّ قَوْمَهُ، فَاطَاعُوهُ

54. And he swayed⁶⁹⁸³ his people and they obeyed him.

إِنَّهُمْ كَانُوا قَوْمًا فَسِقِينَ

They were a wantonly perfidious⁶⁹⁸⁴ people.

فَلَمَّا عَاسَفُونَا

55. So when they had angered us

أَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

We took vengeance upon them and drowned them all together

فَجَعَلْنَاهُمْ سَلَفًا

56. And made them a precedent

6981. 43:51 [4]. Arabic: *afalā*. See Article XVI.6982. 43:53 [1]. Arabic: *lawlā*. See Article XVI.6983. 43:54 [1]. Arabic: *istakhaffa*. This form X verb means – as sometimes rendered – *to deem lightly* or *to hold in light esteem*. However, it does so only where it takes an object using the preposition *bi*. Where it takes a direct object (as here) it means either *to fluster*, *flurry*, *disquiet* or *to find light* (the case here clearly that of *swaying* or *sweeping* or *carrying along* a person away from or towards a position) or *to deem light* (i.e. to carry) – the former set of connotations being correct in this case. The two senses are connected by the core concept which is *to find easy to move* (from place, position or opinion). It occurs in the first sense at 30:60 and here at 43:54, and in the second sense at 16:80.6984. 43:54 [2]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

وَمَثَلًا لِّلْءَاخِرِينَ

And an example for those who came later.

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا

57. And when the son of Maryam⁶⁹⁸⁵ is presented as an example

إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ

Then thy people clamour⁶⁹⁸⁶ thereat.

وَقَالُوا ءَالِهَتُنَا خَيْرٌ أَمْ هُوَ

58. And they say: Are our gods better or is he?

مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا

They present him to you only by way of contention.⁶⁹⁸⁷

بَلْ هُمْ قَوْمٌ خَصِمُونَ

The truth is:⁶⁹⁸⁸ they are a contentious people.

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا

59. He is only a servant to whom we gave grace and whom we made an example for the children of Isrā'īl.

لِّبَنِي إِسْرَءِيلَ

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي

60. And had we willed we would have placed among you angels to be successors in the earth.

الْأَرْضِ يَخْلُفُونَ

6985. 43:57 [1]. See Articles XVIII and XXI.

6986. 43:57 [2]. Arabic: *ṣadda*. See note to 8:47. Note that this instance uses *min + object* which is why I have rendered it thus here (see Lane p. 1668); Muhammad Asad does similarly, rendering as '*raise an outcry*'.

6987. 43:58 [2]. In my opinion, this is an example of the use of a disingenuous argument, one which assumes the premise it requires (in this case that 'Isā was a 'god') in order to generate a predetermined reaction; it is a standard rhetorical device, known popularly as the Straw Man. One sees it used in debates of all kinds, including by professional atheists and religionists today. The tactic consists in first misrepresenting the case one wishes to attack, and then appearing to beat that case apart on the basis of one's own positions.

6988. 43:58 [3]. Arabic: *bal*. See note to 2:88.

- وَأَنَّهُ لَعَلَّمَ لِّلسَّاعَةِ 61. And it⁶⁹⁸⁹ is knowledge of the Hour
- فَلَا تَمْتَرَنَّ بِهَا 61. Doubt not concerning it⁶⁹⁹⁰
- وَاتَّبِعُونِ 61. But follow me⁶⁹⁹¹
- هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ 61. This is a straight path
- وَلَا يَصُدُّكُمْ الشَّيْطَانُ 62. And let not the *shayṭān* divert⁶⁹⁹² you
- إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ 62. He is an open enemy to you.
- وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ 63. (And when ‘*Īsā*⁶⁹⁹³ came with clear evidence he said: I have come to you with wisdom⁶⁹⁹⁴
- بِالْحِكْمَةِ
- وَلِأَيِّن لَّكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ 63. And to make plain⁶⁹⁹⁵ some of that concerning that wherein you differ.

6989. 43:61 [1]. I take this pronoun to refer to what comes at 43:66 (see also 43:85). Some think the pronoun denotes *him* (‘*Īsā*); I do not. We read in the Book of Matthew: *But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only* (Matt. 24:36); a position confirmed several times in the Qur’an, for example at 41:47. I think the edifice of extraneous and, perhaps, faulty Christian eschatology is what is being refuted here and brought into line with Matt. 24:36. Others think this pronoun refers to the Qur’an as a whole.

6990. 43:61 [2]. Grammar: the feminine object pronoun refers to *the Hour*.

6991. 43:61 [3]. This, surely, is the point. Rather than engage in empty speculation about the Hour, we should concentrate on what we can do with what time we have. Cf. 43:66.

6992. 43:62 [1]. Arabic: *ṣadda*. See note to 8:47.

6993. 43:63 [1]. See Articles XVIII and XXI.

6994. 43:63 [1]. See note at 33:34.

6995. 43:63 [2]. Arabic: *bayyana*. See 2:69.

فَاتَّقُوا اللَّهَ

So be in prudent fear⁶⁹⁹⁶ of God

وَأَطِيعُونِ

And obey me.⁶⁹⁹⁷

إِنَّ اللَّهَ

64. God

هُوَ رَبِّي وَرَبُّكُمْ

He is my lord and your lord.

فَاعْبُدُوهُ

So serve him.

هَذَا صِرَاطٌ مُسْتَقِيمٌ

This is a straight path.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ

65. Then the parties among them differed:

فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ

Woe to those who did wrong from the punishment of a painful day!)

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً

66. Await they save that the Hour should come upon them unexpectedly when they perceive not?⁶⁹⁹⁸

وَهُمْ لَا يَشْعُرُونَ

6996. 43:63 [3]. See note to 2:2.

6997. 43:63 [4]. Cf. 3:50, 26:108, 26:110, 26:126, 26:131, 26:144, 26:150, 26:163, 26:179, 43:63.

6998. 43:66 [1]. The answer, clearly, is that no-one knows when the Hour will be.

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا
الْمُتَّقِينَ

67. Friends that day will be enemies to one another
save those of prudent fear.⁶⁹⁹⁹

يُعِبَادِ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ

68. O my servants: you need not fear this day

وَلَا أَنْتُمْ تَحْزَنُونَ

Nor will you regret.

الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ

69. Those who believed in⁷⁰⁰⁰ our proofs⁷⁰⁰¹ and
were submitted:⁷⁰⁰²

أَدْخُلُوا الْجَنَّةَ

70. Enter the garden

أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ

You and your wives rejoicing.

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ

71. Moved about⁷⁰⁰³ among them will be plates and
cups of gold

وَأَكْوَابٍ^ط

وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ^ط

And therein will be what the souls desire and
the eyes delight in.

وَأَنْتُمْ فِيهَا خَالِدُونَ

And therein will you abide eternally.

6999. 43:67 [1]. See note to 2:2.

7000. 43:69 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

7001. 43:69 [1]. Arabic: *āyāt*. See Article X.

7002. 43:69 [1]. Arabic: *muslim* – *one who is yielded, submitted, submitting*. See Article XV.iii.

7003. 43:71 [1]. Arabic: *ṭawafa*. See 2:125.

- وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ
تَعْمَلُونَ
- لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ
- إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ
لَا يُفْتَرَعُ عَنْهُمْ
- وَهُمْ فِيهِ مُبْلِسُونَ
- وَمَا ظَلَمْنَاهُمْ
- وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ
- وَنَادَوْا يٰمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ^ط
- قَالَ إِنَّكُمْ مَكِثُونَ
- لَقَدْ جِئْنَاكَ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ
كُرْهُونَ
72. And that is the garden which you are given as an inheritance for what you did.
73. For you therein is abundant fruit whereof you will eat.
74. The evildoers in the punishment of Hell abide eternally.
75. It will not be lightened for them
- And they will despair therein.
76. And we wrong them not
- But they are the wrongdoers.⁷⁰⁰⁴
77. And they will call out: O Mālik:⁷⁰⁰⁵ let thy lord make an end of us.
- He will say: Here you will remain.
78. We have brought thee the truth⁷⁰⁰⁶ but most of you are averse to the truth.

7004. 43:76 [2]. Arabic: *ẓālimūn*. See 2:229.7005. 43:77 [1]. Or *master*.7006. 43:78 [1]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi* i.).

79. أَمْ أَبْرَمُوا أَمْرًا If⁷⁰⁰⁷ they determine⁷⁰⁰⁸ any matter:⁷⁰⁰⁹
- فَإِنَّا مُبْرِمُونَ Then do we determine.⁷⁰¹⁰
80. أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ If⁷⁰¹¹ they think that we cannot hear their secret thoughts
- وَنَجْوَاهُمْ ج And their confidential conversation:⁷⁰¹²
- بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ Verily,⁷⁰¹³ our messengers are with them recording.
81. قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ Say thou: If the Almighty⁷⁰¹⁴ had a son
- فَأَنَا أَوَّلُ الْعَبْدِينَ Then would I be first among those who serve.⁷⁰¹⁵
82. سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ Glory⁷⁰¹⁶ be unto the Lord of the Heavens and the Earth
- رَبِّ الْعَرْشِ The Lord of the Throne

7007. 43:79 [1]. Arabic: *am*. See note to 21:21.

7008. 43:79 [1]. Muhammad Asad comments here: *The verb barama or abrama signifies, literally, "he twined" or "twisted [something] together", e.g., the strands that are to form a rope; or "he twisted [something] well" or "strongly". Tropically, it connotes the act of "establishing" or "determining" a thing, a proposition, a course of events, etc. (Jawhari). According to the Lisan al-Arab, the phrase abrama al-amr has the meaning of "he determined (ahkama) the case". In the present context, the term amr, having no definite article, signifies "anything" or - in its widest sense - "anything that should [or "could"] be": and so, taking the preceding verse into account, we arrive at the meaning of arbitrarily "determining what [the truth] should be" - i.e., in contradiction to what the Qur'an postulates as the truth.*

7009. 43:79 [1]. I.e. if this is the claim: that they have power over any matter.

7010. 43:79 [2]. Cf. the maxim *man proposes but God disposes* which comes down to us in translation from the Latin of Thomas à Kempis' *The Imitation of Christ*.

7011. 43:80 [1]. Arabic: *am*. See note to 21:21.

7012. 43:80 [2]. I.e. if this is the claim.

7013. 43:80 [3]. Arabic: *balā*. See note to 2:81.

7014. 43:81 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7015. 43:81 [2]. This refers back to 43:57-59.

7016. 43:82 [1]. Arabic: *s-b-h*. See 2:32.

عَمَّا يَصِفُونَ

From what they describe!

فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا
يَوْمَهُمُ الَّذِي يُوْعَدُونَ83. So leave thou them alone to jest⁷⁰¹⁷ and play
until they meet the day which they are
promised.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ

84. And he it is who is God⁷⁰¹⁸ in the sky

وَفِي الْأَرْضِ إِلَهُ

And God⁷⁰¹⁹ on earth.

وَهُوَ الْحَكِيمُ الْعَلِيمُ

And he is the Wise, the Knowing.

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا85. And blessed be he to whom belongs the
dominion of the heavens and the earth and
what is between them⁷⁰²⁰

وَعِنْدَهُ عِلْمُ السَّاعَةِ

And with whom is knowledge of the Hour!

وَالِيهِ تُرْجَعُونَ

And to him will you be returned.

7017. 43:83 [1]. Lit.: *plunge in*. This verb is treated thusly by most translators.7018. 43:84 [1]. More properly, this might be rendered in English as *deity*; I have reservations about *deity* because of its New Age connotations.

7019. 43:84 [2]. See note above.

7020. 43:85 [1]. Grammar: dual.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ

86. And those to whom they call besides⁷⁰²¹ him possess no intercession save he who bears witness to the truth.⁷⁰²²

الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ

وَهُمْ يَعْلَمُونَ

And they know.⁷⁰²³

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولَنَّ اللَّهُ

87. And if thou ask them who created them they will say: God.

فَأَنَّى يُؤْفَكُونَ

Then how are they deluded?

وَقِيلَ لَهُ رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ

88. And his⁷⁰²⁴ saying was: O my lord: these are a people who do not believe!⁷⁰²⁵

فَاصْفَحْ عَنْهُمْ

89. So overlook thou them

وَقُلْ سَلَامٌ

And say thou: Peace!

فَسَوْفَ يَعْلَمُونَ

And they will come to know.

7021. 43:86 [1]. Arabic: *min dūni*. See 2:23.

7022. 43:86 [1]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi i.*).

7023. 43:86 [2]. I.e. they know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:70, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

7024. 43:88 [1]. My opinion is that this masculine personal pronoun refers to 'Īsā (the only person to say *my lord* in the chapter) and that 43:88-89 draw together the two prophetic strands treated within the chapter: that of 'Īsā and that of Muḥammad.

7025. 43:88 [1]. Arabic: *lā yu'minūn*. Qur'anic usage implies: (*are those*) lost in darkness. See 2:6 and Article II.ii.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁷⁰²⁶ the Merciful.

حَم

1. ḥā mīm⁷⁰²⁷

وَالْكِتَابِ الْمُبِينِ

2. By the clear law!⁷⁰²⁸

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ

3. We sent it down on a blessed night

إِنَّا كُنَّا مُنْذِرِينَ

(We are warning)

فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ

4. Wherein⁷⁰²⁹ every wise command is distinguished

أَمْرًا مِّنْ عِنْدِنَا

5. By command from our presence.

7026. 44:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7027. 44:1 [1]. See note to 2:1 and Article XX.

ḥā mīm:

ḥā: I am but a mortal like you.

I am but instructed that your God is One God.

Then go straight to him and seek forgiveness of him.

And woe to the idolaters:

Those who give not the purity

And are deniers of the hereafter!

Those who heed warning and do deeds of righteousness

They have a reward unfailing. (41:6-8)

mīm: Guide thou us to the straight path

The path of those whom thou hast favoured

Not of those who incur wrath

Nor of those who go astray. (1:6-7)

7028. 44:2 [1]. Arabic: *al kitāb*. See Article XI.ii.7029. 44:4 [1]. Grammar: the pronoun is feminine relating to *night*.

إِنَّا كُنَّا مُرْسِلِينَ

We send

رَحْمَةً مِّن رَّبِّكَ ۚ

6. Mercy from thy lord.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

He is the Hearing, the Knowing

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ

7. Lord of the Heavens and the Earth and what is between them⁷⁰³⁰

إِنْ كُنْتُمْ مُّوقِنِينَ

If you be certain.⁷⁰³¹

لَا إِلَهَ إِلَّا هُوَ

8. There is no god save he⁷⁰³²

يُحْيِي ۖ وَيُمِيتُ ۚ

(He gives life and he gives death)

رَبُّكُمْ

Your lord

وَرَبُّ آبَائِكُمُ الْأُولِينَ

And lord of your fathers of old.

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ

9. The truth is:⁷⁰³³ they are in doubt, playing.

7030. 44:7 [1]. Grammar: dual.

7031. 44:7 [2]. Arabic: *yaqina*. See note to 2:4. See grammar note at 2:91.

7032. 44:8 [1]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

7033. 44:9 [1]. Arabic: *bal*. See note to 2:88.

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ

10. So wait thou for the day the sky brings obvious smoke⁷⁰³⁴

يَغْشَى النَّاسَ

11. Covering the people.

هَذَا عَذَابٌ أَلِيمٌ

This is a painful punishment!

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ

12. Our lord: remove thou from us the punishment

إِنَّا مُؤْمِنُونَ

We are believers!⁷⁰³⁵

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ

13. (How will the reminder be for them when a clear messenger had come to them⁷⁰³⁶

مُبِينٌ

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ

14. Then turned they away from him and said: One taught, possessed?)⁷⁰³⁷

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ

15. If we remove the punishment a little you will revert.

7034. 44:10 [1]. We have obvious smoke in the sky in the form of the covert program currently denied by the ruling elite popularly known as chemtrails. Whether what we see now is the final fulfilment of this warning I cannot say. However, the fact is that we have 'obvious smoke' (obvious at least to those who trust the eyes in their head over what they are told by mainstream media) in the sky.

7035. 44:12 [1]. Arabic: (al) mu'minūn. See note to 8:2.

7036. 44:13 [1]. I.e. when people have been warned there is no further requirement for their destruction. My personal thought is that if this section refers – as it seems to – to the industrial-scale spraying of the world's skies by all governments (many of which are ostensibly in conflict on other fronts), and that the suffering of those thus afflicted is alluded to here. The massive propaganda against the Qur'an originating in the actions of 'terrorist' groups (all of which happen to forward New World Order agendas) as well as in the ignorance, immorality and intellectual torpidity among those who claim to be Muslims does not mitigate the responsibility a man has to investigate the Qur'an on its merits when it reaches him, or his accountability when he turns away from warning based on the same.

7037. 44:14 [1]. These are two of the accusations which certain among the Jews, Christians, Orientalists – and the Traditionalist (at times) – level at Muḥammad: that he received his information from others, or that he was possessed. If one cares to read what the messenger himself brought – the Qur'an – rather than extraneous materials, one finds these accusations comprehensively addressed.

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ

16. The day we strike with the greatest violence we will exact retribution.

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ

17. And we subjected the people of Fir'awn⁷⁰³⁸ before them to means of denial⁷⁰³⁹

وَجَاءَهُمْ رَسُولٌ كَرِيمٌ

And there came to them a noble messenger:

أَنْ أَدُّوْا إِلَيَّ عِبَادَ اللَّهِ

18. Deliver up to me the servants of God.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

I am a trustworthy messenger to you.

وَأَنْ لَا تَعْلُوا عَلَيَّ اللَّهُ

19. And exalt not yourselves against God.

إِنِّي ءَاتِيكُمْ بِسُلْطَنِ مُّبِينٍ

I bring you a clear warrant.

وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ

20. And I have sought refuge in my lord and your lord lest you stone me.

وَإِنْ لَّمْ تُؤْمِنُوا لِي

21. And if you believe me not

فَاعْتَزِلُونِ

Then stay away from me.

فَدَعَا رَبَّهُ أَنْ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ

22. And he called to his lord: These are an evildoing people.

7038. 44:17 [1]. Arabic: *fir'awn*. See note to 2:49.

7039. 44:17 [1]. See note on *fitnah* to 2:102.

- فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ 23. Then travel thou by night with my servants for you will be followed.
- وَاتْرِكِ الْبَـحْرَ رَهْوًا ط 24. And leave thou the sea tranquil.
- إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ They are a force to be drowned.
- كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ 25. How many were the gardens and springs they left
- وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ 26. And cornlands and noble station⁷⁰⁴⁰
- وَنَعْمَةٍ كَانُوا فِيهَا فُكْهِينَ 27. And ease wherein they found gladness!
- كَذَلِكَ ط 28. Thus!⁷⁰⁴¹
- وَأَوْرَثْنَاهَا قَوْمًا ءَاخِرِينَ And we gave it as an inheritance to another people.
- فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ 29. And the sky and the earth wept not for them
- وَمَا كَانُوا مُنظَرِينَ And they were not granted respite.

7040. 44:26 [1]. Arabic: *maqām*. See 2:125.7041. 44:28 [1]. See 18:91 for note on *kaḏhālīka* as a pan-textual marker at 18:91, 26:59, 44:28, 44:54.

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ

30. And we delivered the children of Isrā'īl from the humiliating punishment

الْمُهِنِ

مِنْ فِرْعَوْنَ

31. From Fir'awn⁷⁰⁴²

إِنَّهُ كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ

(He was high among the committers of excess)

وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ

32. And we chose them⁷⁰⁴³ according to knowledge above all mankind⁷⁰⁴⁴

وَأَتَيْنَاهُم مِّنَ آيَاتِنَا مَا فِيهِ بَلَاءٌ مُّبِينٌ

33. And we gave them⁷⁰⁴⁵ among proofs⁷⁰⁴⁶ that wherein was a clear test.⁷⁰⁴⁷

إِنَّ هَؤُلَاءِ لَيَقُولُونَ

34. These⁷⁰⁴⁸ say:

7042. 44:31 [1]. Arabic: *fir'awn*. See note to 2:49.

7043. 44:32 [1]. I.e. the children of Isrā'īl.

7044. 44:32 [1]. Muhammad Asad (himself a Jew) comments here: *I.e., according to all commentators, above all people of their time, because at that time the children of Israel were the only people who worshipped the One God: which is the reason of the frequent Qur'anic references to the story of their delivery from bondage. The stress on God's having "chosen them knowingly" alludes to His foreknowledge that in later times they would deteriorate morally and thus forfeit His grace (Zamakhshari and Razi). Cf. 45:23 where the construction 'according to knowledge' references an entirely different subset of humanity.*

7045. 44:33 [1]. I.e. the children of Isrā'īl.

7046. 44:33 [1]. Arabic: *āyāt*. See Article X.

7047. 44:33 [1]. While Muhammad Asad (himself a Jew) assumes the dominant Egypt-Palestine thesis (see Article XVIII), his comments here are beneficial: *[...]an allusion to the long line of prophets raised in their midst, as well as to the freedom and prosperity which they were to enjoy in the Promised Land. All this presaged a test of their sincerity with regard to the spiritual principles which in the beginning raised them "above all other people" and, thus, of their willingness to act as God's message-bearers to all the world. The formulation of the above sentence implies elliptically that they did not pass that test inasmuch as they soon forgot the spiritual mission for which they had been elected, and began to regard themselves as God's "chosen people" simply on account of their descent from Abraham: a notion which the Qur'an condemns in many places. Apart from this, the majority of the children of Israel very soon lost their erstwhile conviction that the life in this world is but the first and not the final stage of human life, and - as their Biblical history shows - abandoned themselves entirely to the pursuit of material prosperity and power.*

7048. 44:34 [1]. Muhammad Asad's final comment on this point is supplied for the sake of completeness: *Although, on the face of it, by "these people" the Israelites are meant, the reference is obviously a general one, applying to all who hold the views expressed in the sequence, and in particular to the pagan contemporaries of the Prophet Muhammad. Nevertheless, there is a subtle connection between this passage and the preceding allusion to the "test" with which the children of Israel were to be faced: for it is a historical fact that up to the time of the destruction of the Second Temple and their dispersion by the Roman emperor Titus, the priestly aristocracy among the Jews, known as the Sadducees, openly denied the concepts of resurrection, divine judgment and life in the hereafter, and advocated a thoroughly materialistic outlook on life.*

35. There is only our former⁷⁰⁴⁹ death
 إِنَّ هِيَ إِلَّا مَوْتُنَا الْأُولَى
 وَمَا نَحْنُ بِمُنْشَرِينَ
 And we will not be raised
36. So bring back our fathers if you be truthful.⁷⁰⁵⁰
 فَاتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ
37. Are they better or the people of Tubba'⁷⁰⁵¹ and those before them?
 أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ
 أَهْلَكْنَاهُمْ
 We destroyed them.
38. And we created not the heavens and the earth and what is between them⁷⁰⁵² in jest.
 وَمَا خَلَقْنَا السَّمُوتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
 لَعِبِينَ
39. We created them only aright.⁷⁰⁵³
 مَا خَلَقْنَاهُمْ إِلَّا بِالْحَقِّ
 وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ
 But most of them know not.
40. The Day of Decision is an appointed time for them all together
 إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ

7049. 44:35 [1]. I.e. that death which is the lot of man; cf. 44:56.

7050. 44:36 [1]. See grammar note at 2:91.

7051. 44:37 [1]. From the context this clearly refers to yet another people destroyed for rejecting its messenger; a subject for further study. If you have objective data on this point (i.e. based in real, provable history) please let me know. Cf. 50:14.

7052. 44:38 [1]. Grammar: dual.

7053. 44:39 [1]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi* ii.).

- يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا 41. The day a friend can in nothing avail a friend.
- وَلَا هُمْ يُنصَرُونَ And they will not be helped
- إِلَّا مَنْ رَحِمَ اللَّهُ 42. Save he on whom God has mercy.
- إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ He is the Mighty, the Merciful.
- إِنَّ شَجَرَتَ الزُّقُومِ 43. The tree of *zaqqūm*⁷⁰⁵⁴
- طَعَامُ الْآثِمِ 44. The food of the false⁷⁰⁵⁵
- كَالْمُهْلِ 45. Like molten brass
- يَغْلَى فِي الْبُطُونِ It seethes in the bellies
- كَغَلِي الْحَمِيمِ 46. Like the seething of scalding liquid:
- خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ 47. Take him and drag him to the midst of Hell
- ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ 48. Then pour over his head the punishment of a scalding liquid!

7054. 44:43 [1]. Cf. 37:62, 56:52, also: 17:60.

7055. 44:44 [1]. Arabic: '-*th*-m. See Article XIII.i.

- ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ 49. Taste thou: thou art the mighty, the noble!
- إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ 50. This is that whereof you doubted.
- إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ 51. Those of prudent fear⁷⁰⁵⁶ are in a secure station⁷⁰⁵⁷
- فِي جَنَّاتٍ وَعُيُونٍ 52. Among gardens and springs
- يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ 53. Clothed in apparel of finest silk and brocade
- مُتَقَابِلِينَ 54. Facing one another.
- كَذَلِكَ 54. Thus!⁷⁰⁵⁸
- وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ 55. And we match them with pure, lustrous-eyed maidens.⁷⁰⁵⁹
- يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ 56. They call therein for every fruit in safety.
- لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى^ط 56. They taste not death therein save the former⁷⁰⁶⁰ death.
- وَوَقَّاهُمْ عَذَابَ الْجَحِيمِ 57. And he will protect them from the punishment of Hell

7056. 44:51 [1]. See note to 2:2.

7057. 44:51 [1]. Arabic: *maqām*. See 2:125.7058. 44:54 [1]. See 18:91 for note on *kaḍhālika* as a pan-textual marker at 18:91, 26:59, 44:28, 44:54.7059. 44:54 [2]. Arabic: *ḥūr ʿin*. See Article XXII.

7060. 44:56 [1]. I.e. that death which is the lot of man; cf. 44:35.

فَضْلًا مِّن رَّبِّكَ ۚ

57. As favour from thy lord.

ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

That is the tremendous achievement.

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ

58. And we but made it⁷⁰⁶¹ easy in thy tongue

لَعَلَّهُمْ يَتَذَكَّرُونَ

That they might take heed.

فَارْتَقِبْ إِنَّهُمْ

59. Then wait thou.

مُّرْتَقِبُونَ

They are waiting.

7061. 44:58 [1]. I.e. the Qur'an.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁷⁰⁶² the Merciful.

حَم

1. *ḥā mīm*⁷⁰⁶³

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

2. The successive revelation⁷⁰⁶⁴ of the law⁷⁰⁶⁵ is from God: the Mighty, the Wise.⁷⁰⁶⁶

إِنَّ فِي السَّمُوتِ وَالْأَرْضِ لَآيَاتٍ

3. In the heavens and the earth are proofs⁷⁰⁶⁷ for the believers⁷⁰⁶⁸

لِّلْمُؤْمِنِينَ

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٍ

4. And in your creation and the creatures he scatters in the earth are proofs⁷⁰⁶⁹ for people who are certain⁷⁰⁷⁰

لِّقَوْمٍ يُوقِنُونَ

7062. 45:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7063. 45:1 [1]. See note to 2:1 and Article XX.

ḥā mīm:

ḥā: I am but a mortal like you.

I am but instructed that your God is One God.

Then go straight to him and seek forgiveness of him.

And woe to the idolaters:

Those who give not the purity

And are deniers of the hereafter!

Those who heed warning and do deeds of righteousness

They have a reward unfailing. (41:6-8)

mīm: Guide thou us to the straight path

The path of those whom thou hast favoured

Not of those who incur wrath

Nor of those who go astray. (1:6-7)

7064. 45:2 [1]. Lit.: (*gradual or successive*) sending down.

7065. 45:2 [1]. Arabic: *al kitāb*. See Article XI.ii.

7066. 45:2 [1]. Arabic: *al 'azīz al ḥakīm*. See 3:18.

7067. 45:3 [1]. Arabic: *āyāt*. See Article X.

7068. 45:3 [1]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

7069. 45:4 [1]. Arabic: *āyāt*. See Article X.

7070. 45:4 [1]. Arabic: *yaqīn*. See note to 2:4.

- وَاخْتَلَفَ اللَّيْلُ وَالنَّهَارُ 5. And in⁷⁰⁷¹ the alternation of night and day⁷⁰⁷²
- وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا 6. And in⁷⁰⁷³ what he sends down from the sky of
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا provision and gives life thereby to the earth
after its death
- وَتَصْرِيفِ الرِّيحِ 6. And in⁷⁰⁷⁴ the circulation of the winds
- ءَايَاتٍ لِقَوْمٍ يَعْقِلُونَ Are proofs⁷⁰⁷⁵ for people who reason.
- تِلْكَ ءَايَاتُ اللَّهِ 6. Those are the proofs⁷⁰⁷⁶ of God
- نَتْلُوهَا عَلَيْكَ بِالْحَقِّ^{صلى} We recite them to thee aright.⁷⁰⁷⁷
- فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ 6. Then in what narration⁷⁰⁷⁸ after God and his
proofs⁷⁰⁷⁹ will they believe?
- وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ 7. Woe to every false⁷⁰⁸⁰ deceiver

7071. 45:5 [1]. Grammar: the force of the *fī* (in) can be understood to extend to this clause.

7072. 45:5 [1]. See 2:164.

7073. 45:5 [2]. Grammar: the force of the *fī* (in) can be understood to extend to this clause.

7074. 45:5 [3]. Grammar: the force of the *fī* (in) can be understood to extend to this clause.

7075. 45:5 [4]. Arabic: *āyāt*. See Article X.

7076. 45:6 [1]. Arabic: *āyāt*. See Article X.

7077. 45:6 [2]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi ii.).

7078. 45:6 [3]. Arabic: *ḥadīth* – story; account; narrative, narration. The Qur'an's usage of this term appears at times to anticipate the later abuse of it by Muslims.

7079. 45:6 [3]. Arabic: *āyāt*. See Article X.

7080. 45:7 [1]. Arabic: *‘-th-m*. See Article XIII.i.

يَسْمَعُ آيَاتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ
مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا^ط

8. Hearing the proofs⁷⁰⁸¹ of God recited to him then persisting in arrogance as if he heard them not!

فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

Then give thou him tidings⁷⁰⁸² of a painful punishment.

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا^ج

9. And when he knows anything of our proofs⁷⁰⁸³ he makes mockery⁷⁰⁸⁴ of them.

أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

They have a humiliating punishment.

مِّن وَرَائِهِمْ جَهَنَّمُ^ط

10. Behind them⁷⁰⁸⁵ is Hell

وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا

And that which they earn will suffice them nothing

وَلَا مَا اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ^ط

Nor what they take as allies besides⁷⁰⁸⁶ God.

وَلَهُمْ عَذَابٌ عَظِيمٌ

And they have a tremendous punishment.

هَذَا هُدًى^ط

11. This is guidance.

7081. 45:8 [1]. Arabic: *āyāt*. See Article X.

7082. 45:8 [2]. Lit.: *glad tidings*.

7083. 45:9 [1]. Arabic: *āyāt*. See Article X.

7084. 45:9 [1]. One may make mockery openly; that is clear. But one may also make mockery of something by claiming to embrace it while, in fact, distorting, ignoring or corrupting it by one's actions.

7085. 45:10 [1]. Either in the sense of *beyond them* or perhaps indicating that it is approaching them from behind. Cf. 14:16, 14:17, 23:100, 85:20.

7086. 45:10 [3]. Arabic: *min dūni*. See 2:23.

وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ

And those who deny the proofs⁷⁰⁸⁷ of their lord

لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ

They have the punishment of a painful scourge.

﴿اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ

12. God it is who made the sea serviceable to you that the ships might run thereon by his command

الْفُلُكُ فِيهِ بِأَمْرِهِ

وَلِتَبْتَغُوا مِنْ فَضْلِهِ

And that you might seek of his bounty

وَلَعَلَّكُمْ تَشْكُرُونَ

And that you might be grateful.

وَسَخَّرَ لَكُم مَّا فِي السَّمُوتِ وَمَا فِي

13. And he made serviceable to you what is in the heavens and what is in the earth

الْأَرْضِ

جَمِيعًا مِّنْهُ

Altogether from him.⁷⁰⁸⁸

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

In that are proofs⁷⁰⁸⁹ for people who reflect.

7087. 45:11 [2]. Arabic: *āyāt*. See Article X.

7088. 45:13 [2]. What God has created works together: iron and fire, fire and meat, meat and digestion, etc.

7089. 45:13 [3]. Arabic: *āyāt*. See Article X.

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ
أَيَّامَ اللَّهِ

14. Say thou to those who heed warning:⁷⁰⁹⁰ Forgive those who wait not for the days of God

لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ

That he might reward people for what they earned.

مَنْ عَمِلَ صَالِحًا

15. Whoso works righteousness:

فَلِنَفْسِهِ^ط

It is for his soul.

وَمَنْ أَسَاءَ

And whoso does evil:

فَعَلَيْهَا^ط

It is against it.

ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

Then to your lord will you be returned.

وَلَقَدْ ءَاتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ
وَالنُّبُوَّةَ

16. And we gave the children of Isrā'īl the law⁷⁰⁹¹ and judgment and prophethood

وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ

And provided them with good things

وَفَضَّلْنَاهُمْ عَلَىٰ الْعَالَمِينَ

And favoured them above all mankind

7090. 45:14 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7091. 45:16 [1]. Arabic: *al kitāb*. See Article XI.ii.

وَعَاتَيْنَهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ^ط

17. And gave them clear evidence of the command.

فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ
بَعْيًا بَيْنَهُمْ^ج

And they differed only after knowledge had come to them, through sectarian zealotry⁷⁰⁹² between them.

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ

Thy lord will decide between them on the Day of Resurrection concerning that wherein they differed.

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ^ر
فَاتَّبِعْهَا

18. Then have we set thee upon⁷⁰⁹³ a way⁷⁰⁹⁴ of command:

Follow thou it.

وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

And follow thou not the vain desires⁷⁰⁹⁵ of those who know not.

إِنَّهُمْ لَن يَغْنُوكَ عَنكَ مِنَ اللَّهِ شَيْئًا^ح

19. They can avail thee nothing against God.

7092. 45:17 [2]. Arabic: *baghy*. See 2:90 and Article XIV.

7093. 45:18 [1]. Lit. *upon*; i.e. in the direction of.

7094. 45:18 [1]. Arabic: *sharī'a*. Lit.: *watering-place* which I take to be a poetic indication of the Qu'ran. This word *sharī'a* has come to mean 'religious legal system', something like an 'Islamic' equivalent of the Christian Total Society envisaged by St. Augustine and given feet and teeth by Charlemagne. However, this is a later value – one coined, one assumes, by those who created or benefited from such a system. This is the only instance of this world in the Qur'an. Cf. note to 5:48. Muhammad Asad comments here: *It is to be borne in mind that the literal meaning of the term shari'ah is "the way to a watering-place", and since water is indispensable for all organic life, this term has in time come to denote a "system of laws", both moral and practical, which shows man the way towards spiritual fulfilment and social welfare: hence, "religious law" in the widest sense of the term.*

7095. 45:18 [3]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ^ط

And the wrongdoers⁷⁰⁹⁶ are allies of one another.

وَاللَّهُ وَلِيُّ الْمُتَّقِينَ

And God is the ally of those of prudent fear.⁷⁰⁹⁷

هَذَا بَصِيرٌ لِلنَّاسِ

20. This is a means of insight⁷⁰⁹⁸ for mankind

وَهُدًى

And guidance

وَرَحْمَةً لِّقَوْمٍ يُوقِنُونَ

And mercy for people who are certain.⁷⁰⁹⁹

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ
نَجْعَلَهُمْ

21. If⁷¹⁰⁰ those who commit evil⁷¹⁰¹ suppose that we will make them

كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

As those who heed warning⁷¹⁰² and do deeds of righteousness

سَوَاءٍ مَّحْيَاهُمْ وَمَمَاتُهُمْ^ج

The same in their living and their dying.⁷¹⁰³

سَاءَ مَا يَحْكُمُونَ

Evil is what they judge

7096. 45:19 [2]. Arabic: *ẓālimūn*. See 2:229.

7097. 45:19 [3]. See note to 2:2.

7098. 45:20 [1]. Arabic: *baṣā'ir* – that which gives insight, perception, enlightenment.

7099. 45:20 [3]. Arabic: *yaqīna*. See note to 2:4.

7100. 45:21 [1]. Arabic: *am*. See note to 21:21.

7101. 45:21 [1]. Arabic: *sayyiāt*. See Article XIII.x.

7102. 45:21 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7103. 45:21 [3]. I.e. if this is the claim.

وَخَلَقَ اللَّهُ السَّمُوتِ وَالْأَرْضَ بِالْحَقِّ

22. And God created the heavens and the earth
aright⁷¹⁰⁴

وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ

And that every soul might be rewarded for what
it earned.

وَهُمْ لَا يُظْلَمُونَ

And they will not be wronged.

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ

23. Hast thou then considered him who takes as his
god his vain desire?⁷¹⁰⁵

وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ

And God sent him astray according to
knowledge⁷¹⁰⁶

وَخَتَمَ عَلَىٰ سَمْعِهِ

And sealed his hearing

وَقَلْبِهِ

And his heart

وَجَعَلَ عَلَىٰ بَصَرِهِ غِشْوَةً

And set over his sight a covering.⁷¹⁰⁷

فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ

Then who will guide him after God?

أَفَلَا تَذَكَّرُونَ

Will you then not⁷¹⁰⁸ take heed!

7104. 45:22 [1]. Arabic: *bil haqqi*. See Article XIX (bil haqqi ii.).

7105. 45:23 [1]. This treats of solipsism which is the philosophy the unconscious masses are currently schooled in by the ruling elite.

7106. 45:23 [2]. Cf. 44:32.

7107. 45:23 [5]. Cf. 2:7.

7108. 45:23 [7]. Arabic: *afalā*. See Article XVI.

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا

24. And they say: There is only our life of this world

نَمُوتُ وَنَحْيَا

We die and we live

وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ

And there destroys us only time.

وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ

But they have no knowledge of that.

إِنْ هُمْ إِلَّا يَظُنُّونَ

They only guess.

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ

25. And when our clear proofs⁷¹⁰⁹ are recited to them their argument⁷¹¹⁰ is only that they say:

حُجَّتَهُمْ إِلَّا أَنْ قَالُوا

أَتُنْزِلُونَا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ

Bring back our fathers if you be truthful.⁷¹¹¹

قُلِ اللَّهُ يُحْيِيكُمْ

26. Say thou: God gives you life.

ثُمَّ يُمِيتُكُمْ

Then he gives you death.

ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ

Then he gathers you to the Day of Resurrection whereof there is no doubt.

7109. 45:25 [1]. Arabic: *āyāt*. See Article X.

7110. 45:25 [1]. Arabic: *hujja* - argument (as in justification or claim in court or elsewhere).

7111. 45:25 [2]. See grammar note at 2:91.

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

But most men know not.

وَلِلَّهِ مُلْكُ السَّمُوتِ وَالْأَرْضِ

27. And to God belongs the dominion of the heavens and the earth.

وَيَوْمَ تَقُومُ السَّاعَةُ

And the day the Hour comes

يَوْمَئِذٍ يَخْسِرُ الْمُبْطِلُونَ

That day those who follow vanity will be lost.⁷¹¹²

وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً

28. And thou wilt see every community on its knees

كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا

Every community called to its decree:⁷¹¹³

الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

This day are you rewarded for what you did.

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ

29. This our decree⁷¹¹⁴ speaks against you aright.⁷¹¹⁵

إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنتُمْ تَعْمَلُونَ

We recorded what you did.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

30. Then as for those who heeded warning⁷¹¹⁶ and did deeds of righteousness:

7112. 45:27 [3]. We see the end of the solipsist; it absolutely matters what one believes: truth is real and can be known; following it has one result, while ignoring or denying it has another, as surely as exposing iron to air makes it rust. There is nothing arbitrary about God's moral universe just as there is nothing arbitrary about God's physical universe.

7113. 45:28 [2]. Arabic: *kitāb*. See Article XI.iii.

7114. 45:29 [1]. Arabic: *kitāb*. See Article XI.iii.

7115. 45:29 [1]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi ii.).

7116. 45:30 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

فَيَدْخُلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ۚ

Their lord will make them enter into his mercy.

ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ

That is the clear achievement.

وَأَمَّا الَّذِينَ كَفَرُوا

31. And as for those who were indifferent to warning:⁷¹¹⁷

أَفَلَمْ تَكُنْ عَائِي تَتْلَىٰ عَلَيْكُمْ

Were not our proofs⁷¹¹⁸ recited to you

فَأَسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ

And you were proud and an evildoing people?

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا

32. And when it was said: The promise of God is true⁷¹¹⁹ as is⁷¹²⁰ the Hour about which there is no doubt

رَيْبَ فِيهَا

قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ

You said: We know not what the Hour is.

إِنْ نَّظُنُّ إِلَّا ظَنًّا

We think only conjecture.

وَمَا نَحْنُ بِمُتَّقِينَ

And: We are not convinced.

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا

33. And the evil⁷¹²¹ of what they did will be clear to them

7117. 45:31 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7118. 45:31 [2]. Arabic: *āyāt*. See Article X.

7119. 45:32 [1]. Arabic: *ḥaqqun*. See Article XIX (ḥaqq- vi).

7120. 45:32 [1]. Lit.: *and*.

7121. 45:33 [1]. Arabic: *sayyiāt*. See Article XIII.x.

وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

And there will surround them that whereat they mocked.

وَقِيلَ الْيَوْمَ نَنْسَلِكُمْ كَمَا نَسِيتُمْ لِقَاءَ

34. And it will be said: This day do we forget you as you forgot the meeting of this your day.

يَوْمِكُمْ هَذَا

وَمَاؤُكُمْ النَّارُ

And your habitation is the fire.

وَمَا لَكُمْ مِّنْ نَّصِيرِينَ

And you will have no helpers.

ذَلِكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوعًا

35. That is because you made mockery of the proofs⁷¹²² of God

وَوَغَرَّتْكُمْ الْحَيَاةُ الدُّنْيَا

And the life of this world deceived you.

فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا

So that day they come not forth therefrom

وَلَا هُمْ يُسْتَغْتَبُونَ

Nor are they allowed to make amends.

فَلِلَّهِ الْحَمْدُ

36. And to God belongs the praise

رَبِّ السَّمَوَاتِ

(The Lord of the Heavens!

وَرَبِّ الْأَرْضِ

And the Lord of the Earth!

7122. 45:35 [1]. Arabic: *āyāt*. See Article X.

رَبِّ الْعَالَمِينَ

The Lord of All Mankind!)

وَلَهُ الْكِبَرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ ط

37. And to him belongs the majesty in the heavens and the earth.

وَهُوَ الْعَزِيزُ الْحَكِيمُ

And he is the Mighty, the Wise.⁷¹²³

7123. 45:37 [2]. Arabic: *al 'aziz al ḥakim*. See 3:18.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁷¹²⁴ the Merciful.

حَم

1. *ḥā mīm*⁷¹²⁵

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

2. The successive revelation⁷¹²⁶ of the law⁷¹²⁷ is from God: the Mighty, the Wise.⁷¹²⁸

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا

3. We created the heavens and the earth and what is between them⁷¹²⁹ only aright⁷¹³⁰ and for a term appointed

إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى

وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ

But those who are indifferent to warning⁷¹³¹ turn away from that whereof they are warned.

7124. 46:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7125. 46:1 [1]. See note to 2:1 and Article XX.

ḥā mīm:

ḥā: I am but a mortal like you.

I am but instructed that your God is One God.

Then go straight to him and seek forgiveness of him.

And woe to the idolaters:

Those who give not the purity

And are deniers of the hereafter!

Those who heed warning and do deeds of righteousness

They have a reward unailing. (41:6-8)

mīm: Guide thou us to the straight path

The path of those whom thou hast favoured

Not of those who incur wrath

Nor of those who go astray. (1:6-7)

7126. 46:2 [1]. Lit.: (gradual or successive) sending down.

7127. 46:2 [1]. Arabic: *al kitāb*. See Article XI.ii.

7128. 46:2 [1]. Arabic: *al 'azīz al ḥakīm*. See 3:18.

7129. 46:3 [1]. Grammar: dual.

7130. 46:3 [1]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi* ii.).

7131. 46:3 [2]. Arabic: *alladhina kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

قُلْ أَرَأَيْتُمْ مَّا تَدْعُونَ مِنْ دُونِ اللَّهِ

4. Say thou: Have you considered to what you call⁷¹³² besides⁷¹³³ God?

أُرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ

Show me what they have created of the earth.

أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ

If⁷¹³⁴ they have a partnership⁷¹³⁵ in the heavens.⁷¹³⁶

أَتُنَوِّنِي بِكِتَابٍ مِّن قَبْلِ هَذَا أَوْ أَثَرَةٍ مِّن

Bring me a decree⁷¹³⁷ from before this or some remnant of knowledge if you be truthful.⁷¹³⁸

عِلْمٍ إِن كُنْتُمْ صَادِقِينَ

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَن

5. And who is further astray than those who – rather than⁷¹³⁹ to God – call to such as respond not to their call until the Day of Resurrection

لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَمَةِ

وَهُمْ عَن دُعَائِهِمْ غَفُلُونَ

But are of their call unaware?

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا

6. And when mankind is gathered they will be enemies to them and deniers of their service.

بِعِبَادَتِهِمْ كَافِرِينَ

7132. 46:4 [1]. Both in prayer or to witness (such as unsubstantiated, philosophically motivated theories regarding the physical universe and the purpose of life).
 7133. 46:4 [1]. Arabic: *min dūni*. See 2:23.
 7134. 46:4 [3]. Arabic: *am*. See note to 21:21.
 7135. 46:4 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.
 7136. 46:4 [3]. I.e. if this is the claim.
 7137. 46:4 [4]. Arabic: *kitāb*. See Article XI.iii.
 7138. 46:4 [4]. See grammar note at 2:91.
 7139. 46:5 [1]. Arabic: *min dūni*. See 2:23.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ

7. And when our clear proofs⁷¹⁴⁰ are recited to them

قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ

Those who are indifferent to warning⁷¹⁴¹ say of the truth⁷¹⁴² when it comes to them:

هَذَا سِحْرٌ مُّبِينٌ

This is obvious sorcery.⁷¹⁴³

أَمْ يَقُولُونَ افْتَرَاهُ

8. If⁷¹⁴⁴ they say: He has invented it:⁷¹⁴⁵

قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ

Say thou: If I have invented it then you possess not for me anything against God.

شَيْءٌ

هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ

He knows best what you say⁷¹⁴⁶ concerning it.

كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ

Sufficient is he as witness between me and you.

وَهُوَ الْغَفُورُ الرَّحِيمُ

And he is the Forgiving, the Merciful.

قُلْ مَا كُنْتُ بِدَعَا مِّنَ الرُّسُلِ

9. Say thou: I am no new thing⁷¹⁴⁷ among the messengers

7140. 46:7 [1]. Arabic: *āyāt*. See Article X.

7141. 46:7 [2]. Arabic: *alladhina kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7142. 46:7 [2]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

7143. 46:7 [3]. Arabic: *siḥr* – *sorcery*. See 2:102.

7144. 46:8 [1]. Arabic: *am*. See note to 21:21.

7145. 46:8 [1]. I.e. if this is the claim.

7146. 46:8 [3]. Arabic: *ʾafāḍa* – see note to 2:198. Lit.: *expound (upon)*.

7147. 46:9 [1]. Lit.: *an innovation*.

وَمَا أَدْرِ مَا يُفَعَّلُ بِي وَلَا بَكُمْ^ط

And I know not what will be done with me or with you.

إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ

I follow only what I am instructed⁷¹⁴⁸

وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

And I am only a clear warner.

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ

10. Say thou: Have you considered:⁷¹⁴⁹ if it be from God

وَكَفَرْتُمْ بِهِ^ط

And you deny it

وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَءِيلَ عَلَىٰ

And a witness bore witness among the children of Isrā'īl to the like thereof

مِثْلِهِ^ط

فَأَمَّنَ وَاسْتَكْبَرْتَ^ط

And he⁷¹⁵⁰ believed when you are proud[...] ⁷¹⁵¹

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

God guides not the wrongdoing⁷¹⁵² people.

7148. 46:9 [3]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *that which is instructed to me*.

7149. 46:10 [1]. I am including Abdullah Yusuf Ali's comment here for interest. While I neither agree with his assessment that 'Islam' is a religion (at least, not in the sense that he means it) nor with some of his other assumptions, I think his general point here is pertinent enough to merit consideration: *Another side of the argument is now presented, You pagan Arabs! You are puffed up with pride, though you are an ignorant nation. Among Israel there are men who understand the previous scriptures, and who find the Qur'ān and its Preacher a true confirmation of the previous scriptures. They accept Islam as a fulfilment of the revelation of Moses himself! (See Deut 18:18-19). And yet you hold back, though the Qur'ān has come in your own language, in order to help you to understand. How unjust and how shameful! In that case, with what face can you seek guidance from God?*

7150. 46:10 [4]. Said to indicate an Israelite. I think Abdullah Yusuf Ali's assertion above is further borne out by the use of the verb *istakbarra* (to be proud) which is associated with the rejection of messengers by the children of Isrā'īl (2:88), a situation which is both offset and augmented by this statement.

7151. 46:10 [4]. Sc. *then are you wrongdoers*.

7152. 46:10 [5]. Arabic: *ẓālimūn*. See 2:229.

- وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا 11. And those who are indifferent to warning⁷¹⁵³
say of those who heed warning:⁷¹⁵⁴
- لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ 7
Had it been good they would have not preceded
us to it.
- وَإِذْ لَمْ يَهْتَدُوا بِهِ 7
And when they have not been rightly guided by
it
- فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ 7
Then they will say: This is an ancient lie.
- وَمِنْ قَبْلِهِ 7 كِتَابٌ مُوسَى إِمَامًا وَرَحْمَةً 7 12. But before it was the law⁷¹⁵⁵ of Mūsā an
example⁷¹⁵⁶ and mercy.
- وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانًا عَرَبِيًّا 7
And this is a confirming decree⁷¹⁵⁷ in the Arabic
tongue
- لِّيُنذِرَ الَّذِينَ ظَلَمُوا 7
That it might warn those who do wrong⁷¹⁵⁸
- وَبُشْرَى لِلْمُحْسِنِينَ 7
And bring glad tidings to the doers of good.
- إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ 13. Those who say: Our lord is God
- ثُمَّ اسْتَقَمُوا 7
Then are upright:

7153. 46:11 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7154. 46:11 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7155. 46:12 [1]. Arabic: *al kitāb*. See Article XI.ii.

7156. 46:12 [1]. Arabic: *imām* – *leader; master; plumb line; standard, criterion; example, model*.

7157. 46:12 [2]. Arabic: *kitāb*. See Article XI.iii.

7158. 46:12 [3]. Arabic: *alladhīna ḡalamū*. See 2:59.

فَلَا خَوْفٌ عَلَيْهِمْ

They need not fear

وَلَا هُمْ يَحْزَنُونَ

Nor will they regret.

أُولَئِكَ أَصْحَابُ الْجَنَّةِ

14. These are the companions of the garden

خَالِدِينَ فِيهَا جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ

They abiding eternally therein as reward for what they did.

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ إِحْسَانًا

15. And we enjoined upon man good conduct towards his parents.

حَمَلَتْهُ أُمُّهُ كُرْهًا

His mother bore him with aversion

وَوَضَعَتْهُ كُرْهًا

And brought him forth with aversion.

وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا

And the bearing of him and the weaning of him is thirty moons.⁷¹⁵⁹

حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً

When⁷¹⁶⁰ he has reached maturity and reached forty years⁷¹⁶¹

قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي

He says: My lord: direct thou me to be grateful for the grace wherewith thou hast favoured me

أَنْعَمْتَ عَلَيَّ

7159. 46:15 [4]. Arabic: *shahr* – moon, month.7160. 46:15 [5]. Arabic: *ḥattā idhā*. See 3:152.

7161. 46:15 [5]. My understanding is that forty is the age of moral responsibility. A man is meant, by that age, to have taken notice of the universe in which he lives and to have drawn rational conclusions regarding his place and purpose within it.

وَعَلَىٰ وُلْدَيَّ

And my parents

وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ

And to work righteousness pleasing to thee

وَأَصْلِحْ لِي فِي ذُرِّيَّتِي^صAnd do thou right by me concerning my
progeny

إِنِّي تُبْتُ إِلَيْكَ

I turn to thee repentant

وَإِنِّي مِنَ الْمُسْلِمِينَ

And I am of those submitted.⁷¹⁶²

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا

16. These are they from whom we accept the best
of what they did and overlook their evil⁷¹⁶³

عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ

فِي أَصْحَابِ الْجَنَّةِ^ص

Among the companions of the garden

وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ

The promise of truth which they were
promised.

وَالَّذِي قَالَ لَوْلَايَ أُفٍّ

17. And he who says to his parents: Fie!⁷¹⁶⁴7162. 46:15 [11]. Arabic: *muslīm* – one who is yielded, submitted, submitting. See Article XV.iii.7163. 46:16 [1]. Arabic: *sayyiāt*. See Article XIII.x.7164. 46:17 [1]. Arabic: *uff* – an expression of irritation or scorn.

لَكُمْآ أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتْ
الْقُرُونُ مِنْ قَبْلِي

Do you promise me that I will be brought forth
when generations have come and gone⁷¹⁶⁵
before me?

وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ ءَامِنٌ

(And they seek succour of God: Woe to thee!
Believe thou:

إِنَّ وَعْدَ اللَّهِ حَقٌّ

The promise of God is true⁷¹⁶⁶

فَيَقُولُ مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ

Then he says: This is only the legends of former
peoples)

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ
قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ

18. These are they upon whom the word
concerning the communities of *jinn* and people
which had come and gone⁷¹⁶⁷ before them
became binding.⁷¹⁶⁸

إِنَّهُمْ كَانُوا خَسِرِينَ

They are losers.

وَلِكُلٍّ دَرَجَاتٌ مِمَّا عَمِلُوا

19. And for all are degrees for what they did.

وَلِيُؤْفِيَهُمْ أََعْمَالَهُمْ

And that he might repay them in full for their
deeds[...]⁷¹⁶⁹

وَهُمْ لَا يُظْلَمُونَ

And they will not be wronged.

7165. 46:17 [2]. Lit.: *passed*.

7166. 46:17 [4]. Arabic: *ḥaqqun*. See Article XIX (ḥaqq- vi).

7167. 46:18 [1]. Lit.: *passed*.

7168. 46:18 [1]. Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

7169. 46:19 [2]. Sc. *for all are degrees for what they did*.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ

20. And the day those who are indifferent to warning⁷¹⁷⁰ are exposed to the fire:

أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا

You left your good things in the life of this world and sought enjoyment therein

وَأَسْتَمْتُمْ بِهَا

فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ

And this day are you rewarded with the punishment of humiliation because you were proud in the earth without cause⁷¹⁷¹

تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

وَبِمَا كُنْتُمْ تَفْسُقُونَ

And because you were wantonly perfidious.⁷¹⁷²

وَأَذْكُرُ أَخَا عَادٍ

21. And remember thou the brother of 'Ād⁷¹⁷³

إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ

When he warned his people of⁷¹⁷⁴ the wind-curved sandhills:

وَقَدْ خَلَتْ الْنُذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ

(And warners have come and gone⁷¹⁷⁵ before him and after him)

خَلْفِهِ

7170. 46:20 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7171. 46:20 [3]. Arabic: *bi ḡhayri (al) ḥaqq*. See Article XIX.

7172. 46:20 [4]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

7173. 46:21 [1]. I.e. Hūd.

7174. 46:21 [2]. The image favoured by most translators is that of a man standing amongst 'the wind-curved sandhills' warning his people; this is incorrect. The particle here is *bi* and in conjunction with the form IV verb *andhara* means *to warn of*. Thus, Hūd was warning the people of 'Ād of what was coming: a wind which was to blow until their land was entirely covered by sand dunes (cf. 41:15-16, 51:41, 54:18-20, 69:6-8).

7175. 46:21 [3]. Lit.: *passed*.

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ

Serve not save God

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

I fear for you the punishment of a tremendous day.

قَالُوا أَجِئْتَنَا لِنُغْفِرَ لَكُنَا عَنْ إِلَهِتِنَا

22. They said: Hast thou come to us to delude us away from our gods?

فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

Then bring thou upon us what thou promisest us if thou be of those who speak the truth.

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ

23. He said: The knowledge is but with God.

وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ

And I convey to you that wherewith I have been sent

وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ

But I see you are a people in ignorance.

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا

24. Then when they saw it⁷¹⁷⁶ as an expanse of cloud approaching their valleys they said: This is an expanse of cloud bringing us rain.

هَذَا عَارِضٌ مُمِطِرُنَا

بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ^ط

Nay:⁷¹⁷⁷ it is that which you sought to hasten

رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ

A wind wherein is a painful punishment

7176. 46:24 [1]. I.e. the approaching punishment.

7177. 46:24 [2]. Arabic: *bal*. See note to 2:88.

تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا

25. Destroying all things by the command of its lord.

فَأَصْبَحُوا

Then morning found them.

لَا يُرَى إِلَّا مَسْكِنُهُمْ⁷¹⁷⁸

There was nothing to be seen save their dwellings.

كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ

Thus reward we the evildoing people.

وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ

26. And we had established them in that wherein we have not established you.

وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفْئِدَةً

And we gave them hearing and sight and intellect.⁷¹⁷⁸

فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا

But their hearing and sight and intellect⁷¹⁷⁹ availed them nothing

أَفْئِدَتُهُمْ مِنْ شَيْءٍ

إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ

When they rejected the proofs⁷¹⁸⁰ of God

وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

And there surrounded them that whereat they mocked.

7178. 46:26 [2]. Lit.: hearts.

7179. 46:26 [3]. Lit.: hearts.

7180. 46:26 [4]. Arabic: *āyāt*. See Article X.

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ

27. And we destroyed what surrounds you⁷¹⁸¹ of cities and expounded the proofs⁷¹⁸²

وَصَرَفْنَا أَلْءَايَاتِ

لَعَلَّهُمْ يَرْجِعُونَ

That they⁷¹⁸³ might return.

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ

28. Oh that there had but⁷¹⁸⁴ helped them those whom they had taken for gods besides⁷¹⁸⁵ God as a means of approach!⁷¹⁸⁶

قُرْبَانًا ءِلَٰهَةً

بَلْ ضَلُّوا عَنْهُمْ

Nay:⁷¹⁸⁷ they forsook them.

وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ

And that was their lie and what they had invented.

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ

29. And when we turned towards thee a band⁷¹⁸⁸ among the *jinn* listening in to the Qur'an:⁷¹⁸⁹

يَسْتَمِعُونَ الْقُرْءَانَ

فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا

When they were in its presence they said: Listen attentively.

7181. 46:27 [1]. Under the Petra thesis the locations for the destruction visited upon former peoples are in northern Arabia and in Judea; under the Felix Arabic thesis they are in the south of the Arabian Peninsula. Neither general area is close to Makkah where the Traditionalist places Muḥammad's city of origin. See Article XVIII.

7182. 46:27 [1]. Arabic: *āyāt*. See Article X.

7183. 46:27 [2]. I take this to mean those who came after – including all recipients of the Qur'an.

7184. 46:28 [1]. Arabic: *lawlā*. See Article XVI.

7185. 46:28 [1]. Arabic: *min dūni*. See 2:23.

7186. 46:28 [1]. Arabic: *qurbān* – elsewhere rendered *offering*. The root is *q-r-b* which denotes *approach* or *nearness*; the function of an offering is to facilitate approach.

7187. 46:28 [2]. Arabic: *bal*. See note to 2:88.

7188. 46:29 [1]. Arabic: *naḥar* – *men* (as a collective); *band*, *party*, *troop*.

7189. 46:29 [1]. Arabic: *qur'ān* – *reading*, *recital*, *recitation*, *something which is read out*.

فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ

And when it was concluded they turned back to their people, warning.

قَالُوا يَقَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ

30. They said: O our people: we have heard a decree⁷¹⁹⁰ sent down after Mūsā

مُوسَىٰ

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

Confirming what is within its scope⁷¹⁹¹

يَهْدِي إِلَىٰ الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ

Guiding to the truth⁷¹⁹² and to a straight road.

يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ ۚ

31. O our people: respond to the caller to God and believe in⁷¹⁹³ him.⁷¹⁹⁴

يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ

He will forgive you your transgressions⁷¹⁹⁵ and protect you from a painful punishment.

عَذَابٍ أَلِيمٍ

وَمَن لَّا يُجِبْ دَاعِيَ اللَّهِ

32. And whoso responds not to the caller to God:

فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ

He will not escape in the earth

وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءَ ۚ

And he has no allies besides⁷¹⁹⁶ him.

7190. 46:30 [1]. Arabic: *kitāb*. See Article XI.iii.

7191. 46:30 [2]. Lit: *between its hands*. I.e. that which it treats of or concerns itself with. See note to 2:66.

7192. 46:30 [3]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

7193. 46:31 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

7194. 46:31 [1]. I.e. God.

7195. 46:31 [2]. Arabic: *dḥunūb*. See Article XIII.iv.

7196. 46:32 [3]. Arabic: *min dūni*. See 2:23.

أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ

These are in obvious error.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمٰوٰتِ
وَالْأَرْضَ

33. Have they not considered that God who created the heavens and the earth

وَلَمْ يَعْـِ بِخَلْقِهِنَّ

And has not been wearied by their creation

بِقَدْرِ عَلٰى أَنْ يُحْيِيَ الْمَوْتَىٰ

Is able to give life to the dead?

بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Verily,⁷¹⁹⁷ God is powerful over all things.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ

34. And the day those who are indifferent to warning⁷¹⁹⁸ are exposed to the fire:

أَلَيْسَ هٰذَا بِالْحَقِّ

Is then this not⁷¹⁹⁹ the truth?⁷²⁰⁰

قَالُوا بَلَىٰ وَرَبِّنَا

They will say: Verily,⁷²⁰¹ by our lord.

قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

He will say: Then taste the punishment for what you denied.

7197. 46:33 [4]. Arabic: *balā*. See note to 2:81.

7198. 46:34 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7199. 46:34 [2]. Arabic: *alaysa*. See Article XVI.

7200. 46:34 [2]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi* i.).

7201. 46:34 [3]. Arabic: *balā*. See note to 2:81.

فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ

35. So be thou patient even as those possessed of determination among the messengers were patient

وَلَا تَسْتَعْجِلْ لَهُمْ

And seek thou not to hasten for them.⁷²⁰²

كَانَهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا

The day they see what they are promised it will be as though they had tarried save an hour of a day.

سَاعَةً مِّنْ نَّهَارٍ

بَلَّغَ

Communication!⁷²⁰³

فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ

Then would there be destroyed save the wantonly perfidious⁷²⁰⁴ people?

7202. 46:35 [2]. I.e. the messenger is told not to petition God to punish the heedless – their desserts will arrive soon enough.

7203. 46:35 [4]. The messenger's job was communication of the message, nothing more.

7204. 46:35 [5]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁷²⁰⁵ the Merciful.

الَّذِينَ كَفَرُوا

1. Those who are indifferent to warning⁷²⁰⁶

وَصَدُّوا عَنْ سَبِيلِ اللَّهِ

And forsake⁷²⁰⁷ the path of God

أَضَلَّ أَعْمَلَهُمْ

He leads their deeds astray

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

2. (But those who heed warning⁷²⁰⁸ and do deeds of righteousness

وَعَمِلُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ

And believe in⁷²⁰⁹ what was sent down upon Muḥammad

وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ لَا

(And it is the truth⁷²¹⁰ from their lord)

كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ

He removes from them their evil⁷²¹¹ and makes right their state)

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبُطْلَ

3. Because⁷²¹² those who are indifferent to warning⁷²¹³ follow vanity

7205. 47:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7206. 47:1 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7207. 47:1 [2]. Arabic: *ṣadda*. See note to 8:47.

7208. 47:2 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7209. 47:2 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

7210. 47:2 [3]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

7211. 47:2 [4]. Arabic: *sayyiāt*. See Article XIII.x.

7212. 47:3 [1]. Arabic: *dhālika bianna*. See Article XVI.

7213. 47:3 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ

And because those who heed warning⁷²¹⁴ follow the truth⁷²¹⁵ from their lord.

كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ

Thus does God present to men their examples.

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا

4. And when you meet⁷²¹⁶ those who are indifferent to warning:⁷²¹⁷

فَضْرَبَ الرِّقَابِ

The smiting of the necks.

حَتَّى إِذَا أَشْخَطْتُمُوهُمْ

When⁷²¹⁸ you have thoroughly subdued them:

فَشُدُّوا الرِّبَاطِ

Make strong the bond.

فَأِمَّا مَنَّا بَعْدُ وَإِمَّا فِدَاءً

Then either grace thereafter or ransom

حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا

Until the war lay down its burdens.

ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ

That when had God willed he would have taken revenge on them

وَلَكِنْ لِّيَبْلُوَ بَعْضُكُم بِبَعْضٍ

But that he might try some of you by means of others[...]⁷²¹⁹

7214. 47:3 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7215. 47:3 [2]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

7216. 47:4 [1]. I.e. in battle.

7217. 47:4 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7218. 47:4 [3]. Arabic: *ḥattā idhā*. See 3:152.

7219. 47:4 [8]. Sc. *he wills that some be slain in the path of God*.

وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ

And those who are slain in the path of God:

فَلَنْ يُضِلَّ أَعْمَلَهُمْ

He sends not their deeds astray.

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ

5. He will guide them and make right their state

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ

6. And make them enter the garden he has made known to them.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ

7. O you who heed warning:⁷²²⁰ if you help God he will help you and make firm your feet.

يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

وَالَّذِينَ كَفَرُوا

8. And those who are indifferent to warning:⁷²²¹

فَتَعَسَىٰ لَهُمُ

Wretchedness is theirs

وَأَضَلَّ أَعْمَلَهُمْ

And he leads their deeds astray

ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ

9. Because⁷²²² they are averse to what God sent down.⁷²²³

فَأَحْبَطَ أَعْمَلَهُمْ

So he makes their deeds vain.

7220. 47:7 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7221. 47:8 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7222. 47:9 [1]. Arabic: *dhālika bianna*. See Article XVI.

7223. 47:9 [1]. Cf. 2:216 and 47:20.

﴿ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا

كَيْفَ كَانَ عَقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ

دَمَّرَ اللَّهُ عَلَيْهِمْ

وَاللَّكَفِرِينَ أَمْثُلُهَا

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا

وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّالِحَاتِ جَنَّاتٍ تَجْرَى

مِنْ تَحْتِهَا الْأَنْهَارُ

وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا

تَأْكُلُ الْأَنْعَامُ

10. Have they not travelled in the land to see how was the final outcome of those who were before them?

God destroyed them.

And for those who spurn guidance while claiming virtue⁷²²⁴ is the like thereof

11. Because⁷²²⁵ God is benefactor to those who heed warning⁷²²⁶

And because those who spurn guidance while claiming virtue⁷²²⁷ have no benefactor.

12. God makes those who heed warning⁷²²⁸ and do deeds of righteousness enter gardens

Beneath which rivers flow.

And those who are indifferent to warning⁷²²⁹ enjoy themselves and eat as the cattle eat.

7224. 47:10 [3]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

7225. 47:11 [1]. Arabic: *dhālika bianna*. See Article XVI.

7226. 47:11 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7227. 47:11 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

7228. 47:12 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7229. 47:12 [3]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

وَالنَّارُ مَثْوًى لَّهُمْ

And the fire is a home for them.

وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ
الَّتِي أَخْرَجْتَ أَهْلَكْنَاهُمْ

13. And how many a city stronger than thy city which has turned thee out⁷²³⁰ have we destroyed!

فَلَا نَاصِرَ لَهُمْ

And they have no helper.

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ

14. Is then he who⁷²³¹ is on clear evidence⁷²³² from his lord⁷²³³

كَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ

Like him to whom is made fair the evil of his deeds

وَاتَّبَعُوا أَهْوَاءَهُمْ

And follow their vain desires?⁷²³⁴

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ

15. (The example of the garden which is promised those of prudent fear:⁷²³⁵

فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ

Therein are rivers of water incorruptible

7230. 47:13 [1]. At this point in the Qur'anic narrative the messenger has been evicted from his city – an event entirely in keeping with the prophetic tradition Muḥammad was following as outlined in the Qur'an. Under the Petra thesis that city is Petra. The Arabia Felix thesis advances a location in the Yemen region. Under the Traditionalist's assertions, Muḥammad was from Makkah. As stated before, objective evidence for Traditionalist's claim is conspicuous by its absence. As ever, more work on the ground is needed. See Article XVIII.

7231. 47:14 [1]. See note to 3:162.

7232. 47:14 [1]. This messenger received no outward miracles. He received the Qur'an. For those who would follow him, we have what he delivered to us: the Qur'an.

7233. 47:14 [1]. This introduces two questions. The first follows immediately; the second comes near the end of 47:15. The relationship between the two and the initial question here is demonstrated by the use in both cases of *ka* (like) and the third person singular moving directly into the third person plural.

7234. 47:14 [3]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

7235. 47:15 [1]. See note to 2:2.

وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ

And rivers of milk of unchanging taste

وَأَنْهَارٌ مِّنْ خَمْرٍ

And rivers of wine

لَذَّةٍ لِلشَّارِبِينَ

A pleasure to the drinkers

وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى

And rivers of purified honey.

وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ

And they have therein every sort of⁷²³⁶ fruit

وَمَغْفِرَةٌ مِّنْ رَبِّهِمْ

And pardon from their lord.)

كَمَنْ هُوَ خَالِدٌ فِي النَّارِ

Like⁷²³⁷ him who abides eternally in the fire

وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

And is given a scalding liquid to drink so that it lacerates their intestines?

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ

16. And among them are some who listen to thee.

حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ

When⁷²³⁸ they have gone forth from thy presence they say to those who are given knowledge:

أُوتُوا الْعِلْمَ

7236. 47:15 [7]. Arabic: *min kulli*. See 2:164.

7237. 47:15 [9]. This refers back to 47:14.

7238. 47:16 [2]. Arabic: *hattā idhā*. See 3:152.

مَاذَا قَالَ عَإِنْفَآ

What was that he said just now?

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ

These are they whose hearts God sealed

وَاتَّبَعُوا أَهْوَاءَهُمْ

And they follow their vain desires.⁷²³⁹

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَاهُمْ
تَقْوَاهُمْ

17. And those who are rightly guided, he increases them in guidance and gives them their prudent fear.⁷²⁴⁰

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً

18. Await they save that the Hour should come upon them unexpectedly?

فَقَدْ جَاءَ أَشْرَاطُهَا

And its tokens have come

فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ

So what good to them⁷²⁴¹ – when it⁷²⁴² comes to them – will be their reminder?

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

19. And know thou that there is no god save God

وَأَسْتَغْفِرْ لِدُنْبِكَ

And ask thou forgiveness for thy transgression⁷²⁴³

7239. 47:16 [5]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

7240. 47:17 [1]. See note to 2:2.

7241. 47:18 [3]. Lit: *So how to them*.

7242. 47:18 [3]. I.e. the Hour.

7243. 47:19 [2]. Arabic: *dhānb*. See Article XIII.iv.

وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ

And for the believing men⁷²⁴⁴ and the believing women.⁷²⁴⁵

وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

And God knows your going to and fro and your dwelling.

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ

20. And those who heed warning⁷²⁴⁶ say: Oh that a *sūrah*⁷²⁴⁷ were but⁷²⁴⁸ sent down!

فَإِذَا أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا

Then when an explicit⁷²⁴⁹ *sūrah*⁷²⁵⁰ is sent down and killing is mentioned⁷²⁵¹ therein⁷²⁵²

الْقِتَالُ ۚ

رَأَيْتَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يَنْظُرُونَ

Thou seest those in whose hearts is disease looking at thee with the look of one overshadowed by death.

إِلَيْكَ نَظَرَ الْمَغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۖ

فَأُولَىٰ لَهُمْ

So woe to them!

طَاعَةً وَقَوْلٌ مَّعْرُوفٌ ۚ

21. Obedience and fitting⁷²⁵³ speech!

فَإِذَا عَزَمَ الْأَمْرُ

And when the matter is determined

7244. 47:19 [3]. Arabic: (al) *mu'minūn*. See note to 8:2.

7245. 47:19 [3]. Arabic: (al) *mu'mināt*. See note to 8:2.

7246. 47:20 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7247. 47:20 [1]. Arabic: *sūrah*. See 2:23.

7248. 47:20 [1]. Arabic: *lawlā*. See Article XVI.

7249. 47:20 [2]. Arabic: *muḥkama*. Cf. 3:7.

7250. 47:20 [2]. Arabic: *sūrah*. See 2:23.

7251. 47:20 [2]. Lit.: *remembered*.

7252. 47:20 [2]. E.g. 47:4.

7253. 47:21 [1]. Arabic: *ma'rūf*. See 2:178.

- فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَّهُمْ
- Then were it best for them that they were true to God.
- فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ
22. And would you perhaps – if you turn away – work corruption in the land and sever your kinship?
- أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ
23. These are they whom God has cursed
- فَأَصَمَّهُمْ
- Then made deaf
- وَأَعَمَّى أَبْصَرَهُمْ
- And made blind their sight.
- أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ
24. Will they then not⁷²⁵⁴ consider the Qur'an⁷²⁵⁵ with care!
- أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا
- If⁷²⁵⁶ there be locks upon their hearts:⁷²⁵⁷
- إِنَّ الَّذِينَ آرْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِّنْ بَعْدِ مَا
25. Those who turn their backs⁷²⁵⁸ after the guidance has become clear to them
- تَبَيَّنَ لَهُمُ الْهُدَىٰ
- الْشَّيْطَانُ سَوَّلَ لَهُمْ
- The *shayṭān* has enticed them

7254. 47:24 [1]. Arabic: *afalā*. See Article XVI.

7255. 47:24 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

7256. 47:24 [2]. Arabic: *am*. See note to 21:21.

7257. 47:24 [2]. Lit.: upon hearts. I.e. if this is the claim (i.e. that they are not able to understand the Qur'an – a claim common among those with a Traditionalist background).

7258. 47:25 [1]. Cf. 5:21.

وَأَمْلَى لَهُمْ

And reprieved⁷²⁵⁹ them

ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ
 اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ^ط

26. Because⁷²⁶⁰ they said to those who are averse to what God sent down:⁷²⁶¹ We will obey you in part of the matter.⁷²⁶²

وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ

But God knows their secrets.

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ

27. So how will it be when the angels take them

يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ

Striking their faces and their backs

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا
 رِضْوَانَهُ^ط

28. Because⁷²⁶³ they followed what angered God and were averse to what pleased him?

فَأَحْبَطَ أَعْمَالَهُمْ

So he made vain their deeds.

7259. 47:25 [3]. This is the plain meaning of the text. Translators sometimes attempt by various means to avoid the result that it is the *shaytān* who reprieves. However, by reading through to 47:28 it becomes clear that such a reprieve – one which is founded upon compromise and aversion to God's guidance – is illusory.

7260. 47:26 [1]. Arabic: *dhālika bianna*. See Article XVI.

7261. 47:26 [1]. I.e. that believers should fight.

7262. 47:26 [1]. I.e. we will compromise with you and give up some of what God has given us.

7263. 47:28 [1]. Arabic: *dhālika bianna*. See Article XVI.

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ
لَنْ يُخْرِجَ اللَّهُ أَضْغَنَهُمْ

29. If⁷²⁶⁴ those in whose hearts is disease think that
God will not bring forth their ill will:⁷²⁶⁵

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَاعْرِفْتَهُمْ بِسِيمَاهُمْ^ج

30. (And had we willed we would have shown them
to you that thou shouldst know them by their
mark)⁷²⁶⁶

وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ^ج

But thou wilt know them by their⁷²⁶⁷ tone of
speech.

وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ

And God knows your deeds.

وَنَبْلُوكُمْ حَتَّى نَعْلَمَ الْمُجْهِدِينَ مِنْكُمْ

31. And we will test you until we know the strivers
among you

وَالصَّابِرِينَ

And the patient⁷²⁶⁸

وَنَبْلُوكُمْ أَخْبَارَكُمْ

And we will test your assertions.⁷²⁶⁹

إِنَّ الَّذِينَ كَفَرُوا

32. Those who are indifferent to warning⁷²⁷⁰

وَصَدُّوا عَنْ سَبِيلِ اللَّهِ

And forsake⁷²⁷¹ the path of God

7264. 47:29 [1]. Arabic: *am*. See note to 21:21.

7265. 47:29 [1]. I.e. if this is the claim.

7266. 47:30 [1]. I.e. distinguishing mark. Arabic: *sīmā* – mark, sign, characteristic; mien, expression. Occurs at 2:273, 7:46, 7:48, 47:30, 48:29, 55:41.

7267. 47:30 [2]. Lit.: *the*.

7268. 47:31 [2]. Arabic: *al ṣābirūn*. See 2:155.

7269. 47:31 [3]. Arabic: *akhbār* – news; information; reports, communications; stories. Rendered as *assertions* since there is doubt involved as to the veracity of the claims. Occurs at 9:94, 47:31, 99:4.

7270. 47:32 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7271. 47:32 [2]. Arabic: *ṣadda*. See note to 8:47.

وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ
الْهُدَىٰ

And are hostile towards the messenger after
the guidance has become clear to them

لَنْ يَضُرُّوا اللَّهَ شَيْئًا

They harm not God at all.

وَسَيُحِطُّ أَعْمَلُهُمْ

But he will make vain their deeds.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ
وَأَطِيعُوا الرَّسُولَ

33. O you who heed warning:⁷²⁷² obey God and
obey the messenger⁷²⁷³

وَلَا تُبْطِلُوا أَعْمَالَكُمْ

And make not vain your deeds.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ

34. Those who are indifferent to warning⁷²⁷⁴ and
forsake⁷²⁷⁵ the path of God then die as
atheists:⁷²⁷⁶

فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

God will not pardon them.

7272. 47:33 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7273. 47:33 [1]. I.e. what God sent through his messenger.

7274. 47:34 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7275. 47:34 [1]. Arabic: *ṣadda*. See note to 8:47.

7276. 47:34 [1]. Arabic: *kuffār*. See 2:109.

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ
الْأَعْلَوْنَ

35. So relent not and sue for peace⁷²⁷⁷ when you have the upper hand.⁷²⁷⁸

وَاللَّهُ مَعَكُمْ وَلَنْ يَتْرُكُمُ أَعْمَلَكُمْ

And God is with you and will not deprive you of your deeds.

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ

36. The life of this world is but play and diversion.

وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ وَلَا
يَسْأَلُكُمْ أَمْوَالَكُمْ

But if you believe and are in prudent fear⁷²⁷⁹ he will give you your rewards and not ask of you your wealth.

إِنْ يَسْأَلْكُمْوهَا فَيُخْفِكُمْ تَبْخَلُوا

37. If he should ask it of you and press you then would you be miserly

وَيُخْرِجَ أَضْغَنْكُمْ

And he would bring forth your ill will.

هَآأَنْتُمْ هَؤُلَاءِ

38. Here you are

تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ

Called to spend in the path of God

فَمِنْكُمْ مَنْ يَبْخُلُ

Then among you is he who is miserly.

7277. 47:35 [1]. Lit.: *invite to submission*.

7278. 47:35 [1]. Lit.: *superior*.

7279. 47:36 [2]. See note to 2:2.

وَمَنْ يَخِلْ

And whoso is miserly:

فَأَنَّمَا يَخِلْ عَن نَّفْسِهِ^ج

He is but miserly against himself.

وَاللَّهُ الْغَنِيُّ

And God is the Free from Need.

وَأَنْتُمْ الْفُقَرَاءُ^ج

And you are poor.

وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ

And if you turn away he will replace you with a people other than you.⁷²⁸⁰

ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ

Then will they not be the likes of you.

7280. 47:38 [8]. Cf. 9:39.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁷²⁸¹ the Merciful.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

1. We gave thee a clear victory

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ

2. That God might forgive thee that which preceded of thy transgression⁷²⁸²

وَمَا تَأَخَّرَ

And what will follow⁷²⁸³

وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ

And perfect his grace towards thee

وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا

And guide thee to a straight path

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا

3. And that⁷²⁸⁴ God might help thee with mighty help.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ

4. He it is who sent down tranquillity into the hearts of the believers⁷²⁸⁵

الْمُؤْمِنِينَ

لِيَزِدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ

That they might increase in faith with their faith

7281. 48:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7282. 48:2 [1]. Arabic: *dhanb*. See Article XIII.iv.

7283. 48:2 [2]. This verse comprehensively dispatches the myth popular with the Traditionalist that Muḥammad was faultless or sinless. Cf. 6:34-35, 8:67-68, 9:43, 9:113, 16:37, 17:73-75, 18:23-24, 28:56, 33:37, 66:1, 80:1-2.

7284. 48:3 [1]. Grammar: *that* is implicit given the mood of the verb and also required to avoid ambiguity in English.

7285. 48:4 [1]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

وَلِلَّهِ جُنُودُ السَّمُوتِ وَالْأَرْضِ ۚ

(And to God belong the forces of the heavens and the earth.

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

And God is knowing, wise.)

لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ

5. That he might make the believing men⁷²⁸⁶ and the believing women⁷²⁸⁷ enter gardens beneath which rivers flow

تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ

خَالِدِينَ فِيهَا

(They abiding eternally therein)

وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۚ

And remove from them their evil⁷²⁸⁸

وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا

(And that in the sight of God is a tremendous achievement.)

وَيُعَذِّبُ الْمُنَافِقِينَ

6. And punish the wavering men⁷²⁸⁹

وَالْمُنَافِقَاتِ

And the wavering women⁷²⁹⁰

وَالْمُشْرِكِينَ

And the idolaters⁷²⁹¹

7286. 48:5 [1]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

7287. 48:5 [1]. Arabic: (*al*) *mu'mināt*. See note to 8:2.

7288. 48:5 [3]. Arabic: *sayyiāt*. See Article XIII.x.

7289. 48:6 [1]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

7290. 48:6 [2]. Arabic: *munāfiqāt*. Typically rendered *hypocrites*. See 4:138.

7291. 48:6 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

وَالْمُشْرِكَاتِ

And the idolatresses.⁷²⁹²

الظَّالِّمِينَ بِاللَّهِ ظَنَ السَّوْءِ ج

Those who think an evil thought about God

عَلَيْهِمْ دَائِرَةُ السَّوْءِ ط

For them is an evil reversal⁷²⁹³

وَعَضِبَ اللَّهُ عَلَيْهِمْ

And God is wroth with them

وَلَعَنَهُمْ

And has cursed them

وَأَعَدَّ لَهُمْ جَهَنَّمَ ط

And prepared them for Hell.

وَسَاءَتْ مَصِيرًا

And evil is it as a journey's end.

وَلِلَّهِ جُنُودُ السَّمُوتِ وَالْأَرْضِ ج

7. And to God belong the forces of the heavens and the earth.

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

And God is mighty, wise.

إِنَّا أَرْسَلْنَاكَ شَهِيدًا

8. We sent thee as a witness

وَمُبَشِّرًا

And a bearer of glad tidings

7292. 48:6 [4]. Arabic: *sh-r-k*. See 6:78 and Article VIII.7293. 48:6 [6]. Arabic: *dāira*. See 5:52.

- وَنَذِيرًا
And a warner
- لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ 9. That you might believe in⁷²⁹⁴ God and his messenger
- وَتُعْزِّرُوهُ وَتُقِرُّوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا
And honour him and reverence him and give glory⁷²⁹⁵ to him morning and evening.⁷²⁹⁶
- إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ 10. Those who swear fealty to thee but swear fealty to God.
- يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ
The hand of God is above their hands.
- فَمَنْ نَكَثَ
Then whoso reneges:
- فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۚ
He but reneges against his soul.
- وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ
And whoso fulfils what he has taken upon him as a pledge to God:
- فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا
He will give him a tremendous reward.
- سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ 11. Those who were left behind of the Arabs⁷²⁹⁷ will say to thee:

7294. 48:9 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

7295. 48:9 [2]. Arabic: *s-b-h*. See 2:32.

7296. 48:9 [2]. To me this is smoking-gun Qur'anic evidence that the expression *God and his messenger* refers, finally, to God alone (a point which is doubly confirmed in the beginning of the next verse) since there is no sense ever implied that worship is for anyone other than God – a point with which the Traditionalist will agree. So why not simply say *God* and leave out *his messenger*? Had that been the formulation those who already believed in God could have said *Well, we do believe in God* – and they would have been right (I am indebted to Brother Hamza Abdul Malik for this insight). Just as there is no second Torah (as the Rabbinic Jews contend, indicating thereby the Mishnah and, by extension, the Talmud), so there is no second Qur'an (which, in effect, is what the Traditionalist would like us to believe, indicating thereby the *ḥadīth* literature).

7297. 48:11 [1]. Arabic: *(al) a'rāb*. See note to 9:90.

شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا

Our possessions and our families engaged us

فَاسْتَغْفِرْ لَنَا

So ask thou forgiveness for us.

يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ

They speak with their tongues that which is not in their hearts.

قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا

Say thou: Who can avail you anything against God if he intends for you harm or intends for you benefit?

بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا

The truth is:⁷²⁹⁸ God is aware of what you do.

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا

12. The truth is:⁷²⁹⁹ you thought that the messenger and the believers⁷³⁰⁰ would never return to their families.

وَزُيِّنَ ذَلِكَ فِي قُلُوبِكُمْ

And that was made fair in your hearts.

وَضَنَنْتُمْ ظَنًّا سَوْءًا وَكُنْتُمْ قَوْمًا بُورًا

And you thought an evil thought and are a people ruined.

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ

13. And whoso believes not in⁷³⁰¹ God and his messenger:

7298. 48:11 [6]. Arabic: *bal*. See note to 2:88.

7299. 48:12 [1]. Arabic: *bal*. See note to 2:88.

7300. 48:12 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

7301. 48:13 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا

We have prepared an inferno for those who spurn guidance while claiming virtue.⁷³⁰²

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

14. And to God belongs the dominion of the heavens and the earth.

يَغْفِرُ لِمَن يَشَاءُ

He forgives whom he wills

وَيُعَذِّبُ مَن يَشَاءُ

And he punishes whom he wills.

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And God is forgiving, merciful.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَانِمَ

15. Those who were left behind will say when you set forth for gains to take them:

لِتَأْخُذُوهَا

ذَرُونَا نَتَّبِعْكُمْ

Let us follow you.

يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ اللَّهِ

They seek to change the word of God.

قُل لَّن تَتَّبِعُونَا

Say thou: You shall not follow us

كَذَلِكَ قَالَ اللَّهُ مِن قَبْلُ

Thus said God before.⁷³⁰³

7302. 48:13 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

7303. 48:15 [5]. Cf. 9:38-69.

فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا

Then will they say: The truth is:⁷³⁰⁴ you begrudge⁷³⁰⁵ us.

بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا

The truth is:⁷³⁰⁶ they understand not save a little.

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ

16. Say thou to those who were left behind of the Arabs:⁷³⁰⁷

سَتُدْعَوْنَ إِلَى قَوْمٍ أُولَىٰ بَأْسٍ شَدِيدٍ

You will be summoned against⁷³⁰⁸ a people possessed of strong might.

تُقَاتِلُونَهُمْ

You will fight them

أَوْ يُسَلِّمُونَ^ط

Or they will submit.⁷³⁰⁹

فَإِنْ تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا^ط

If you obey, God will give you a goodly reward

وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ

But if you turn away as you turned away before

يُعَذِّبُكُمْ عَذَابًا أَلِيمًا

He will punish you with a painful punishment.

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ

17. There is no blame⁷³¹⁰ upon the blind

7304. 48:15 [6]. Arabic: *bal*. See note to 2:88.

7305. 48:15 [6]. Lit.: *envy*.

7306. 48:15 [7]. Arabic: *bal*. See note to 2:88.

7307. 48:16 [1]. Arabic: *(al) a'rāb*. See note to 9:90.

7308. 48:16 [2]. Lit.: *invited to*.

7309. 48:16 [4]. Translators sometimes strain here to ascribe to this verb a sense of *embrace Islam* (by *Islam* they mean a religion founded entirely upon later writings) when such a sense is nowhere supported either here or in the Qur'an in general.

7310. 48:17 [1]. Arabic: *ḥaraj* – rendered elsewhere *distress*.

وَلَا عَلَى الْأَعْرَجِ حَرَجٌ

Nor is there blame upon the lame

وَلَا عَلَى الْمَرِيضِ حَرَجٌ^ف

Nor is there blame upon the sick.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ

And whoso obeys God and his messenger,⁷³¹¹
him will he make enter gardens beneath which
rivers flow.

تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ^ط

وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا

And whoso turns away, him will he punish with
a painful punishment.

❖ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ

18. God was pleased with the believers⁷³¹² when
they swore fealty to thee beneath the tree.

يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

فَعَلِمَ مَا فِي قُلُوبِهِمْ

And he knew what was in their hearts

فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا

And sent down tranquillity upon them and
rewarded them with a near victory.

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا^ظ

19. And many gains will you take.

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

And God is mighty, wise.

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا

20. God promised you many gains that you will
take.

7311. 48:17 [4]. I.e. what God sent through his messenger.

7312. 48:18 [1]. Arabic: (al) mu'minūn. See note to 8:2.

فَعَجَّلَ لَكُمْ هَذِهِ

And he hastened this for you

وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ

And withheld the hands of men from you

وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ

So that it might be a proof⁷³¹³ for the
believers⁷³¹⁴

وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا

And he might guide you on a straight path.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ
بَهَا21. And others over which you had not power,
them has God encompassed.

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا

And God is powerful over all things.

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَذْرَ

22. And had those who are indifferent to
warning⁷³¹⁵ fought you they would have turned
and fled.⁷³¹⁶

ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا

Then would they have found neither ally nor
helper.

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ

23. The practice⁷³¹⁷ of God which had been⁷³¹⁸
before[...]⁷³¹⁹7313. 48:20 [4]. Arabic: *āya*. See Article X.7314. 48:20 [4]. Arabic: (*al*) *mu'minūn*. See note to 8:2.7315. 48:22 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.7316. 48:22 [1]. Lit.: *turn the backs*.7317. 48:23 [1]. Arabic: *sunnah*. I.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See also 3:137, 17:77, 33:62, 35:43, 48:23.7318. 48:23 [1]. Lit.: *passed*.7319. 48:23 [1]. Sc. *has not changed*. Cf. 17:77, 33:38-39, 33:62, 35:43, 40:85, 48:23.

وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

And thou wilt not find in the practice⁷³²⁰ of God any change.⁷³²¹

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ

24. And he it is who withheld their hands from you

وَأَيْدِيَكُمْ عَنْهُمْ

And your hands from them

بِطْنِ مَكَّةَ

In a belly of destruction⁷³²²

مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ

After he made you victorious over them.

وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

And God is beholder of what you do.

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ
الْحَرَامِ25. They are those who were indifferent to warning⁷³²³ and diverted you⁷³²⁴ from the inviolable place of worship⁷³²⁵

وَالْهَدْيَ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ

And what was to take place⁷³²⁶ was prevented from occurring⁷³²⁷

7320. 48:23 [2]. Arabic: *sunnah*. I.e. communication of God's message followed by rejection and destruction or (occasionally) by acceptance and submission. See also 3:137, 17:77, 33:62, 35:43, 48:23.

7321. 48:23 [2]. Cf. 35:43.

7322. 48:24 [3]. Arabic: *makkah* – *destruction*. This is the only occurrence in the Qur'an of *makkah*; it is a common noun which, when translated as such makes perfect sense in the context (مكة – from the *m-k-k* root – means *destruction* in the same way that نكبة following the same pattern in *n-k-b* means *disaster*; I acknowledge Brother Ayman for this point). However, even if the word is claimed as a proper noun denoting a physical location, the city of Petra fits that description as it comprises an enclosed valley and is thus very much belly-like. The city today called Makkah fails to impress on this latter count entirely; it is no secret that many Traditionalist Muslims return from pilgrimage to Makkah confused and disappointed, finding the geography at odds with Qur'anic descriptions. See Article XVIII.

7323. 48:25 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7324. 48:25 [1]. Arabic: *ṣadda*. See note to 8:47.

7325. 48:25 [1]. Arabic: *al masjid al harām*. See Article IX.ii.

7326. 48:25 [2]. Arabic: *hadya*. Lit.: *And the requirement was prevented from reaching its destination*. See 2:196.

7327. 48:25 [2]. Arabic: *maḥill* – *destination, time or place at which an obligation falls due*. Occurs at 2:196, 22:33, 48:25. This particular construction (comprising *requirement* and the verb *to reach*) occurs here and at 2:196. Having considered the contexts of both, it is my opinion that this is a collocation describing expectations; thus, the sense here is merely *what should*

وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ
تَعْلَمُوهُمْ أَنَّ تَطُؤُهُمْ

(And were it not for believing men⁷³²⁸ and
believing women⁷³²⁹ whom you knew not
whom you might have trampled[...]⁷³³⁰

فَتَصِيبُكُمْ مِّنْهُمْ مَّعْرَةٌ بَغَيْرِ عِلْمٍ

Then had a blot befallen you on their
account⁷³³¹ without knowledge.)

لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاءُ

That God might make enter into his mercy
whom he wills.

لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا
أَلِيمًا

Had they separated⁷³³² we would have punished
those who are indifferent to warning⁷³³³ among
them with a painful punishment.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ

26. When those who are indifferent to warning⁷³³⁴
had set up in their hearts bigoted disdain:⁷³³⁵

حَمِيَّةَ الْجَاهِلِيَّةِ

(The bigoted disdain⁷³³⁶ of ignorance)

have happened – or was expected to happen – did not happen.

7328. 48:25 [3]. Arabic: (al) mu'minūn. See note to 8:2.

7329. 48:25 [3]. Arabic: (al) mu'mināt. See note to 8:2.

7330. 48:25 [3]. Sc. *we should have allowed the battle to proceed.*

7331. 48:25 [4]. Lit.: *from them.*

7332. 48:25 [6]. Arabic: *tazayyala*. This form V verb occurs only once in the Qur'an so it is impossible to grasp its sense by means of comparison with other instances. Lane has nothing of use to say about it and Wehr passes over it. Badawi-Haleem and Penrice serve no good purpose here other than placing in dictionary format the assumptions long agreed upon by the Traditionalist. Hava provides no detail. Steingass alone references this form which he dispatches tersely thus: *be separated, dissolved*. Whether this agrees with Traditionalist mouthpieces Badawi-Haleem and Penrice because they are in fact correct or because finding nothing else Steingass decided to use their assertions, I cannot tell. I am suspicious since both Wehr and Lane – who have no theological axe to grind – do not comment on this verb. The preponderance of uses of this verb (in form I) gives a value of *to cease* (2:217, 5:13, 9:110, 11:118, 13:31, 21:15, 22:55, 40:34). The form II occurs at 10:28 and with the use of the preposition *baina* means *to separate*. This leaves us with a sole form V verb with no non-partisan dictionary reference. We do have the use of our reason, however. We know that form V verbs often represent the passive voice of the form II verb and we know what the form II verb means: *to separate, break up, disperse, scatter* (transitive). The passive voice of these senses, then, is the correct meaning. In sum, the general reading by most translators is correct, but having been through the process above we know not only that it is correct, but also why it is so.

7333. 48:25 [6]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7334. 48:26 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7335. 48:26 [1]. Arabic: *hamiyya* – *bigoted disdain, fanaticism*.

7336. 48:26 [2]. Arabic: *hamiyya* – *bigoted disdain, fanaticism*.

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى
الْمُؤْمِنِينَ

God sent down his tranquillity upon his messenger and upon the believers⁷³³⁷

وَالزَّمَهُمْ كَلِمَةَ التَّقْوَى

And imposed upon them the word of prudent fear.⁷³³⁸

وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا

And they had more right⁷³³⁹ to it and were better suited to it.

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

And God is knowing of all things.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّسُولَ بِالْحَقِّ

27. God has confirmed the vision of his messenger aright:⁷³⁴⁰

لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ
ءَامِنِينَ

You will enter the inviolable place of worship⁷³⁴¹ – if God should will – secure

مُحَلَّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ

Shaven-headed and cut⁷³⁴²

لَا تَخَافُونَ

Not fearing.⁷³⁴³

7337. 48:26 [3]. Arabic: (al) mu'minūn. See note to 8:2.

7338. 48:26 [4]. See note to 2:2.

7339. 48:26 [5]. Arabic: aḥaqq-. See Article XIX.

7340. 48:27 [1]. Arabic: bil ḥaqqi. See Article XIX (bil ḥaqqi ii.).

7341. 48:27 [2]. Arabic: al masjid al ḥarām. See Article IX.ii.

7342. 48:27 [3]. See 2:196.

7343. 48:27 [4]. The point of this history is to relate the messenger's obedience to the directive he received to witness to the truth of God alone at al masjid al ḥarām. It is impossible – at least Qur'anically and historically speaking – that this place was in the city of Makkah, and much evidence on both counts to indicate its locus as Petra in modern Jordan. In any event, al masjid al ḥarām is now closed to believers (see 9:28) and was later destroyed by the earliest Muslims (see Article XVIII). The religion which became Islam was invented later and is in no sense the doctrine of truth mentioned in the next verse; it is simply another created control mechanism. The doctrine of truth is that God is one and our obligation is to serve him alone (and not

فَعَلِمَ مَا لَمْ تَعْلَمُوا

And he knew what you knew not

فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا

And he appointed besides⁷³⁴⁴ that a near
victory.⁷³⁴⁵

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ
الْحَقِّ

28. He has sent his messenger with the guidance
and the doctrine⁷³⁴⁶ of truth⁷³⁴⁷

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ

That he might make it manifest over every
doctrine.⁷³⁴⁸

وَكَفَىٰ بِاللَّهِ شَهِيدًا

And God is sufficient as witness.

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ

29. Muḥammad is the messenger of God.

وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ

And those with him⁷³⁴⁹ are hard against the
atheists⁷³⁵⁰

رُحَمَاءُ بَيْنَهُمْ

Merciful among themselves

تَرَاهُمْ رُكَّعًا سُجَّدًا

(Thou seest them lowly,⁷³⁵¹ in submission⁷³⁵²

a religion or any other type of idol) and that – having been warned – a population becomes liable to the punishments of God. It is this message which the Qur'an conveys; that religion which is today called Islam is nowhere found within it.

7344. 48:27 [6]. Arabic: *min dūni*. See 2:23.

7345. 48:27 [6]. This, I assert, was the final conquest and destruction of Petra. See note to 9:28 and Article XVIII.

7346. 48:28 [1]. Arabic: *dīn*. See Article VII.

7347. 48:28 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

7348. 48:28 [2]. Arabic: *dīn*. See Article VII.

7349. 48:29 [2]. I.e. with the messenger of God (in this case Muḥammad, though the application is broader as we see below).

7350. 48:29 [2]. Arabic: *kuffār*. See 2:109.

7351. 48:29 [4]. Arabic: *r-k-ʿ* – *lowly* (i.e. *before God*). See Article V.

7352. 48:29 [4]. Arabic: *s-j-d*. See Article VI.

يَتَّغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ط

Seeking favour and pleasure from God

سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ج

Their mark⁷³⁵³ on their faces⁷³⁵⁴ in the wake of the Submission.)⁷³⁵⁵

ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ج

That⁷³⁵⁶ is their example⁷³⁵⁷ in the Torah.

وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْئَهُ،

And their example⁷³⁵⁸ in the Gospel⁷³⁵⁹ is like a seed that put forth its shoot and became stout

فَقَارَظَهُ، فَاسْتَغْلَظَ

And took its place upon its stem impressing the sowers

فَاسْتَوَىٰ عَلَىٰ سَوَاقِهِۦ يُعْجِبُ الزَّرَّاعَ

That he might enrage the atheists⁷³⁶⁰ by them.

لِيَغِيظَ بِهِمُ الْكُفَّارَ ط

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

God has promised those who heed warning⁷³⁶¹ and do deeds of righteousness among them forgiveness and a tremendous reward.

مِنْهُمْ مَّغْفِرَةً وَأَجْرًا عَظِيمًا

7353. 48:29 [6]. I.e. distinguishing mark. Arabic: *simā* – mark, sign, characteristic; mien, expression. Occurs at 2:273, 7:46, 7:48, 47:30, 48:29, 55:41.

7354. 48:29 [6]. Arabic: *wajh* – face, countenance, personality, true self (here pl.).

7355. 48:29 [6]. Arabic: *s-j-d*. See Article VI; as understood here *the Submission* (*al sujūd*) as a noun indicates a particular reading of one of a number of specific portions of the Qur'an between chapter 50 and the end of chapter 114 which forms the basis of a nightly vigil to which outsiders are also invited to hear the message of the Qur'an. See Article XXIV. Cf. 50:40, 68:42, 68:43.

7356. 48:29 [7]. Arabic: *dhālika* – that. This word consistently points to what precedes, not what follows in Qur'anic usage – a point which some translators miss. At this juncture I take it to reference the second clause of 48:29; namely, that the believers are with the messenger of God and 'hard against the atheists, merciful among themselves'.

7357. 48:29 [7]. I.e. the example of those who are with the messenger of God.

7358. 48:29 [8]. I.e. the example of those who are with the messenger of God.

7359. 48:29 [8]. Arabic: *injīl*. See 5:46.

7360. 48:29 [10]. Arabic: *kuffār*. See 2:109.

7361. 48:29 [10]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁷³⁶² the Merciful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ

1. O you who heed warning:⁷³⁶³ be not forward⁷³⁶⁴ at the time of⁷³⁶⁵ God and his messenger⁷³⁶⁶

اللَّهِ وَرَسُولِهِ ^ط

وَاتَّقُوا اللَّهَ ^ج

But be in prudent fear⁷³⁶⁷ of God.

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

God is hearing, knowing.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ

2. O you who heed warning:⁷³⁶⁸ raise not your voices above the voice of the prophet⁷³⁶⁹

فَوْقَ صَوْتِ النَّبِيِّ

وَلَا تَجْهَرُوا لَهُ، بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ

Nor shout when speaking to him as you shout one to another

لِبَعْضٍ

أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

Lest your works be made vain while you perceive not.

7362. 49:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7363. 49:1 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7364. 49:1 [1]. Arabic: *qaddama + baina* – to send ahead, let precede.

7365. 49:1 [1]. Lit: *between (the) two hands*. See note to 2:66.

7366. 49:1 [1]. I.e. at the time of consultation with God and the messenger. In general: we are not to be presumptuous when coming to the Qur'an for guidance.

7367. 49:1 [2]. See note to 2:2.

7368. 49:2 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7369. 49:2 [1]. Or, figuratively, above that with which he was sent.

إِنَّ الَّذِينَ يُعْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ
اللَّهِ

3. Those who lower their voices in the presence of the messenger of God

أُولَئِكَ الَّذِينَ أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ

These are they whose hearts God has examined for prudent fear.⁷³⁷⁰

لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

They have forgiveness and a tremendous reward.

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ
أَكْثَرُهُمْ لَا يَعْقِلُونَ

4. Those who call to thee from behind the chambers, most of them do not reason.

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ
خَيْرًا لَهُمْ

5. And had they been patient until thou camest forth to them it would have been better for them.

وَاللَّهُ غَفُورٌ رَحِيمٌ

But God is forgiving, merciful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

6. O you who heed warning.⁷³⁷¹

إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ

If one wantonly perfidious⁷³⁷² brings you a report:

فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ

Verify lest you strike a people in ignorance

7370. 49:3 [2]. See note to 2:2.

7371. 49:6 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7372. 49:6 [2]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

And become remorseful for what you did.

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۚ

7. And know that the messenger of God is among you.⁷³⁷³

لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ

If he were to obey you in most matters you would be distressed.

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ

But God has endeared faith to you and made it fair in your hearts

فِي قُلُوبِكُمْ

وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ

And has made denial and wanton perfidy⁷³⁷⁴ and opposition hateful to you.

أُولَٰئِكَ هُمُ الرُّشْدُونَ

These are the right-minded.

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً ۚ

8. Favour and grace are from God.⁷³⁷⁵

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And God is knowing, wise.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا

9. And if two groups⁷³⁷⁶ of the believers⁷³⁷⁷ fight among themselves:

فَأَصْلِحُوا بَيْنَهُمَا ۖ

Make right between them.⁷³⁷⁸

7373. 49:7 [1]. We no longer have a messenger of God among us – but we have what one brought: the Qur'an.

7374. 49:7 [4]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

7375. 49:8 [1]. See note to 4:11.

7376. 49:9 [1]. Elsewhere rendered *numbers*, I have had to use a synonym under the influence of *two*.

7377. 49:9 [1]. Arabic: *(al) mu'minūn*. See note to 8:2.

7378. 49:9 [2]. Grammar: dual.

فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ

And if one of them⁷³⁷⁹ oppress the other:

فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ

Fight that which oppresses until it returns to the command of God.

فَإِنْ فَاءَتْ

Then if it returns:

فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ

Make right between them⁷³⁸⁰ with justice.

وَأَقْسِطُوا ۖ

And be equitable.

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

God loves the equitable.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

10. The believers⁷³⁸¹ are brethren

فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ

So make right between your brethren.

وَاتَّقُوا اللَّهَ

And be in prudent fear⁷³⁸² of God

لَعَلَّكُمْ تُرْحَمُونَ

That you might obtain mercy.

7379. 49:9 [3]. Grammar: dual.

7380. 49:9 [6]. Grammar: dual.

7381. 49:10 [1]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

7382. 49:10 [3]. See note to 2:2.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ

11. O you who heed warning.⁷³⁸³ let not one people deride another⁷³⁸⁴

عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ

It may be that they are better than they

وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ

(Neither women any women⁷³⁸⁵

عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ

It may be that they are better than they)

وَلَا تَلْمِزُوا أَنفُسَكُمْ

Nor speak ill of yourselves⁷³⁸⁶

وَلَا تَنَابَزُوا بِالْأَلْقَابِ

Nor insult one another with nicknames.

بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ

Bad is the name of wanton perfidy⁷³⁸⁷ after faith.

وَمَن لَّمْ يَتُبْ

And whoso has turned not in repentance:

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

These are the wrongdoers.⁷³⁸⁸

7383. 49:11 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7384. 49:11 [1]. Lit.: *a people deride a people*.

7385. 49:11 [3]. I.e. neither let women deride other women.

7386. 49:11 [5]. This seems to include both oneself and others.

7387. 49:11 [7]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

7388. 49:11 [9]. Arabic: *ẓālimūn*. See 2:229.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنْ

الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

وَلَا تَجَسَّسُوا

وَلَا يَغْتَبِ بَّعْضُكُم بَعْضًا

أَيُّحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا

فَكَرِهْتُمُوهُ

وَاتَّقُوا اللَّهَ

إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ

12. O you who heed warning.⁷³⁸⁹ shun much assumption for some assumption is falsehood.⁷³⁹⁰

And spy not⁷³⁹¹

Neither slander one another.

Would any of you like to eat the flesh of his dead brother?⁷³⁹²

You would detest it.

And be in prudent fear⁷³⁹³ of God.

God is relenting, merciful.

13. O mankind: we created you from male and female

And made you nations and tribes that you might know one another.

The most noble of you in the sight of God are those of you most in prudent fear.⁷³⁹⁴

7389. 49:12 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7390. 49:12 [1]. Arabic: *-th-m*. See Article XIII.i.

7391. 49:12 [2]. I.e. on each other – a person's personal affairs are his own business.

7392. 49:12 [4]. Cf. 49:10.

7393. 49:12 [6]. See note to 2:2.

7394. 49:13 [3]. See note to 2:2. Claims to racial or tribal preference have no basis in the Qur'an. Being an Arab or descended from

إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

God is knowing, aware.

﴿قَالَتِ الْأَعْرَابُ ءَامَنَّا﴾

14. The Arabs⁷³⁹⁵ say: We believe.

قُلْ لَمْ تُؤْمِنُوا

Say thou: You have not believed

وَلَكِنْ قُولُوا أَسْلَمْنَا

But say: We submit⁷³⁹⁶

وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

And faith has not entered into your hearts.

وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِّنْ

But if you obey God and his messenger⁷³⁹⁷ he will not defraud you of anything of your deeds.

أَعْمَلِكُمْ شَيْئًا

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

God is forgiving, merciful.

a long line of those called Muslims means nothing – the measure of a man's nobility is the extent of his *taqwā*.

7395. 49:14 [1]. Arabic: (*al*) *a'rāb*. See note to 9:90.

7396. 49:14 [3]. Arabic: *aslama*. This is the verb which, when it suits him, the Traditionalist claims means *to embrace Islam* (by which he means the religion he claims to be Islam). The fault line here is obvious. If it is possible to embrace Islam without belief, then is Islam not a faith. Yet the Traditionalist claims faith as a necessary component of his religion. The reason for the muddle which rational and consistent analysis of the Traditionalist's claims exposes is that the Traditionalist brings his definitions and assumptions from outside sources and imposes them upon the Qur'an. Since such sources and the Qur'anic text are cut from entirely different cloth it is not only not surprising that they do not fit, it is impossible that they should (cf. 49:16).

7397. 49:14 [5]. I.e. what God sent through his messenger.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ

وَرَسُولِهِۦ

15. The believers⁷³⁹⁸ are but those who believe in⁷³⁹⁹ God and his messenger⁷⁴⁰⁰

ثُمَّ لَمْ يَرْتَابُوا

Then doubt not

وَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۚ

And strive with their wealth and their lives in the path of God.

أُولَٰئِكَ هُمُ الصَّادِقُونَ

These are the truthful.

قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا

فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ

16. Say thou: Would you teach God your doctrine⁷⁴⁰¹ when God knows what is in the heavens and what is in the earth?

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

And God knows all things.

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ

17. They think it a favour to thee that they submit.

قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ ۖ

Say thou: Think not your submission⁷⁴⁰² a favour to me.

7398. 49:15 [1]. Arabic: (al) mu'minūn. See note to 8:2.

7399. 49:15 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

7400. 49:15 [1]. I.e. what God sent through his messenger.

7401. 49:16 [1]. Arabic: *dīn*. See Article VII.

7402. 49:17 [2]. Arabic: *al islām*. This is an abstract noun and means *yielding or submission* (to God). See 3:18-19 and notes.

بَلِ اللَّهِ يُمْنٌ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ
إِنْ كُنْتُمْ صَادِقِينَ

The truth is:⁷⁴⁰³ God favours you that he guides you to faith if you be truthful.

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمُوتِ وَالْأَرْضِ
وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

18. God knows the unseen of the heavens and the earth.

And God sees what you do.

7403. 49:17 [3]. Arabic: *bal*. See note to 2:88.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁷⁴⁰⁴ the Merciful.

قَـٰفٍ

1. qāf⁷⁴⁰⁵

وَالْقُرْآنِ الْمَجِيدِ

By the glorious Qur'an!⁷⁴⁰⁶

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ

2. The truth is:⁷⁴⁰⁷ they marvel that a warner has come to them from among them.

فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ

Then those who spurn guidance while claiming virtue⁷⁴⁰⁸ say: This is an amazing thing:

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا

3. When we are dead and are become dust[...]?⁷⁴⁰⁹

ذَلِكَ رَجْعٌ بَعِيدٌ

That would be an unlikely⁷⁴¹⁰ return.

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ

4. We know what the earth diminishes of them.

7404. 50:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7405. 50:1 [1]. See note to 2:1 and Article XX.

qāf:

qāf: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

7406. 50:1 [2]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

7407. 50:2 [1]. Arabic: *bal*. See note to 2:88.

7408. 50:2 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

7409. 50:3 [1]. Sc. *are we indeed to be brought back to life?*

7410. 50:3 [2]. Lit.: *distant, far*.

وَعِنْدَنَا كِتَابٌ حَفِيزٌ

And with us is a preserving decree.⁷⁴¹¹

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ

5. The truth is:⁷⁴¹² they repudiate the truth⁷⁴¹³ when it comes to them

فَهُمْ فِي أَمْرٍ مَرِيجٍ

So they are in a confused state.

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ

6. Have they not then looked at the sky above them

كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا

How we constructed it and made it fair?

وَمَا لَهَا مِنْ فُرُوجٍ

And there are no gaps⁷⁴¹⁴ therein.

وَالْأَرْضَ مَدَدْنَاهَا

7. And the earth we spread out

وَأَلْقَيْنَا فِيهَا رَوَاسِيَ

And cast therein firm mountains

وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ

And we caused to grow therein every sort of⁷⁴¹⁵ delightful kind⁷⁴¹⁶

تَبَصُّرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ

8. As an insight and a reminder for every repentant servant.

7411. 50:4 [2]. Arabic: *kitāb*. See Article XI.iii.

7412. 50:5 [1]. Arabic: *bal*. See note to 2:88.

7413. 50:5 [1]. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi* i.).

7414. 50:6 [3]. Arabic: (sg.) *farj*, (pl.) *furūj*. Lit.: *openings, gaps, apertures*.

7415. 50:7 [3]. Arabic: *min kulli*. See 2:164.

7416. 50:7 [3]. Arabic: *zawj* – *spouse, mate; kind, type; specie*.

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ
جَنَّتٍ وَحَبَّ الْحَصِيدِ

9. And we sent down from the sky blessed water then caused to grow thereby gardens and the reaped grain

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ

10. And tall date-palms with spathes in clusters

رِزْقًا لِلْعِبَادِ ط

11. As a provision for the servants.⁷⁴¹⁷

وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتَةً

And therewith gave we life to a dead land.

كَذَلِكَ الْخُرُوجُ

Thus will be the Emergence.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ

12. There rejected before them the people of Nūḥ

وَأَصْحَابُ الرَّسِّ

And the companions of the commencement⁷⁴¹⁸

وَتَمُودُ

And Thamūd

وَعَادُ

13. And ʿĀd

وَفِرْعَوْنُ

And Firʿawn⁷⁴¹⁹

7417. 50:11 [1]. See note to 2:207.

7418. 50:12 [2]. See notes to 15:78 and 25:38.

7419. 50:13 [2]. Arabic: *firʿawn*. See note to 2:49.

وَإِخْوَنُ لُوطٍ

And the brethren of Lūṭ

وَأَصْحَابُ الْأَيْكَةِ

14. And the companions of the woods⁷⁴²⁰

وَقَوْمُ تَبَعٍ

And the people of Tubba'.⁷⁴²¹

كُلٌّ كَذَّبَ الرُّسُلَ

Every one rejected the messengers

فَحَقَّ وَعِيدِ

So my warnings⁷⁴²² became binding.⁷⁴²³

أَفَعَيَيْنَا بِالْخَلْقِ الْأَوَّلِ

15. Were we then wearied by the first creation?

بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ

Yet⁷⁴²⁴ they are in doubt about a new creation.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ

16. And we have created man

وَنَعْلَمُ مَا تُوسْوِسُ بِهِ نَفْسُهُ

And we know what his soul whispers to him

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And we are nearer to him than the jugular vein.

7420. 50:14 [1]. See note to 15:78.

7421. 50:14 [2]. Cf. 44:37.

7422. 50:14 [4]. Arabic: *wa'id* – threats, warnings; promises.

7423. 50:14 [4]. Cf. 10:33, 10:96, 10:103, 16:36, 16:38, 17:16, 22:18, 28:63, 30:47, 32:13, 36:7, 37:31, 38:14, 39:19, 39:71-72, 40:6, 41:25, 46:18, 50:12-14.

7424. 50:15 [2]. Arabic: *bal*. See note to 2:88.

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ
الشَّمَالِ قَعِيدٌ

17. When the two learners⁷⁴²⁵ learn seated on the right hand and on the left

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

18. He utters no word save with him is a watcher ready.

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ

19. And the intoxication of death will bring the truth⁷⁴²⁶

ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ

(That is what thou wast avoiding!)

وَنُفِخَ فِي الصُّورِ

20. And the trumpet will be blown

ذَلِكَ يَوْمُ الْوَعِيدِ

(That is the Day of Warning!)⁷⁴²⁷

وَجَاءَتْ كُلُّ نَفْسٍ

21. And every soul will come

7425. 50:17 [1]. Arabic: *l-q-y*. The form V of this verb means *to learn, to be informed; to receive; to accept, to take; to get, to obtain*. With no preposition to give an indication which of the possible meanings is intended I have resorted to identifying the unifying concept behind these values (which is that of *obtaining information*) on which basis I have rendered as *learners*. The form V of this verb is found at 2:37, 21:103, 24:15 and 50:17. Muhammad Asad makes an excellent point here the central thesis of which I accept completely. While I have not rendered after his reasoning, I see no contradiction between his thoughts and my choices here. He notes: *The first part of the above sentence - i.e., the phrase yatalaqqā al-mutalaqqiyan - may be understood in either of two senses: "the two that are meant to receive do receive", or "the two that aim at meeting each other do meet". The classical commentators adopt, as a rule, the first sense and, consequently, interpret the passage thus: "...the two angels that are charged with recording man's doings - do record them, sitting on his right and on his left". In my opinion, however, the second of the two possible meanings ("the two that aim at meeting each other") corresponds better with the preceding verse, which speaks of what man's innermost self (nafs) - whispers within him", i.e., voices his subconscious desires. Thus, "the two that aim at meeting" are, I believe, the two demands of, or, more properly, the two fundamental motive forces within man's nature: his primal, instinctive urges and desires, both sensual and non-sensual (all of them comprised in the modern psychological term "libido"), on the one side, and his reason, both intuitive and reflective, on the other. The "sitting (qa'id) on the right and on the left" is, to my mind, a metaphor for the conflicting nature of these dual forces which strive for predominance within every human being: hence, my rendering of qa'id as "contending". This interpretation is, moreover, strongly supported by the reference, in verse 21, to man's appearing on Judgment Day with "that which drives and that which bears witness" - a phrase which undoubtedly alludes to man's instinctive urges as well as his conscious reason.*

7426. 50:19 [1]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi* i.).

7427. 50:20 [2]. Arabic: *wa'id* - threats, warnings; promises.

مَعَهَا سَائِقٌ وَشَهِيدٌ

With it a driver and a witness⁷⁴²⁸

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا

22. (Thou wast in heedlessness of this!

فَكَشَفْنَا عَنْكَ غِطَاءَكَ

And we have removed from thee thy veil

فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

And keen is thy sight this day!⁷⁴²⁹

وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ

23. And his intimate companion⁷⁴³⁰ will say: This is what is with me prepared.

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

24. Cast⁷⁴³¹ into Hell each obstinate ingrate!

مَنَّاغٍ لِلْخَيْرِ

25. Hinderer of good!

مُعْتَدٍ مَّريبٍ

Sceptical transgressor

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ

26. Who set up with God another god!

فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ

Cast⁷⁴³² him into the severe punishment.

7428. 50:21 [2]. Muhammad Asad's comments here (with some light editing) are as follows: *Lit.*, "with that which drives (sa'iq) and that which bears witness (shahid)". While the former term evidently circumscribes man's primal urges - and particularly those which drive him into unrestrained self-indulgence and, thus, into sin - the term shahd [...]alludes here to the awakening of the deeper layers of man's consciousness, leading to a sudden perception of his own moral reality - the "lifting of the veil" referred to in the next verse - which forces him to "bear witness" against himself (cf. 17:14, 24:24, 36:65, 41:20).

7429. 50:22 [3]. Those who experience what are (somewhat incorrectly) called near-death experiences report that their powers of perception are expanded beyond compare with what they have in life.

7430. 50:23 [1]. This term generally treats of the *shayṭān* (see 4:38, 4:38, 22:13, 41:25, 43:36, 43:38, 50:27).

7431. 50:24 [1]. Grammar: dual.

7432. 50:26 [2]. Grammar: dual.

﴿ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ ﴾

27. His intimate companion⁷⁴³³ will say: Our lord: I did not cause him to transgress

وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ

But he was in profound error.

قَالَ لَا تَخْتَصِمُوا لَدَيَّ

28. He will say: Contend⁷⁴³⁴ not in my presence

وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ

When I had sent my warnings⁷⁴³⁵ ahead to you.

مَا يُبَدِّلُ الْقَوْلُ لَدَيَّ

29. The word before me does not change.

وَمَا أَنَا بِظَلَمٍ لِلْعَبِيدِ

And I am not unjust to my servants⁷⁴³⁶

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ

30. The day we say to Hell: Art thou full?

وَتَقُولُ هَلْ مِنْ مَزِيدٍ

And it will say: Is there more?

وَأُزْلِفَتِ الْجَنَّةُ

31. And the garden will be brought nigh:

لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ

(For those of prudent fear⁷⁴³⁷ not far)

هَذَا مَا تُوعَدُونَ

32. This is what you were promised

7433. 50:27 [1]. I.e. the *shayṭān*. See 50:23.

7434. 50:28 [1]. Grammar: plural.

7435. 50:28 [2]. Arabic: *waʿd* – threats, warnings; promises.

7436. 50:29 [2]. Or *the servants*.

7437. 50:31 [2]. See note to 2:2.

- لِكُلِّ أَوَّابٍ حَفِيفٍ
For every one turning in repentance,
preserving⁷⁴³⁸
- مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبِ
33. Who feared the Almighty⁷⁴³⁹ in the unseen
- وَجَاءَ بِقَلْبٍ مُنِيبٍ
And came with a repentant heart:
- أَدْخُلُوهَا بِسَلَامٍ
34. Enter it in peace.
- ذَلِكَ يَوْمُ الْخُلُودِ
That is the Day of Eternity.
- لَهُمْ مَا يَشَاءُونَ فِيهَا
35. They have what they desire therein
- وَلَدَيْنَا مَزِيدٌ
And there is more with us.
- وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ
36. And how many generations did we destroy
before them!
- هُمْ أَشَدُّ مِنْهُمْ بَطْشًا
They were stronger than them in might
- فَنَقَّبُوا فِي الْبِلَادِ
And they penetrated into the land.
- هَلْ مِنْ مَّحِيسٍ
Had they any place of refuge?⁷⁴⁴⁰

7438. 50:32 [2]. I.e. his modesty and duties before God.

7439. 50:33 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7440. 50:36 [4]. The lesson is clear: the great empires of the past – where are they now? Likewise, the present tyranny will also pass.

إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ
أَوْ أَتَى السَّمْعَ وَهُوَ شَهِيدٌ

37. In that is a reminder for him who has a heart or gives ear with a conscious mind.⁷⁴⁴¹

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ

38. And we created the heavens and the earth and what is between them⁷⁴⁴² in six days⁷⁴⁴³

وَمَا مَسَّنَا مِنْ لُغُوبٍ

And there touched us no weariness.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ

39. Then be thou patient over what they say

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ

And give thou glory⁷⁴⁴⁴ with the praise of thy lord before the appearance of the sun

وَقَبْلَ الْغُرُوبِ

And before its⁷⁴⁴⁵ departure.

وَمِنَ اللَّيْلِ

40. And some of the night:

فَسَبِّحْهُ

Glorify⁷⁴⁴⁶ thou him

7441. 50:37 [1]. Muhammad Asad comments here: *Lit.*, "or lends ear and is withal a witness (*wa-huwa shahid*)", which latter phrase Zamakhshari explains as meaning "is present with his intellect", i.e., with a conscious mind. (Cf. the same use of the term *shahid* in verse 21.) The conjunctive particle "or" (*aw*) which precedes the above clause does not signify an alternative but has - as is often the case in Quranic usage - an explanatory function, similar to phrases like "that is" or "in other words", followed by an amplification of what was said before.

7442. 50:38 [1]. Grammar: dual.

7443. 50:38 [1]. Arabic: 'ayyām - days; aeons, eras.

7444. 50:39 [2]. Arabic: *s-b-ḥ*. See 2:32.

7445. 50:39 [3]. *Lit.*: *the*.

7446. 50:40 [2]. Arabic: *s-b-ḥ*. See 2:32.

وَأَذْبُرُ السُّجُودِ

And at the ends of the Submission.⁷⁴⁴⁷

وَأَسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ

41. And listen thou for the day the crier will cry from a place nearby

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ

42. The day they will hear the blast aright.⁷⁴⁴⁸

ذَلِكَ يَوْمُ الْخُرُوجِ

That is the Day of Emergence

إِنَّا نَحْنُ نُحْيِي

43. (We give life and we give death

وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ

And to us is the journey's end)

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا

44. The day the earth is rent asunder from about them rapidly.

ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ

That gathering is easy for us.

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ

45. We know best what they say.

وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ

And thou art not a tyrant over them:

7447. 50:40 [3]. Arabic: *s-j-d*. See Article VI; as understood here *the Submission* (*al sujūd*) as a noun indicates a particular reading of one of a number of specific portions of the Qur'an between chapter 50 and the end of chapter 114 which forms the basis of a nightly vigil to which outsiders are also invited to hear the message of the Qur'an. See Article XXIV. Cf. 48:29, 68:42, 68:43.

7448. 50:42 [1]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi* ii.).

فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ

Remind thou with the Qur'an⁷⁴⁴⁹ him who fears
my warnings.⁷⁴⁵⁰

7449. 50:45 [3]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

7450. 50:45 [3]. Arabic: *wa'id* – threats, warnings; promises.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁷⁴⁵¹ the
Merciful.⁷⁴⁵²

وَالَّذِي ذَرَوًا

1. By the scatterers a-scattering

فَالْحَمِلَتِ وَقْرًا

2. And the bearers of burden

فَالْجَرِيَتِ يُسْرًا

3. And those sailing⁷⁴⁵³ with ease

فَالْمُقَسَّمَتِ أَمْرًا

4. And those who distribute by command!

إِنَّمَا تُوعَدُونَ لَصَادِقٍ

5. You are but promised what is true

وَإِنَّ الدِّينَ لَوَاقِعٌ

6. And the Judgment⁷⁴⁵⁴ will befall.

وَالسَّمَاءِ ذَاتِ الْحُبُكِ

7. By the sky possessing paths

7451. 51:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7452. 51:0 [1]. See note to 2:1 and Article XX.

(qāf):

qāf: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*7453. 51:3 [1]. Lit.: *flowing* (used also to describe ships in motion).7454. 51:6 [1]. Arabic: *dīn*. See Article VII. In this case rendered *Judgment* (as in all those cases where it occurs in the collocation *Day of Judgment*) in anticipation of 51:12.

- إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ 8. You are in speech⁷⁴⁵⁵ differing!
- يُؤْفَكُ عَنْهُ مَنْ أُفِكَ 9. Deluded away from it⁷⁴⁵⁶ is he who is deluded.
- قُتِلَ الْخَرَّصُونَ 10. Damned⁷⁴⁵⁷ are the tellers of lies
- الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ 11. Those who are oblivious in confusion.
- يَسْأَلُونَ أَيَّانَ يَوْمَ الدِّينِ 12. They ask: When is the Day of Judgment?⁷⁴⁵⁸
- يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ 13. The day they will be tried⁷⁴⁵⁹ by the fire.
- ذُوقُوا فِتْنَتَكُمْ 14. Taste your means of denial:⁷⁴⁶⁰
- هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ This is what you sought to hasten!
- إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ 15. Those in prudent fear⁷⁴⁶¹ will be among gardens and springs
- يَأْخُذِينَ مَا آتَاهُمْ رَبُّهُمْ 16. Taking that which their lord gives them.

7455. 51:8 [1]. Arabic: *qawl* – speech, teaching, doctrine, word.

7456. 51:9 [1]. I.e. remembrance of Judgment.

7457. 51:10 [1]. Also: *destroyed, killed*.7458. 51:12 [1]. Arabic: *din*. See Article VII. For *Day of Judgment* see 82:17-19.7459. 51:13 [1]. Arabic: *fitnah*. The influence of the preposition ‘*alā*’ justifies the shift in this case from the convention *to subject to means of denial* (which is the default value) to *to try*.7460. 51:14 [1]. Arabic: *fitnah*. See note to 2:102. I.e. that by which you denied God.

7461. 51:15 [1]. See note to 2:2.

- إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ Before that they were doers of good
- كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ 17. They slept but little of the night
- وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ 18. And at the break of day sought forgiveness⁷⁴⁶²
- وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ 19. And in their wealth was a due⁷⁴⁶³ for the one who asked and the one precluded.⁷⁴⁶⁴
- وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ 20. And in the earth are proofs⁷⁴⁶⁵ for those who are certain⁷⁴⁶⁶
- وَفِي أَنْفُسِكُمْ 21. And in yourselves.
- أَفَلَا تُبْصِرُونَ Do you then not⁷⁴⁶⁷ see!
- وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ 22. And in the sky is your provision and what you are promised.
- فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ 23. Then by the Lord of the Sky and the Earth

7462. 51:18 [1]. Cf. 3:17.

7463. 51:19 [1]. Arabic: *ḥaqqun*. See Article XIX (ḥaqq- viii).

7464. 51:19 [1]. Abdullah Yusuf Ali makes some excellent points which I have extracted from his broader comment here: *True charity remembers not only those in need who ask, but also those who are prevented by some reason from asking. The man of true charity seeks out the latter. There may be various reasons which prevent a man from asking for help: (1) he may be ashamed to ask, or his sense of honour may prevent him from asking; (2) he may be so engrossed in some great ideal that he may not think of asking; (3) he may even not know that he is in need, especially when we think of wealth and possessions in a spiritual sense, as including spiritual gifts and talents; (4) he may not know that you possess the things that can supply his needs; and (5) he may be a dumb and helpless creature, whether a human being or a dumb animal, or any creature within your ken or power. Charity in the higher sense includes all help, from one better endowed to one less well endowed.*

7465. 51:20 [1]. Arabic: *āyāt*. See Article X.

7466. 51:20 [1]. Arabic: *yaqīna*. See note to 2:4.

7467. 51:21 [2]. Arabic: *afalā*. See Article XVI.

إِنَّهُ لَحَقُّ مِثْلَ مَا أَنْكُم تَنْطِقُونَ

It⁷⁴⁶⁸ is as true⁷⁴⁶⁹ as that you are speaking!

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ
الْمُكْرَمِينَ

24. Has there come to thee the story⁷⁴⁷⁰ of the honoured guests of Ibrāhīm?

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا

25. When they entered upon him and said: Peace!

قَالَ سَلَامٌ قَوْمٍ مُنْكَرُونَ

He said: Peace, strangers!⁷⁴⁷¹

فَرَاغَ إِلَى أَهْلِهِ

26. And turned aside to his family

فَجَاءَ بِعِجْلٍ سَمِينٍ

And brought a fatted calf

فَقَرَّبَهُ إِلَيْهِمْ

27. And placed it near them.

قَالَ أَلَا تَأْكُلُونَ

He said: Will you not eat?

فَأَوْجَسَ مِنْهُمْ خِيفَةً

28. And he sensed fear from them.⁷⁴⁷²

قَالُوا لَا تَخَفْ

They said: Fear thou not

7468. 51:23 [2]. I.e. the Day of Judgment.

7469. 51:23 [2]. Arabic: *ḥaqqun*. See Article XIX (ḥaqq- vi).

7470. 51:24 [1]. Arabic: *ḥadīth* – story; account; narrative, statement.

7471. 51:25 [2]. Lit.: unknown people. Arabic: *munkar*. See 3:104.

7472. 51:28 [1]. Traditionally, if a guest refused to eat, it meant that he harboured ill will toward the host or intended him harm; cf. 11:70.

- وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ
And gave him glad tidings of a learned lad.
- فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَءٍ فَصَكَتْ وَجْهَهَا
29. And his wife came forward crying out and struck her face and said: A barren old woman!
- وَقَالَتْ عَجُوزٌ عَقِيمٌ
وَقَالُوا كَذَلِكَ قَالَ رَبُّكَ ط
30. They said: Thus said thy lord.
- إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ
He is the Wise, the Knowing.
- ﴿قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ﴾
31. He said: Then what is your case, O emissaries?
- قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ
32. They said: We are sent to an evildoing people
- لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ
33. That we might send upon them stones of clay
- مُسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ
34. Marked in the sight of thy lord⁷⁴⁷³ for the committers of excess.
- فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ
35. And we brought forth such of the believers⁷⁴⁷⁴ as were therein
- فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ
36. And found not therein but one household of the submitted.⁷⁴⁷⁵

7473. 51:34 [1]. Cf. 11:83 and note.

7474. 51:35 [1]. Arabic: (al) mu'minūn. See note to 8:2.

7475. 51:36 [1]. Arabic: muslim – one who is yielded, submitted, submitting. See Article XV.iii.

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ
الْأَلِيمَ

37. And we left therein a proof⁷⁴⁷⁶ for those who fear a painful punishment.

وَفِي مُوسَى

38. And in Mūsā⁷⁴⁷⁷

إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ

When we sent him to Fir‘awn⁷⁴⁷⁸ with a clear warrant:

فَتَوَلَّىٰ بُرْكُنَيْهِ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ

39. He turned away with his supporters⁷⁴⁷⁹ and said: A sorcerer⁷⁴⁸⁰ or one possessed.

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ

40. And we seized him and his forces and cast them into the sea⁷⁴⁸¹

وَهُوَ مُلِيمٌ

And he was blameworthy.

وَفِي عَادٍ

41. And in ‘Ād:⁷⁴⁸²

إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ

When we sent upon them the barren wind.

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ

42. It left nothing it reached save it made it as though rotted away.

كَالرَّمِيمِ

7476. 51:37 [1]. Arabic: *āya*. See Article X.

7477. 51:38 [1]. Cf. 51:37.

7478. 51:38 [2]. Arabic: *fir‘awn*. See note to 2:49.

7479. 51:39 [1]. Cf. 11:80.

7480. 51:39 [1]. Arabic: *sāḥir* – sorcerers. See 2:102.

7481. 51:40 [1]. Arabic: *yamm* – wide expanse of water, either river or sea.

7482. 51:41 [1]. Cf. 51:37.

- وَفِي ثَمُودَ 43. And in Thamūd:⁷⁴⁸³
- إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ 44. When it was told them: Enjoy yourselves for a time
- فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصُّعُفَةُ 44. And they scorned the command of their Lord and the thunderbolt took them while they were looking on
- وَهُمْ يَنْظُرُونَ
- فَمَا اسْتَطَعُوا مِنْ قِيَامٍ 45. And they were unable to rise up.
- وَمَا كَانُوا مُنْتَصِرِينَ 45. And they could not help themselves.
- وَقَوْمَ نُوحٍ مِّنْ قَبْلُ 46. And the people of Nūḥ before
- إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ 46. They were wantonly perfidious⁷⁴⁸⁴ people.
- وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ 47. (And the sky we built with might
- وَإِنَّا لَمُوسِعُونَ 47. And we are wealthy⁷⁴⁸⁵ indeed.

7483. 51:43 [1]. Cf. 51:37.

7484. 51:46 [2]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.7485. 51:47 [2]. Arabic: *mūsiʿūn*. This is the form IV active participle from the *w-s-ʿ* root. The form IV of the *w-s-ʿ* root has two main senses: *to be* or *become rich* or *wealthy*, and *to extend*, *widen* or *enlarge*. Clearly, the two meanings are connected; the question is: which is meant here? Modern translations tend to use values such as *enlarge* or *expand* under the influence of popularised theories about the nature of the universe. The methodology here, however, is to default in all cases where there is a clear Qurʾanic sense to that sense. On that basis, I must render as I do. Firstly, the form IV verb occurs only twice, both times as the active participle: here and at 2:236; at 2:236 it unambiguously means *to be wealthy* – a value with which all agree, and the context admits of nothing else. Secondly, to achieve the value of *expand* and synonyms here at 51:47 requires the addition of an object. While some translators make their own additions, such an object is absent from the text. The present reading is supported also at 51:56-58.

- وَالْأَرْضَ فَرَشْنَاهَا 48. And the earth we spread out:
- فَنِعْمَ الْمُهْدُونَ 49. How excellent are those who level!⁷⁴⁸⁶
- وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ 49. And every sort of⁷⁴⁸⁷ thing we created as two kinds⁷⁴⁸⁸
- لَعَلَّكُمْ تَذَكَّرُونَ That you might take heed.
- فَفِرُّوْا إِلَى اللَّهِ 50. So flee to God.
- إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ I am a clear warner to you from him.
- وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ 51. And make not with God another god.
- إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ I am a clear warner to you from him.)
- كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ 52. Thus came there no messenger to those before them save they said:

7486. 51:48 [2]. The *m-h-d* root has two main senses: *to order, to prepare* and *to flatten, to make even*.

7487. 51:49 [1]. Arabic: *min kulli*. See 2:164.

7488. 51:49 [1]. Arabic: *zawj* – *spouse, mate; kind, type; specie*.

7489. 51:52 [2]. Arabic: *sāḥir* – *sorcerers*. See 2:102.

أَتَوَصَّوْا بِهِ^ج

53. Have they handed it⁷⁴⁹⁰ down between themselves as an inheritance?

بَلْ هُمْ قَوْمٌ طَاغُونَ

- The truth is:⁷⁴⁹¹ they are a people transgressing all bounds.⁷⁴⁹²

فَتَوَلَّ عَنْهُمْ

54. So turn thou from them:

فَمَا أَنْتَ بِمَلُومٍ

- Thou art not censured.

وَذَكِّرْ

55. But remind thou

فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

- For the reminder profits the believers.⁷⁴⁹³

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

56. And I created the *jinn* and men only that they might serve me.

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ

57. I desire no provision from them

وَمَا أُرِيدُ أَنْ يُطْعَمُونِ

- And I desire not that they feed me.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

58. God: he is the Provider, the Lord of Firm Might.

7490. 51:53 [1]. I.e. this response.

7491. 51:53 [2]. Arabic: *bal*. See note to 2:88.

7492. 51:53 [2]. Arabic: *taḡhūn*. See *taḡhūt* at 39:17.

7493. 51:55 [2]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ ذُنُوبِ
أَصْحَابِهِمْ

59. And for those who do wrong is a portion like the portion of their companions⁷⁴⁹⁴

فَلَا يَسْتَعْجِلُونِ

So let them not seek to hasten me.

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي
يُوعَدُونَ

60. And woe to those who are indifferent to warning⁷⁴⁹⁵ from their day which they are promised!

7494. 51:59 [1]. I.e. the companions of the fire; more precisely, those who rejected the messengers before as outlined in this chapter.

7495. 51:60 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁷⁴⁹⁶ the
Merciful.⁷⁴⁹⁷

وَالطُّورِ

1. By the mount!⁷⁴⁹⁸

وَكِتَابٍ مَّسْطُورٍ

2. By a decree⁷⁴⁹⁹ inscribed

فِي رَقٍّ مَّنْشُورٍ

3. On parchment unrolled!

وَالْبَيْتِ الْمَعْمُورِ

4. By the house frequented!⁷⁵⁰⁰

وَالسَّقْفِ الْمَرْفُوعِ

5. By the roof raised!

وَالْبَحْرِ الْمَسْجُورِ

6. By the sea filled!

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

7. The punishment of thy lord will befall.

7496. 52:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7497. 52:0 [1]. See note to 2:1 and Article XX.

(qāf):

qāf: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*

7498. 52:1 [1]. Namely, a tree-covered or fertile mountain. See note to 2:63.

7499. 52:2 [1]. Arabic: *kitāb*. See Article XI.iii.

7500. 52:4 [1]. The Traditionalist typically makes claims for this line which have a specious, cultic connotation nowhere specified in the Qur'an.

- مَا لَهُ مِنْ دَافِعٍ 8. None can avert it.
- يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا 9. The day the sky will be utterly shaken⁷⁵⁰¹
- وَتَسِيرُ الْجِبَالُ سَيْرًا 10. And the mountains utterly moved:⁷⁵⁰²
- فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ 11. Woe that day to the repudiators⁷⁵⁰³
- الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ 12. Those who in jest⁷⁵⁰⁴ are playing
- يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً 13. The day they are thrown⁷⁵⁰⁵ into the fire of Hell!
- هَذِهِ النَّارُ الَّتِي كُنتُمْ بِهَا تُكَذِّبُونَ 14. This is the fire which you repudiated:
- أَفَسِحْرٌ هَذَا 15. (Is this sorcery?⁷⁵⁰⁶
- أَمْ أَنْتُمْ لَا تُبْصِرُونَ Or do you not see?)
- أَصْلَوْهَا 16. Burn therein:

7501. 52:9 [1]. Lit.: *shaken[...]* with shaking.7502. 52:10 [1]. Lit.: *moved[...]* with moving.

7503. 52:11 [1]. Found at 52:11, 77:15, 77:19, 77:24, 77:28, 77:34, 77:37, 77:40, 77:45, 77:47, 77:49, 83:10.

7504. 52:12 [1]. Lit.: *plunging in*. This verb is treated thusly by most translators.7505. 52:13 [1]. Lit.: *thrown[...]* with throwing.7506. 52:15 [1]. Arabic: *sihr* – *sorcery*. See 2:102.

فَاصْبِرُوا أَوْ لَا تَصْبِرُوا

Be you patient or be you not patient

سَوَاءٌ عَلَيْكُمْ

It is the same for you

إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ

You are but being rewarded for what you did.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ

17. Those of prudent fear⁷⁵⁰⁷ are in gardens and bliss

فَكَهِنَ بِمَا آتَاهُمْ رَبُّهُمْ

18. Glad⁷⁵⁰⁸ at what their lord has given them:

وَوَقَّاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ

(And their lord protected them from the punishment of Hell)

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ

19. Eat and drink with ease for what you did

مُتَكِّينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ

20. Reclining upon couches⁷⁵⁰⁹ arranged!

وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ

And we match them with pure, lustrous-eyed maidens.⁷⁵¹⁰

7507. 52:17 [1]. See note to 2:2.

7508. 52:18 [1]. Arabic: *fakaha*. This verb occurs in its participle form (*fākihūn*, *fākihīn*) only (36:55, 44:27, 52:18). The verb itself means *to be happy, free of burden, glad*. At 36:55 and 52:18 the Arabic implies an obvious connection between this and *fākiha* (*fruit*) which follows shortly.7509. 52:20 [1]. Muhammad Asad comments here: *As explained by Razi[...] the "reclining on couches" or "on carpets" in paradise is a symbol of inner fulfilment and peace of mind; and he points out that this is also alluded to in the identity of the verbal root sarra ("he was [or "became"] happy") in both the nouns sarir ("happiness") and sarir ("couch").*7510. 52:20 [2]. Arabic: *hūr* 'in. See Article XXII

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ
أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

21. (And those who heed warning⁷⁵¹¹ and whose progeny follow them in faith, we cause their progeny to join them.

وَمَا أَكْتَنَّهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ

And we diminish not anything of their deeds.

كُلُّ أَمْرٍ بِمَا كَسَبَ رَهِينٌ

Every man is responsible⁷⁵¹² for what he earns.)

وَأَمْدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ

22. And we provide them with such fruit and meat as they desire.

يَتَنَزَّعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمٌ

23. They contend with one another therein for a cup wherein is neither vain speech nor falsity.⁷⁵¹³

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ

24. And there move about among them⁷⁵¹⁴ youths of their own

كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ

As it were pearls closely guarded.⁷⁵¹⁵

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

25. And some of them will draw near to others asking one another

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ

26. Saying: We were before concerning our families apprehensive

7511. 52:21 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7512. 52:21 [3]. Lit.: *a pledge*.

7513. 52:23 [1]. Arabic: *-th-m*. See Article XIII.i.

7514. 52:24 [1]. Arabic: *ṭawāfa*. See 2:125.

7515. 52:24 [2]. Abdullah Yusuf Ali comments here: *Maknun: well-guarded, kept close, concealed from exposure: the beautiful nacreous lustre of Pearls is disfigured by exposure to gases, vapours, or acids; when not actually in use they are best kept in closed caskets, guarded from deteriorating agencies.*

فَمَنْ أَلَّهْ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُومِ

27. But God has been gracious to us and has preserved us from the punishment of the scorching heat.

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ

28. We did call to him before.

إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

He is the Virtuous, the Merciful.

فَذَكِّرْ

29. So remind thou!

فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا

And by the grace of thy lord thou art neither a soothsayer nor possessed.

مَجْنُونٍ

أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ

30. If⁷⁵¹⁶ they say: A poet – we will wait for him for a time:⁷⁵¹⁷

قُلْ تَرَبَّصُوا

31. Say thou: So wait:

فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ

I am with you among those waiting.

أَمْ تَأْمُرُهُمْ أَحْلُمُهُمْ بِهَذَا

32. If⁷⁵¹⁸ their reason⁷⁵¹⁹ commands them this:⁷⁵²⁰

7516. 52:30 [1]. Arabic: *am*. See note to 21:21.

7517. 52:30 [1]. I.e. if this is the claim (i.e. *watch him: he will end badly*).

7518. 52:32 [1]. Arabic: *am*. See note to 21:21.

7519. 52:32 [1]. Arabic: *aḥlām* (pl.), *ḥilm* (s) – *reason, intelligence, insight*. Lit.: *their intelligences, their insights*.

7520. 52:32 [1]. I.e. if this is the claim (i.e. *we have made a full investigation and reject on the basis of reason*).

- أَمْ هُمْ قَوْمٌ طَاغُونَ
- Or if⁷⁵²¹ they be a people transgressing all bounds:⁷⁵²²
- أَمْ يَقُولُونَ تَقَوَّلَهُ^ج
33. Or if⁷⁵²³ they say: He has invented it:⁷⁵²⁴
- بَلْ لَا يُؤْمِنُونَ
- The truth is:⁷⁵²⁵ they do not believe⁷⁵²⁶
- فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ
34. And let them produce a narrative⁷⁵²⁷ the like thereof if they be truthful.⁷⁵²⁸
- أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ
35. If⁷⁵²⁹ they be created of nothing:⁷⁵³⁰
- أَمْ هُمُ الْخَالِقُونَ
- Or if⁷⁵³¹ they be the creators:⁷⁵³²
- أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ^ج
36. Or if⁷⁵³³ they created the heavens and the earth:⁷⁵³⁴
- بَلْ لَا يُوقِنُونَ
- The truth is:⁷⁵³⁵ they are not certain.⁷⁵³⁶

7521. 52:32 [2]. Arabic: *am*. See note to 21:21.

7522. 52:32 [2]. I.e. if this is the claim (i.e. *we do not recognise moral law*). Arabic: *taḡhūn*. See *taḡhūt* at 39:17.

7523. 52:33 [1]. Arabic: *am*. See note to 21:21.

7524. 52:33 [1]. I.e. if this is the claim.

7525. 52:33 [2]. Arabic: *bal*. See note to 2:88.

7526. 52:33 [2]. Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See 2:6 and Article II.ii.

7527. 52:34 [1]. Arabic: *ḥadīth* – *story; account; narrative*.

7528. 52:34 [1]. I.e. let them produce the basis for their claims – one which is equal to the Qur'an. If they fail to do so, they may safely be disregarded.

7529. 52:35 [1]. Arabic: *am*. See note to 21:21.

7530. 52:35 [1]. I.e. if this is the claim.

7531. 52:35 [2]. Arabic: *am*. See note to 21:21.

7532. 52:35 [2]. I.e. if this is the claim (i.e. *we created ourselves by some pre-eternal act of will*).

7533. 52:36 [1]. Arabic: *am*. See note to 21:21.

7534. 52:36 [1]. I.e. if this is the claim (i.e. *all that exists is purely subjective, a projection from the inner consciousness*).

7535. 52:36 [2]. Arabic: *bal*. See note to 2:88.

7536. 52:36 [2]. Arabic: *yaqīna*. See note to 2:4.

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ

37. If⁷⁵³⁷ the treasures of thy lord be with them:⁷⁵³⁸

أَمْ هُمُ الْمُصَيِّرُونَ

Or if⁷⁵³⁹ they be the overseers:⁷⁵⁴⁰

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ^ط

38. Or if⁷⁵⁴¹ they have a stairway on which they can listen in:⁷⁵⁴²

فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ

Then let their listener come with a clear warrant.⁷⁵⁴³

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ

39. If⁷⁵⁴⁴ he have daughters when you have sons:⁷⁵⁴⁵

أَمْ تَسْأَلُهُمْ أَجْرًا

40. Or if⁷⁵⁴⁶ thou ask of them reward:⁷⁵⁴⁷

فَهُمْ مِّنْ مَّعْرَمٍ ثَقَلُونِ

Then are they encumbered by liability.⁷⁵⁴⁸

أَمْ عِنْدَهُمُ الْغَيْبُ

41. If⁷⁵⁴⁹ they have the unseen:⁷⁵⁵⁰

فَهُمْ يَكْتُبُونَ

Then are they writing.⁷⁵⁵¹

7537. 52:37 [1]. Arabic: *am*. See note to 21:21.

7538. 52:37 [1]. I.e. if this is the claim.

7539. 52:37 [2]. Arabic: *am*. See note to 21:21.

7540. 52:37 [2]. I.e. if this is the claim.

7541. 52:38 [1]. Arabic: *am*. See note to 21:21.

7542. 52:38 [1]. I.e. if this is the claim.

7543. 52:38 [2]. I.e. those who make any of the three cases listed at 52:37-38 are told to bring proof.

7544. 52:39 [1]. Arabic: *am*. See note to 21:21.

7545. 52:39 [1]. I.e. if this is the claim.

7546. 52:40 [1]. Arabic: *am*. See note to 21:21.

7547. 52:40 [1]. I.e. if this is the claim.

7548. 52:40 [2]. Both to acquire daughters and to give the messenger a reward.

7549. 52:41 [1]. Arabic: *am*. See note to 21:21.

7550. 52:41 [1]. I.e. if this is the claim (i.e. *we ourselves have access to the unseen realms from which the Qur'an comes*).

7551. 52:41 [2]. I.e. then should we be able to read what they receive from the unseen realm – so where is it?

- أَمْ يُرِيدُونَ كَيْدًا^ط 42. Or if⁷⁵⁵² they intend a plan:⁷⁵⁵³
- فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ 43. Then are those who are indifferent to warning⁷⁵⁵⁴ those caught in a plan.
- أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ^ج 43. If⁷⁵⁵⁵ they have a god other than God:⁷⁵⁵⁶
- سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ 44. (Glory⁷⁵⁵⁷ be unto God above that to which they ascribe a partnership!⁷⁵⁵⁸
- وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا 44. And if they were to see pieces of the sky falling they would say: Clouds heaped up.)⁷⁵⁵⁹
- سَحَابٌ مَّرْكُومٌ 45. Then leave thou them until they meet their day in which they will be thunderstruck⁷⁵⁶⁰
- فَذَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ 46. A day in which their planning will avail them nothing and they will not be helped.
- يُصْعَقُونَ 46. A day in which their planning will avail them nothing and they will not be helped.
- يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ 46. A day in which their planning will avail them nothing and they will not be helped.
- يُنصَرُونَ 46. A day in which their planning will avail them nothing and they will not be helped.

7552. 52:42 [1]. Arabic: *am*. See note to 21:21.7553. 52:42 [1]. I.e. if this is the claim (i.e. *we can contrive some means of escaping God*).7554. 52:42 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.7555. 52:43 [1]. Arabic: *am*. See note to 21:21.7556. 52:43 [1]. I.e. if this is the claim (i.e. *we believe in God but what you mean by God is something other than what we mean*).7557. 52:43 [2]. Arabic: *s-b-h*. See 2:32.7558. 52:43 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

7559. 52:44 [1]. I.e. there is no reasoning with such people; even were their punishment on the very threshold, they would choose to see something else. Such a mindset closely resembles the reality-deficient solipsism of today.

7560. 52:45 [1]. See note to 7:143.

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ

47. And for those who do wrong is a punishment besides that.

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

But most of them know not.

وَأَصْبِرْ لِحُكْمِ رَبِّكَ

48. And be thou patient for the judgment of thy lord

فَإِنَّكَ بِأَعْيُنِنَا^ط

For thou art before our eyes

وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

And give thou glory⁷⁵⁶¹ with the praise of thy lord when thou risest

وَمِنْ اللَّيْلِ فَسَبِّحْهُ

49. And some of the night glorify⁷⁵⁶² thou him

وَإِذْ بَرَّ النَّجُومَ

And at the retreat of the stars.

7561. 52:48 [3]. Arabic: *s-b-h*. See 2:32.

7562. 52:49 [1]. Arabic: *s-b-h*. See 2:32.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁷⁵⁶³ the Merciful.⁷⁵⁶⁴

وَالنَّجْمِ إِذَا هَوَىٰ

1. By the star when it sets!

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ

2. Your companion has not strayed and has not erred⁷⁵⁶⁵

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

3. And he does not speak from vain desire.

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

4. It is only an instruction⁷⁵⁶⁶ given.⁷⁵⁶⁷

عَلَّمَهُ شَدِيدُ الْقُوَىٰ

5. There taught him one mighty in power

ذُو مِرَّةٍ

6. Possessed of strength:

7563. 53:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7564. 53:0 [1]. See note to 2:1 and Article XX.

(qāf):

qāf: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*

7565. 53:2 [1]. The portion which follows deals with an encounter beyond the common experience of men. The Traditionalist has, naturally, a stock of stories to which he refers here, but which are a distraction from the main point. The key lesson of this part of the chapter is found at 53:19-28 where one sees that there are true witnesses to the realm of angels and there are false ones; that there is what truly comes from God and there is what men ascribe to God but for which God gave no warrant. What Muḥammad personally saw, I do not know. I do not need to know. I know what matters: that it was a true encounter. What men choose to write about angels – including those who claim to speak for prophets – is of little interest to me and in no way changes what for me is the point of this chapter, which is quite the reverse of what the Traditionalist claims for it. For him, it is yet another opportunity to insinuate non-Qur’anic material into the mind of the reader of the Qur’an; for me, it is a warning against just such a practice.

7566. 53:4 [1]. Arabic: *wahī* and *awḥā*. See 3:44.7567. 53:4 [1]. Lit.: *an instruction instructed*.

- فَاسْتَوَىٰ ۖ He took his place
- وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ 7. When he was in the highest horizon⁷⁵⁶⁸
- ثُمَّ دَنَا فَتَدَلَّىٰ 8. Then drew he nearer and descended.
- فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ 9. He was at two bows' length or nearer
- فَأَوْحَىٰ إِلَىٰ عَبْدِهِ ۖ مَا أَوْحَىٰ 10. Then he instructed⁷⁵⁶⁹ his servant what he instructed.⁷⁵⁷⁰
- مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ 11. The heart lied not about what it saw.
- أَفْتُمَرُّونَهُ عَلَىٰ مَا يَرَىٰ 12. Will you then dispute with him about what he saw?⁷⁵⁷¹
- وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ 13. And he saw him in another descent
- عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ 14. By the lote tree of the finality
- عِنْدَهَا جَنَّةُ الْمَأْوَىٰ 15. (Near it is the garden of habitation)

7568. 53:7 [1]. See 81:23.

7569. 53:10 [1]. Arabic: *wahī* and *awḥā*. See 3:44.

7570. 53:10 [1]. Arabic: *wahī* and *awḥā*. See 3:44.

7571. 53:12 [1]. As concerns the Traditionalist, the answer here is objectively in the affirmative (cf. 53:23-25). He has a version other than that which God gave him which he prefers to the guidance of God on this subject; such a course of action falls firmly within the definition of 'disputing with him about what he saw'.

- إِذْ يَغْشَى السَّدْرَةَ مَا يَغْشَى 16. When there covered the lote tree that which covered.
- مَا زَاغَ الْبَصَرُ وَمَا طَغَى 17. The vision did not deviate and did not transgress.
- لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى 18. He has seen among the proofs⁷⁵⁷² of his lord the greatest.
- أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ 19. Have you considered Al-Lāt and Al-‘Uzzā
- وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ 20. And Manāt the third, the other?⁷⁵⁷³
- أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ 21. Have you the males and he the females?
- تِلْكَ إِذَا قِسْمَةٌ ضِيزَىٰ 22. That then is an unjust division.
- إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ 23. They are only names you have named – you and your fathers – for which God sent down no warrant.
- وَعَابَاؤُكُمْ مَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ٣
- إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ ٤
- وَلَقَدْ جَاءَهُمْ مِّنْ رَبِّهِمُ الْهُدَىٰ
- They follow only assumption and what their souls desire
- But there has come to them the guidance from their lord.

7572. 53:18 [1]. Arabic: *āyāt*. See Article X.

7573. 53:20 [1]. Three gods independently verified as objects of worship among the people of Petra on the basis of architectural and archaeological fact. See Article XVIII.

- أَمْ لِلْإِنْسَانِ مَا تَمَنَّى 24. If⁷⁵⁷⁴ man is to have what he desires:⁷⁵⁷⁵
- فَلِلَّهِ الْآخِرَةُ وَالْأُولَى 25. Then to God belong the latter and the former.⁷⁵⁷⁶
- وَكَمْ مِّن مَّلَكٍ فِي السَّمُوتِ 26. And how many an angel is in the heavens!
- لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مَن بَعَدَ أَنْ يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَى
27. Their intercession avails nothing save after that God gives leave to whom he wills and is pleased.
- إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةً الْأُنثَى
28. They who believe not in⁷⁵⁷⁷ the hereafter name the angels with the names of females
- وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ 28. But how could they⁷⁵⁷⁸ have knowledge thereof?
- إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
- They follow only assumption
- وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا
- And assumption suffices not anything against the truth.⁷⁵⁷⁹

7574. 53:24 [1]. Arabic: *am*. See note to 21:21.

7575. 53:24 [1]. I.e. if this is the claim – and it is a popular one at this time.

7576. 53:25 [1]. Or *the hereafter and this life* or *the last and first*; cf. 28:70.

7577. 53:27 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

7578. 53:28 [1]. See 4:75.

7579. 53:28 [3]. Arabic: *al haqq*. See Article XIX (al haqq i.).

- فَاعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ
إِلَّا الْحَيَاةَ الدُّنْيَا
- ذَٰلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ
- إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّٰ عَن سَبِيلِهِ
وَهُوَ أَعْلَمُ بِمَن اهْتَدَىٰ
- وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ
لِيَجْزِيَ الَّذِينَ أَسَءُوا بِمَا عَمِلُوا
وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَىٰ
- الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا
الْلَّيْمَ
29. Then turn thou away from him who turns away from our remembrance⁷⁵⁸⁰ and has desired not save the life of this world.
30. That is their extent of knowledge.⁷⁵⁸¹
- Thy lord knows best him who strays from his way.
- And he knows best him who is rightly guided.
31. And to God belongs what is in the heavens and what is in the earth
- That he might reward those who do evil with what they do
- And reward those who do good with good:
32. Those who abstain from the enormities of falsehood⁷⁵⁸² and sexual immoralities⁷⁵⁸³ save slight mistakes.⁷⁵⁸⁴

7580. 53:29 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

7581. 53:30 [1]. I.e. that is all they know.

7582. 53:32 [1]. Arabic: *-th-m*. See Article XIII.i.

7583. 53:32 [1]. Arabic: *fāhishat, faḥshā*. See Article XIII.iii.

7584. 53:32 [1]. Arabic: *lamam*. This is the only instance of this noun. Little of any use is found in the lexicons. The root verb *lamma* has three core senses: that of *gathering* or *uniting*, that of *visiting*, and that of *misfortune* or *mistake*. It also has the nuance of something *small* or *slight*. In the context, it is the sense of *misfortune* or *mistake* which holds up, and I render it here *slight mistakes*. Most translators render in similar fashion. Since there is no question but that complete sexual continence outside of marriage is the Qur'anic standard, reading between the lines, I take *lamam* to indicate a man's unintentional sexual emissions during sleep.

إِنَّ رَبَّكَ وَسِعُ الْمَغْفِرَةِ ۚ

Thy lord is of abounding mercy.

هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِّنَ الْأَرْضِ

He knew you best when he brought you into being from the earth

وَإِذْ أَنْتُمْ أَحْنَاءُ فِي بُطُونِ أُمَّهَاتِكُمْ ۖ

And when you were hidden in the bellies of your mothers.

فَلَا تُزَكُّوا أَنْفُسَكُمْ ۖ

Then hold not your souls to be pure.⁷⁵⁸⁵

هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ

He knows best those of prudent fear.⁷⁵⁸⁶

أَفَرَأَيْتَ الَّذِي تَوَلَّىٰ

33. Hast thou then considered him who turned away

وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰ

34. And gave a little and was grudging?

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَىٰ

35. Has he knowledge of the unseen so he sees?⁷⁵⁸⁷

أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَىٰ

36. If⁷⁵⁸⁸ he has not been informed of what is in the writings of Mūsā

وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ

37. And of Ibrāhīm who discharged obligations in full[...].⁷⁵⁸⁹

7585. 53:32 [5]. Arabic: *zakkā*. See 2:129. I.e. vaunt not your own sense of purity.

7586. 53:32 [6]. See note to 2:2.

7587. 53:35 [1]. I.e. sees that God will not repay him bountifully and save him from need. I am indebted to Saheeh International for this insight.

7588. 53:36 [1]. Arabic: *am*. See note to 21:21.

7589. 53:37 [1]. I.e. if this is the claim. Sc. *then here it is*. Arabic: *waffā* – to fulfil, to pay in full, to discharge in full (so that there is nothing left outstanding).

- أَلَا تَرَىٰ وَازِرَةً وِّزَرَ أُخْرَىٰ 38. That⁷⁵⁹⁰ there bears not any bearer the burden of another
- وَأَنَّ لِّئْسَ لِلْإِنْسَنِ إِلَّا مَا سَعَىٰ 39. And that man has not save that for which he strives
- وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ 40. And that his striving will be seen
- ثُمَّ يُجْزَاهُ الْجَزَاءُ الْأَوْفَىٰ 41. (Then will he be rewarded by the fullest reward)
- وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ 42. And that to thy lord is the finality
- وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ 43. And that he makes laugh and makes weep
- وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا 44. And that he gives death and gives life
- وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ 45. And that he created the two mates,⁷⁵⁹¹ the male and the female
- مِنْ نُّطْفَةٍ إِذَا تُمْنَىٰ 46. From a drop of fluid when it was emitted
- وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ 47. And that upon him is the second creation
- وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ 48. And that he makes free from need and enriches

7590. 53:38 [1]. That which is introduced at 53:36-37 is set out at 53:38-54.

7591. 53:45 [1]. Arabic: *zawj* – spouse, mate; kind, type; specie.

- وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ 49. And that he is the Lord of Sirius⁷⁵⁹²
- وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ 50. And that he destroyed the former ‘Ād
- وَتَمُودًا فَمَا أَبْقَىٰ 51. And Thamūd he left not
- وَقَوْمَ نُوحٍ مِّن قَبْلُ 52. And the people of Nūḥ before
- إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ 53. They were further in wrongdoing⁷⁵⁹³ and further in transgression.
- وَالْمُؤْتَفِكَةَ أَهْوَىٰ 53. And the overthrown cities⁷⁵⁹⁴ he destroyed⁷⁵⁹⁵
- فَغَشَّاهَا مَا عَشَىٰ 54. And covered them with what he covered.
- فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ 55. Then which of the blessings of thy lord dost thou dispute?
- هَذَا نَذِيرٌ مِّنَ النُّذُرِ الْأُولَىٰ 56. This is a warner⁷⁵⁹⁶ among the former warners.⁷⁵⁹⁷

7592. 53:49 [1]. Sirius is of particular importance on more than one count. Firstly, it is the brightest star in the sky. Secondly, it will be recognised as a luminary of significance by any reader with pre-existing knowledge of occult (i.e. hidden from general view) learning; whatever special connection those who believe they are privy to secrets feel that star has for them, the Qur'an is clear: God is the Lord of Sirius.

7593. 53:52 [2]. Arabic: *ẓālimūn*. See 2:229.

7594. 53:53 [1]. I.e. the cities of Lūṭ.

7595. 53:53 [1]. The examples given here were all either prior to, or in the time of, Ibrāhīm and were thus known both to him and to Mūsā (cf. 53:36-37).

7596. 53:56 [1]. Or *warning*.

7597. 53:56 [1]. Or *warnings*.

- أَزِفَتْ أَلْءَازِفُهُ 57. The Drawing Near is at hand.⁷⁵⁹⁸
- لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ 58. There is none to remove it besides⁷⁵⁹⁹ God.
- أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ 59. Do you then marvel at this narrative⁷⁶⁰⁰
- وَتَضْحَكُونَ وَلَا تَبْكُونَ 60. And laugh and not weep
- وَأَنْتُمْ سُمِدُونَ 61. While you are puffed up in heedlessness?⁷⁶⁰¹
- فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا 62. But submit⁷⁶⁰² to God and serve.⁷⁶⁰³

7598. 53:57 [1]. Lit.: *the drawing near has drawn near*.

7599. 53:58 [1]. Arabic: *min dūni*. See 2:23.

7600. 53:59 [1]. Arabic: *ḥadīth* – *story; account; narrative, statement*.

7601. 53:61 [1]. Arabic: *ṣamada* – *to raise the head proudly, to thrust out the chest in pride; to be heedless, to be careless*. I have rendered so as to capture something of both senses. This instance (in participle form) of this verb occurs only once.

7602. 53:62 [1]. Arabic: *s-j-d*. See Article VI.

7603. 53:62 [1]. I.e. him.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁷⁶⁰⁴ the Merciful.⁷⁶⁰⁵

أَقْتَرَبَتِ السَّاعَةُ

1. The Hour will draw nigh

وَأَنشَقَّ الْقَمَرُ

And the moon be rent asunder.⁷⁶⁰⁶

وَإِنْ يَرَوْا ءَايَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ

2. But if they see a proof⁷⁶⁰⁷ they turn away and say: Persistent sorcery⁷⁶⁰⁸

مُسْتَمِرٌّ

7604. 54:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7605. 54:0 [1]. See note to 2:1 and Article XX.

(qāf):

qāf: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*7606. 54:1 [2]. Claims are made for this verse by the Traditionalist which I ignore with the rest of his inventions. The obvious import of 54:1 is that of the prophetic past (a device used frequently in the Qur'an) whereby future events are given greater inevitability through treating them as accomplished facts; such instances are presented in English in the future tense. The idea opened at 54:1 is picked up and developed beginning at 54:4. While my view is in no way dependent upon that of Muhammad Asad – and while I do not share Asad's confidence in the 'reports' he mentions to any degree whatever – his comments here are still worthy of consideration, and will be helpful in equipping the neophyte with a broader perspective: *Most of the commentators see in this verse a reference to a phenomenon said to have been witnessed by several of the Prophet's contemporaries. As described in a number of reports going back to some companions, the moon appeared one night as if split into two distinct parts. While there is no reason to doubt the subjective veracity of these reports, it is possible that what actually happened was an unusual kind of partial lunar eclipse, which produced an equally unusual optical illusion. But whatever the nature of that phenomenon, it is practically certain that the above Qur'an-verse does not refer to it but, rather, to a future event: namely, to what will happen when the Last Hour approaches. (The Qur'an frequently employs the past tense to denote the future, and particularly so in passages which speak of the coming of the Last Hour and of Resurrection Day; this use of the past tense is meant to stress the certainty of the happening to which the verb relates.) Thus, Raghīb regards it as fully justifiable to interpret the phrase inshaqqa 'l-qamar ("the moon is split asunder") as bearing on the cosmic cataclysm - the end of the world as we know it - that will occur before the coming of Resurrection Day (see art. shaqq in the Mufradat). As mentioned by Zamakhshari, this interpretation has the support of some of the earlier commentators; and it is, to my mind, particularly convincing in view of the juxtaposition, in the above Qur'an-verse, of the moon's "splitting asunder" and the approach of the Last Hour. (In this connection we must bear in mind the fact that none of the Qur'anic allusions to the "nearness" of the Last Hour and the Day of Resurrection is based on the human concept of "time".)*7607. 54:2 [1]. Arabic: *āya*. See Article X.7608. 54:2 [1]. Arabic: *sihr* – sorcery. See 2:102.

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ^ج

3. And they reject and follow their vain desires.⁷⁶⁰⁹

وَكُلُّ أَمْرٍ مُسْتَقَرٌّ

But every matter is settled.

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ

4. And there has come to them among reports

مَا فِيهِ مُزْدَجَرٌ

That wherein is deterrence:

حِكْمَةٌ بُلْغَةٌ^{هـ}

5. Far-reaching wisdom.⁷⁶¹⁰

فَمَا تُغْنِ الْنُذُرُ

But the warnings⁷⁶¹¹ avail not

فَتَوَلَّ عَنْهُمْ

6. So turn thou from them.

يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نَكُرٍ^ز

The day the caller calls⁷⁶¹² to a thing beyond experience⁷⁶¹³

خُشَعًا أَبْصَرُهُمْ

7. Their eyes humbled⁷⁶¹⁴

7609. 54:3 [1]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

7610. 54:5 [1]. See note at 33:34.

7611. 54:5 [2]. Or *warners*.

7612. 54:6 [2]. Or *invites*.

7613. 54:6 [2]. Muhammad Asad comments here: *Lit., "something not known (nukur)" that is, "something that human beings cannot know [i.e., visualize] because they have never met with anything like it" (Zamakhshari).*

7614. 54:7 [1]. Arabic: *khāshi'ūn*. See 2:45.

يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ
مُتْتَشِرٌ

They will come forth from the graves like scattered locusts

مُهْطِعِينَ إِلَى الدَّاعِ

8. Hastening towards the caller.

يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ

Those who spurn guidance while claiming virtue⁷⁶¹⁵ will say: This is a difficult day.

كَذَّبَتْ قَوْمُ نُوحٍ

9. The people of Nūḥ rejected before them:

فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ

They rejected our servant and said: One possessed.

وَأَزْدُجَرَ

And he was driven away.

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ

10. And he called to his lord: I am defeated so help thou.

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ

11. Then opened we the gates of the sky with pouring water

وَفَجَّرْنَا الْأَرْضَ عُيُونًا

12. And caused the earth to gush forth in springs.

فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ

And the waters met for a determined purpose.⁷⁶¹⁶

7615. 54:8 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

7616. 54:12 [2]. Arabic: 'amr – command, affair, purpose.

- وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوْحِ وَدُسُرٍ 13. And we carried him upon that of boards and nails
- تَجَرَّى بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفِرَ 14. That sailed⁷⁶¹⁷ before our eyes as a reward for him who was rejected.
- وَلَقَدْ تَرَكْنَاهَا آيَةً 15. And we have left it⁷⁶¹⁸ as a proof⁷⁶¹⁹
- فَهَلْ مِنْ مُدَكِّرٍ 16. So is there any who will remember?
- فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ 17. Then how were my punishment and my warnings?
- وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ 17. And we have made the Qur'an⁷⁶²⁰ easy for remembrance⁷⁶²¹
- فَهَلْ مِنْ مُدَكِّرٍ 18. So is there any who will remember?
- كَذَّبَتْ عَادٌ 18. 'Ād rejected.
- فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ 19. Then how were my punishment and my warnings?
- إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ 19. We sent upon them a violent wind in a day of enduring calamity
- نَحْسٍ مُّسْتَمِرٍّ

7617. 54:14 [1]. Lit.: *flowed* – used to describe the movement of boats and water.

7618. 54:15 [1]. I.e. the ark.

7619. 54:15 [1]. Arabic: *āya*. See Article X.

7620. 54:17 [1]. Arabic: *qur'ān* – *reading, recital, recitation, something which is read out*.

7621. 54:17 [1]. Arabic: *dhikr* – *calling to mind, recalling, reminding; remembrance (of something past); history*.

- تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ 20. Removing men like roots of uprooted date-palms.
- فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ 21. Then how were my punishment and my warnings?
- وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ 22. And we have made the Qur'an⁷⁶²² easy for remembrance⁷⁶²³
- فَهَلْ مِنْ مُدَكِّرٍ 23. So is there any who will remember?
- كَذَّبَتْ ثَمُودُ بِالنُّذُرِ 24. Thamūd repudiated the warnings.
- فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَبِيعُهُ 25. And they said: Is it a lone mortal from among us we are to follow?
- إِنَّا إِذَا لَفِيَ ضَلَلٍ وَسُعُرٍ 26. Then should we be in error and insanity.
- أَلُئِلَى الذِّكْرِ عَلَيْهِ مِنْ بَيْنِنَا 27. Has the remembrance⁷⁶²⁴ been given to him from among us?
- بَلْ هُوَ كَذَّابٌ أَشِرٌ 28. The truth is:⁷⁶²⁵ he is an insolent teller of lies.
- سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشِرِّ 29. They will come to know on the morrow⁷⁶²⁶ who is the insolent teller of lies.

7622. 54:22 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

7623. 54:22 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

7624. 54:25 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

7625. 54:25 [2]. Arabic: *bal*. See note to 2:88.

7626. 54:26 [1]. Muhammad Asad comments here: *I.e., soon. In classical Arabic, the term ghadan ("tomorrow") often applies to a relatively near future, signifying "tomorrow" (in its literal sense) as well as "in time" or "soon". Hence - as pointed out by all authorities - it may have been used in the above context with reference to the Last Hour, which in the first verse of this very surah is spoken of as having "drawn near".*

27. إنا مرسِلُوا النَّاقَةَ فِتْنَةً لَهُمْ
فَارْتَقِبْهُمْ وَأَصْطَبِرْ
We are sending the she-camel as a means of denial⁷⁶²⁷ for them
So wait thou for them and be thou patient.
28. وَبَيِّنْ لَهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ
كُلُّ شَرْبٍ مُخْتَصِرٌ
And inform thou them that the water is a division between them:
Each drink is in turn.⁷⁶²⁸
29. فَنادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ
فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ
Then they called their companion and he took over and did brutally slaughter.⁷⁶²⁹
Then how were my punishment and my warnings?⁷⁶³⁰
31. إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا
كَهَشِيمِ الْمُحْتَظِرِ
We sent upon them one blast and they became like the dry stalks of the fence-maker.
32. وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ
فَهَلْ مِنْ مُدَكِّرٍ
And we have made the Qur'an⁷⁶³¹ easy for remembrance⁷⁶³²
So is there any who will remember?

7627. 54:27 [1]. Arabic: *fitnah*. See note to 2:102.

7628. 54:28 [2]. The context indicates herds of camels belonging to particular tribes or families had set days in which they could use the watering-hole.

7629. 54:29 [1]. Cf. 26:157.

7630. 54:30 [1]. Or *warners*.

7631. 54:32 [1]. Arabic: *qur'an* – reading, recital, recitation, something which is read out.

7632. 54:32 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذُرِّ 33. The people of Lūṭ repudiated the warnings.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا 34. We sent upon them a hurricane

إِلَّا عَالَ لُوطٌ 35. Save the house of Lūṭ:

نَجَّيْنَاهُمْ بِسَحَرٍ 36. We delivered them at dawn

نِعْمَةً مِّنْ عِنْدِنَا 37. Through grace from us.

كَذَلِكَ نَجْزِي مَنْ شَكَرَ 38. Thus do we reward him who is grateful.

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا 39. And he had warned them of our might

فَتَمَارَوْا بِالَّذُرِّ 40. But they disputed the warnings.

وَلَقَدْ رَاودُوهُ عَنْ ضَيْفِهِ 41. And they had sought to lure⁷⁶³³ him away from his guests

فَطَمَسْنَا أَعْيُنَهُمْ 42. So we blinded their eyes:

فَذُوقُوا عَذَابِي وَنُذُرِ 43. Taste my punishment and my warnings!

7633. 54:37 [1]. The choice of verb here makes clear the underlying intention in their dealings with Lūṭ with regard to his guests. Cf. all other instances at 12:23, 12:26, 12:30, 12:32, 12:51, 12:51, 12:61.

- وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُسْتَقِرٌّ 38. And an abiding punishment befell them in the early morning:
- فَذُوقُوا عَذَابِيَ وَنُذْرٍ 39. Taste my punishment and my warnings!
- وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ 40. And we have made the Qur'an⁷⁶³⁴ easy for remembrance⁷⁶³⁵
- فَهَلْ مِنْ مُدَكِّرٍ 40. So is there any who will remember?
- وَلَقَدْ جَاءَ عَالِ فِرْعَوْنَ النُّذُرُ 41. And warnings came to the house of Fir'awn.⁷⁶³⁶
- كَذَّبُوا بِآيَاتِنَا كُلِّهَا 42. They repudiated our proofs⁷⁶³⁷ every one.
- فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُقْتَدِرٌ 42. And we seized them with a seizing of one mighty, omnipotent.
- أَكْفَارُكُمْ خَيْرٌ مِّنْ أُولَئِكَ 43. Are your atheists⁷⁶³⁸ better than those?⁷⁶³⁹
- أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ 43. If⁷⁶⁴⁰ you have immunity in the written records:⁷⁶⁴¹

7634. 54:40 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

7635. 54:40 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

7636. 54:41 [1]. Arabic: *fir'awn*. See note to 2:49.

7637. 54:42 [1]. Arabic: *āyāt*. See Article X.

7638. 54:43 [1]. Arabic: *kuffār*. See 2:109.

7639. 54:43 [1]. I.e. is your situation really any different? The same imperative to warn remains today. The same types of person exist today; God's practice does not change.

7640. 54:43 [2]. Arabic: *am*. See note to 21:21.

7641. 54:43 [2]. If this is the claim: that you think you can attain safety merely by *reading* the scriptures (whereas you are called upon to *act* upon them). Arabic: *zukur*. Identified by some as *Psalms*, this assertion fails since it is untenable in some instances across the complete set: 3:184, 16:44, 23:53, 26:196, 35:25, 54:43, 54:52. A comparison of all instances in combination with consideration of the available etymological information suggests the rendering I have used. If you can supply genuine historical or etymological data on this point, please let me know.

- أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ 44. Or if⁷⁶⁴² they say: United we stand⁷⁶⁴³
- سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ 45. The host⁷⁶⁴⁴ will be defeated and turn and flee:⁷⁶⁴⁵
- بَلِ السَّاعَةُ مَوْعِدُهُمْ 46. The truth is:⁷⁶⁴⁶ the Hour is their appointment
- وَالسَّاعَةُ أَدهَى وَأَمَرٌ 47. And the Hour is more calamitous and more bitter.⁷⁶⁴⁷
- إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ 48. The evildoers are in error and insanity.
- يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ 49. The day they are dragged into the fire upon their faces:
- ذُوقُوا مَسَّ سَقَرَ 50. Taste the touch of burning!
- إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ 49. We created everything in measure
- وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ 50. And our command is only one:

7642. 54:44 [1]. Arabic: *am*. See note to 21:21.

7643. 54:44 [1]. Lit.: *we are together* (or *united*) supporters (of ourselves) or victors.

7644. 54:45 [1]. I.e. the enemy host consisting of the believers.

7645. 54:45 [1]. I.e. if this is the claim (i.e. *we can win militarily against those who warn of the judgments of God*). Lit.: *will turn the backs*.

7646. 54:46 [1]. Arabic: *bal*. See note to 2:88.

7647. 54:46 [2]. This point answers both claims above. Firstly, it serves as a warning to those who possess scripture (in this case, I believe the Qur'an is indicated given the use of the pronoun '*you*'; cf. 54:43) that merely possessing the message of God is no protection against the Judgment; secondly, it serves notice to those who think arms and military might will save them: there is no escape from the Hour.

كَلَمْحٍ بِالْبَصَرِ

In the twinkling of an eye[...]⁷⁶⁴⁸

وَلَقَدْ أَهْلَكْنَا أَشْيَاءَكُمْ

51. And we have destroyed your like

فَهَلْ مِنْ مُدَكِّرٍ

So is there any who will remember?

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ

52. And everything they did is in the written records.⁷⁶⁴⁹

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ

53. And everything small and great thing is written down.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ

54. Those of prudent fear⁷⁶⁵⁰ will be among gardens and rivers

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ

55. In a seat of truth before an omnipotent sovereign.

7648. 54:50 [2]. Lit.: *As the twinkling of an eye*. Sc. *and it will come to pass*.7649. 54:52 [1]. Arabic: *zubur*. Identified by some as *Psalms*, this assertion fails since it is untenable in some instances across the complete set: 3:184, 16:44, 23:53, 26:196, 35:25, 54:43, 54:52. A comparison of all instances in combination with consideration of the available etymological information suggests the rendering I have used. If you can supply genuine historical or etymological data on this point, please let me know.

7650. 54:54 [1]. See note to 2:2.

WEB SITE	BUY BOOKS	GIVE BACK	GET INVOLVED	MORE
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁷⁶⁵¹ the Merciful.⁷⁶⁵²

الرَّحْمَنُ

1. The Almighty⁷⁶⁵³

عَلَّمَ الْقُرْآنَ

2. Taught the Qur'an⁷⁶⁵⁴

خَلَقَ الْإِنْسَانَ

3. Created man

عَلَّمَهُ الْبَيَانَ

4. Taught him the manifest fact.⁷⁶⁵⁵

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

5. The sun and the moon are in calculation.⁷⁶⁵⁶

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

6. And the star and the tree submit.⁷⁶⁵⁷

وَالسَّمَاءَ رَفَعَهَا

7. And the sky, he raised it

7651. 55:0 [1]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7652. 55:0 [1]. See note to 2:1 and Article XX.

(qāf):

qāf: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*7653. 55:1 [1]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.7654. 55:2 [1]. Arabic: *qur'ān* – *reading, recital, recitation, something which is read out*.7655. 55:4 [1]. Arabic: *bayān*. See 3:138.

7656. 55:5 [1]. Grammar: dual.

7657. 55:6 [1]. Arabic: *s-j-d*. See Article VI. Grammar: dual.

- وَوَضَعَ الْمِيزَانَ
(And he appointed the balance
- أَلَّا تَطْغَوْا فِي الْمِيزَانِ 8. That you transgress not in the balance.
- وَأَقِمْوْا الْوِزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا
9. And uphold the weight with equity⁷⁶⁵⁸ and
الْمِيزَانَ cause not loss to the balance.)
- وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ 10. And the earth he appointed for living creatures
- فِيهَا فُكْهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ 11. Wherein are fruit and the sheathed date-palms
- وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ 12. And the grain in the ear and the fragrant herb
- فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ 13. Then which of the blessings of your⁷⁶⁵⁹ lord will
you⁷⁶⁶⁰ repudiate?
- خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ 14. He created man of sounding clay like pottery
- وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّن نَّارٍ 15. And he created the *jinn*⁷⁶⁶¹ from a mixture of
fire
- فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ 16. Then which of the blessings of your⁷⁶⁶² lord will
you⁷⁶⁶³ repudiate?

7658. 55:9 [1]. See 3:18.

7659. 55:13 [1]. Grammar: dual.

7660. 55:13 [1]. Grammar: dual.

7661. 55:15 [1]. Arabic: *jānn* – taken to be the singular of *jinn*. The root senses are of *things hidden or concealed*.

7662. 55:16 [1]. Grammar: dual.

7663. 55:16 [1]. Grammar: dual.

- رَبُّ الْمَشْرِقَيْنِ 17. The Lord of the Two Easts
- وَرَبُّ الْمَغْرِبَيْنِ And the Lord of the Two Wests!
- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 18. Then which of the blessings of your⁷⁶⁶⁴ lord will you⁷⁶⁶⁵ repudiate?
- مَرَجَ الْبَحْرَيْنِ 19. He loosed the two seas.⁷⁶⁶⁶
- يَلْتَقِيَانِ They⁷⁶⁶⁷ meet
- بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ 20. Between them⁷⁶⁶⁸ is a barrier they⁷⁶⁶⁹ transgress not.
- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 21. Then which of the blessings of your⁷⁶⁷⁰ lord will you⁷⁶⁷¹ repudiate?
- يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ 22. There come forth from them⁷⁶⁷² pearl and small pearls⁷⁶⁷³
- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 23. Then which of the blessings of your⁷⁶⁷⁴ lord will you⁷⁶⁷⁵ repudiate?

7664. 55:18 [1]. Grammar: dual.
 7665. 55:18 [1]. Grammar: dual.
 7666. 55:19 [1]. I.e. fresh water and salt water.
 7667. 55:19 [2]. Grammar: dual.
 7668. 55:20 [1]. Grammar: dual.
 7669. 55:20 [1]. Grammar: dual.
 7670. 55:21 [1]. Grammar: dual.
 7671. 55:21 [1]. Grammar: dual.
 7672. 55:22 [1]. Grammar: dual.
 7673. 55:22 [1]. Or *seed pearls*.
 7674. 55:23 [1]. Grammar: dual.
 7675. 55:23 [1]. Grammar: dual.

- وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَمِ 24. And his are the ships raised upon the sea like landmarks
- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ 25. Then which of the blessings of your⁷⁶⁷⁶ lord will you⁷⁶⁷⁷ repudiate?
- كُلُّ مَنْ عَلَيْهَا فَانٍ 26. Everyone who is upon the earth⁷⁶⁷⁸ is to perish
- وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ 27. But the countenance of thy lord will abide, full of majesty and honour⁷⁶⁷⁹
- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ 28. Then which of the blessings of your⁷⁶⁸⁰ lord will you⁷⁶⁸¹ repudiate?
- يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ 29. There asks of him whoso is in the heavens and the earth
- كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ Every day is he involved⁷⁶⁸²
- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ 30. Then which of the blessings of your⁷⁶⁸³ lord will you⁷⁶⁸⁴ repudiate?
- سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ 31. We will attend to you, O you two encumbered ones

7676. 55:25 [1]. Grammar: dual.

7677. 55:25 [1]. Grammar: dual.

7678. 55:26 [1]. Lit.: *upon it* (feminine pronoun object agreeing with *earth*).

7679. 55:27 [1]. Cf. 28:88.

7680. 55:28 [1]. Grammar: dual.

7681. 55:28 [1]. Grammar: dual.

7682. 55:29 [2]. Arabic: *fī sha'n* – *involved* (with or in). This noun occurs at 10:61, 24:62, 55:29, 80:37.

7683. 55:30 [1]. Grammar: dual.

7684. 55:30 [1]. Grammar: dual.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

32. Then which of the blessings of your⁷⁶⁸⁵ lord will you⁷⁶⁸⁶ repudiate?

يُمَعِّشَرِ الْجِنَّ وَالْإِنْسِ

33. O congregation of *jinn* and men:

إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ

If you can pass the boundaries⁷⁶⁸⁷ of the heavens and the earth, then pass.

السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا

لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

You will not pass save by a warrant.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

34. Then which of the blessings of your⁷⁶⁸⁸ lord will you⁷⁶⁸⁹ repudiate?

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ وَنُحَاسٌ

35. Sent against you⁷⁶⁹⁰ will be a flame of fire and smoke

فَلَا تَنْتَصِرَانِ

And you⁷⁶⁹¹ will not escape

7685. 55:32 [1]. Grammar: dual.

7686. 55:32 [1]. Grammar: dual.

7687. 55:33 [2]. Arabic: *aqṭār* (pl.), *qutr* (sg.)- *region, quarter; district, section; zone; country, land*. The unifying source concept of this word is that of *delineation between things, limits, edges or boundaries*; it occurs at 33:14 and 55:33. In terms of what man can demonstrate by fact rather than claim by fiction, he has never drilled more than a few miles into the earth or journeyed higher than a modest number of miles above it – CGI, Photoshop, green-screen technology and obviously faked moon landings notwithstanding. (My views on these subjects are not ideologically driven; I do not care one way or the other what shape the earth is or how far men have travelled from it or into it. I am interested in truth. And having considered the evidence – rather than allowing myself to be kettled by fiction and pre-existing consensus – it is clear to me that the Space industry is fraudulent, a psyop the core tasks of which are to generate money for black-budget projects, to keep ‘Space’ in the minds of the masses to facilitate further frauds aimed at steering the herd into the arms of a one world government, and to make men feel small and insignificant. NASA and related agencies have taken the place of the priesthood. All the spectacular things they claim can only be seen by them; we have to trust them for the veracity of their claims. Having looked at the evidence they present, I do not consider them credible witnesses in much the same way I do not consider the *ḥadīth* and those who promulgate them credible witnesses.)

7688. 55:34 [1]. Grammar: dual.

7689. 55:34 [1]. Grammar: dual.

7690. 55:35 [1]. Grammar: dual.

7691. 55:35 [2]. Grammar: dual.

- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 36. Then which of the blessings of your⁷⁶⁹² lord will you⁷⁶⁹³ repudiate?
- فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً 37. And when the sky is rent asunder and becomes rosy like oil
كَالْدِهَانِ
- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 38. Then which of the blessings of your⁷⁶⁹⁴ lord will you⁷⁶⁹⁵ repudiate?
- فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ 39. And that day neither man nor *jinn* will be asked about his transgression⁷⁶⁹⁶
- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 40. Then which of the blessings of your⁷⁶⁹⁷ lord will you⁷⁶⁹⁸ repudiate?
- يُعْرِفُ الْمُجْرِمُونَ بِسِيمِهِمْ 41. The evildoers will be known by their mark⁷⁶⁹⁹
- فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ And seized by the forelocks and the feet:
- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 42. Then which of the blessings of your⁷⁷⁰⁰ lord will you⁷⁷⁰¹ repudiate?
- هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ 43. This is Hell which the evildoers repudiate!

7692. 55:36 [1]. Grammar: dual.

7693. 55:36 [1]. Grammar: dual.

7694. 55:38 [1]. Grammar: dual.

7695. 55:38 [1]. Grammar: dual.

7696. 55:39 [1]. Arabic: *dhanb*. See Article XIII.iv.

7697. 55:40 [1]. Grammar: dual.

7698. 55:40 [1]. Grammar: dual.

7699. 55:41 [1]. I.e. distinguishing mark. Arabic: *sīmā* – mark, sign, characteristic; *mien*, expression. Occurs at 2:273, 7:46, 7:48, 47:30, 48:29, 55:41.

7700. 55:42 [1]. Grammar: dual.

7701. 55:42 [1]. Grammar: dual.

- يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانُ 44. They will move⁷⁷⁰² between it and a fiercely scalding liquid
- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 45. Then which of the blessings of your⁷⁷⁰³ lord will you⁷⁷⁰⁴ repudiate?
- وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ 46. But for him who fears the station⁷⁷⁰⁵ of his lord⁷⁷⁰⁶ are two gardens
- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 47. (Then which of the blessings of your⁷⁷⁰⁷ lord will you⁷⁷⁰⁸ repudiate?)
- ذَوَاتَا أَفْنَانٍ 48. Of many wondrous hues⁷⁷⁰⁹
- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 49. Then which of the blessings of your⁷⁷¹⁰ lord will you⁷⁷¹¹ repudiate?
- فِيهِمَا عَيْنَانِ تَجْرِيَانِ 50. In them:⁷⁷¹² two springs flow
- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 51. Then which of the blessings of your⁷⁷¹³ lord will you⁷⁷¹⁴ repudiate?

7702. 55:44 [1]. Arabic: *tawafa*. See 2:125.

7703. 55:45 [1]. Grammar: dual.

7704. 55:45 [1]. Grammar: dual.

7705. 55:46 [1]. Arabic: *maqām*. See 2:125.

7706. 55:46 [1]. Cf. 79:40.

7707. 55:47 [1]. Grammar: dual.

7708. 55:47 [1]. Grammar: dual.

7709. 55:48 [1]. Muhammad Asad comments here: *According to Tabari, the noun fann (lit., "mode" or "manner") is in this case synonymous with lawn ("colour" or "hue"). Afnan is a double plural, and hence denotes "many hues"; and since - as pointed out in the Taj al-'Arus - one of the several accepted meanings of fann is "a wonderful thing", afnan can also be understood as many wonderful things*.

7710. 55:49 [1]. Grammar: dual.

7711. 55:49 [1]. Grammar: dual.

7712. 55:50 [1]. Grammar: dual.

7713. 55:51 [1]. Grammar: dual.

7714. 55:51 [1]. Grammar: dual.

- فِيهِمَا مِنْ كُلِّ فُكْهَةٍ زَوْجَانِ 52. In them⁷⁷¹⁵ of every sort of⁷⁷¹⁶ fruit: two kinds.⁷⁷¹⁷
- فَبَأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 53. Then which of the blessings of your⁷⁷¹⁸ lord will you⁷⁷¹⁹ repudiate?
- مُتَكِّئِينَ عَلَى فُرُشٍ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ 54. Reclining upon carpets lined with brocade
- وَجَنَى الْجَنَّتَيْنِ دَانٍ 54. And the fruits⁷⁷²⁰ of both gardens hanging low⁷⁷²¹
- فَبَأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 55. Then which of the blessings of your⁷⁷²² lord will you⁷⁷²³ repudiate?
- فِيهِنَّ قَاصِرَاتُ الطَّرْفِ 56. (In all:⁷⁷²⁴ maidens of modest gaze⁷⁷²⁵
- لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ 56. Whom neither man nor *jinn*⁷⁷²⁶ have touched before them
- فَبَأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 57. (Then which of the blessings of your⁷⁷²⁷ lord will you⁷⁷²⁸ repudiate?)

7715. 55:52 [1]. Grammar: dual.

7716. 55:52 [1]. Arabic: *min kulli*. See 2:164.7717. 55:52 [1]. Arabic: *zawj* – spouse, mate; kind, type; specie.

7718. 55:53 [1]. Grammar: dual.

7719. 55:53 [1]. Grammar: dual.

7720. 55:54 [2]. This word is frequently rendered *fruits* (and synonyms), which is correct in the sense of that which is harvested or reaped or picked from trees or gardens.7721. 55:54 [2]. Lit.: *near, low*.

7722. 55:55 [1]. Grammar: dual.

7723. 55:55 [1]. Grammar: dual.

7724. 55:56 [1]. Grammar: plural. Lit.: *them*. Rendered thus to convey the plural aspect present in this instance; one which preshadows 55:70.7725. 55:56 [1]. Arabic: *qāṣirāt al ṭarf*. See Article XXII.7726. 55:56 [2]. Arabic: *jānn* – taken to be the singular of *jinn*. The root senses are of *things hidden or concealed*.

7727. 55:57 [1]. Grammar: dual.

7728. 55:57 [1]. Grammar: dual.

- كَانَهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ 58. As if rubies and small pearls.⁷⁷²⁹
- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ 59. Then which of the blessings of your⁷⁷³⁰ lord will you⁷⁷³¹ repudiate?
- هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ 60. Is the reward of good conduct save good conduct?
- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ 61. Then which of the blessings of your⁷⁷³² lord will you⁷⁷³³ repudiate?)
- وَمِنْ دُونِهِمَا جَنَّتَانِ 62. And besides⁷⁷³⁴ them:⁷⁷³⁵ two gardens.⁷⁷³⁶
- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ 63. (Then which of the blessings of your⁷⁷³⁷ lord will you⁷⁷³⁸ repudiate?)
- مُدَّهَامَّتَانِ 64. Two of the deepest green⁷⁷³⁹

7729. 55:58 [1]. Or *seed pearls*. Lit.: *As if they were rubies and small pearls*.

7730. 55:59 [1]. Grammar: dual.

7731. 55:59 [1]. Grammar: dual.

7732. 55:61 [1]. Grammar: dual.

7733. 55:61 [1]. Grammar: dual.

7734. 55:62 [1]. Arabic: *min dūni*. See 2:23.

7735. 55:62 [1]. Grammar: dual. The segment at 55:56-61 speaks of a plurality of gardens, as evinced by the use of the feminine plural object pronoun (the notion of which is resumed at 56:70) as opposed to the dual as here. In the light of this I treat 55:56-61 parenthetically. However, at 55:62 there is a return to the dual, which fact I regard as a signal connecting this verse to what precedes 55:56.

7736. 55:62 [1]. Muhammad Asad comments here: *Most of the commentators assume - not very convincingly - that the "two other gardens" are those to which believers of lesser merit will attain. As against this weak and somewhat arbitrary interpretation, it seems to me that the juxtaposition of "two other gardens" with the "two" previously mentioned is meant to convey the idea of infinity in connection with the concept of paradise as such: gardens beyond gardens beyond gardens in an endless vista, slightly varying in description, but all of them symbols of supreme bliss.* While I agree with that part of Asad's assertion which treats of an infinity of types of reward, it is clear that there exist degrees in the garden, as the next chapter makes plain; also, see note to 55:62 above.

7737. 55:63 [1]. Grammar: dual.

7738. 55:63 [1]. Grammar: dual.

7739. 55:64 [1]. Muhammad Asad comments here: *I.e., by reason of abundant watering (Taj al-'Arus). It is to be noted that the adjective "green" is often used in the Qur'an to indicate ever-fresh life: e.g., the "green garments" which the inmates of paradise will wear (18:31 and 76:21), or the "green meadows" upon which they will recline (cf. verse 76 of the present surah).*

- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 65. Then which of the blessings of your⁷⁷⁴⁰ lord will you⁷⁷⁴¹ repudiate?
- فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ 66. In them:⁷⁷⁴² two gushing springs
- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 67. Then which of the blessings of your⁷⁷⁴³ lord will you⁷⁷⁴⁴ repudiate?
- فِيهِمَا فَكِهَةٌ وَنَخْلٌ وَرُمَّانٌ 68. In them:⁷⁷⁴⁵ fruit and date-palms and pomegranate
- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 69. Then which of the blessings of your⁷⁷⁴⁶ lord will you⁷⁷⁴⁷ repudiate?
- فِيهِنَّ خَيْرَاتٌ حِسَانٌ 70. In all,⁷⁷⁴⁸ good and comely:
- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 71. (Then which of the blessings of your⁷⁷⁴⁹ lord will you⁷⁷⁵⁰ repudiate?)
- حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ 72. Pure-eyed maidens⁷⁷⁵¹ guarded in pavilions
- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 73. (Then which of the blessings of your⁷⁷⁵² lord will you⁷⁷⁵³ repudiate?)

7740. 55:65 [1]. Grammar: dual.
 7741. 55:65 [1]. Grammar: dual.
 7742. 55:66 [1]. Grammar: dual.
 7743. 55:67 [1]. Grammar: dual.
 7744. 55:67 [1]. Grammar: dual.
 7745. 55:68 [1]. Grammar: dual.
 7746. 55:69 [1]. Grammar: dual.
 7747. 55:69 [1]. Grammar: dual.
 7748. 55:70 [1]. Grammar: the plural feminine object pronoun denotes *gardens*. See note to 55:56
 7749. 55:71 [1]. Grammar: dual.
 7750. 55:71 [1]. Grammar: dual.
 7751. 55:72 [1]. Arabic: *ḥūr*. See Article XXII.
 7752. 55:73 [1]. Grammar: dual.
 7753. 55:73 [1]. Grammar: dual.

- لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ 74. Whom neither man nor *jinn*⁷⁷⁵⁴ have touched before them
- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 75. (Then which of the blessings of your⁷⁷⁵⁵ lord will you⁷⁷⁵⁶ repudiate?)
- مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضِرٍ وَعَبَقَرٍ 76. Reclining on green cushions and fine carpets
- حَسَانٍ
- فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 77. Then which of the blessings of your⁷⁷⁵⁷ lord will you⁷⁷⁵⁸ repudiate!
- تَبَارَكَ اسْمُ رَبِّكَ 78. Blessed be the name of thy lord
- ذِي الْجَلَالِ وَالْإِكْرَامِ The Owner of Majesty and Honour!

7754. 55:74 [1]. Arabic: *jānn* – taken to be the singular of *jinn*. The root senses are of *things hidden or concealed*.

7755. 55:75 [1]. Grammar: dual.

7756. 55:75 [1]. Grammar: dual.

7757. 55:77 [1]. Grammar: dual.

7758. 55:77 [1]. Grammar: dual.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁷⁷⁵⁹ the
Merciful.⁷⁷⁶⁰

إِذَا وَقَعَتِ الْوَاقِعَةُ

1. When the Inevitable befalls⁷⁷⁶¹

لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ

2. (There is no denying that it will come to pass)

خَافِضَةً رَّافِعَةً

3. Abasing, exalting

إِذَا رُجَّتِ الْأَرْضُ رَجًا

4. When the earth is severely⁷⁷⁶² shaken

وَبُسَّتِ الْجِبَالُ بَسًّا

5. And the mountains crumble away⁷⁷⁶³

فَكَانَتْ هَبَاءً مُنْبَثًّا

6. Then will they be scattered dust

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً

7. And you will be three kinds:⁷⁷⁶⁴7759. 56:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7760. 56:0 [1]. See note to 2:1 and Article XX.

(qāf):

qāf: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*

7761. 56:1 [1]. Cf. 69:15.

7762. 56:4 [1]. Lit.: *shaken[...]* with shaking.7763. 56:5 [1]. Lit.: *crumbled[...]* with crumbling.7764. 56:7 [1]. Arabic: *ajwāj* – spouses, mates; kinds, types; species.

- فَأَصْحَابُ الْمَيْمَنَةِ 8. The companions of the right hand!
- مَا أَصْحَابُ الْمَيْمَنَةِ (What of the companions of the right hand?)
- وَأَصْحَابُ الْمَشْأَمَةِ 9. And the companions of the left hand!
- مَا أَصْحَابُ الْمَشْأَمَةِ (What of the companions of the left hand?)
- وَالسَّابِقُونَ 10. And the vanguard!
- السَّابِقُونَ The vanguard
- أُولَئِكَ الْمُقَرَّبُونَ 11. Those brought near⁷⁷⁶⁵
- فِي جَنَّاتِ النَّعِيمِ 12. In the gardens of bliss
- ثُلَّةٌ مِّنَ الْأَوَّلِينَ 13. A multitude of the former peoples
- وَقَلِيلٌ مِّنَ الْآخِرِينَ 14. And a few of the latter
- عَلَى سُرُرٍ مَّوْضُونَةٍ 15. On couches⁷⁷⁶⁶ inlaid with precious stones

7765. 56:11 [1]. Arabic: *muqarrabūn*. This term is used to denote those allowed into the inner circle of a sovereign ruler.

7766. 56:15 [1]. See note to 52:20.

- مُتَّكِئِينَ عَلَيْهَا مُتَّقِلِينَ 16. Reclining upon them, facing one another.
- يَطُوفُ عَلَيْهِمْ وِلْدُنٌ مُّخَلَّدُونَ 17. Youths made eternal move about among them⁷⁷⁶⁷
- بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ 18. With bowls and pitchers and a cup from a running spring
- لَّا يُصَدَّعُونَ عَنْهَا 19. Wherefrom they have no headache
- وَلَا يُنْزَفُونَ 20. Nor are they intoxicated
- وَفُلْكِهَاتٍ مِّمَّا يَتَخَيَّرُونَ 21. And fruit of their choosing
- وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ 22. And such flesh of fowl as they desire
- وَحُورٍ عِينٍ 23. And pure, lustrous-eyed maidens⁷⁷⁶⁸
- كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ 24. As it were pearls closely guarded⁷⁷⁶⁹
- جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ 25. As reward for what they did.
- لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا 26. They hear therein neither vain speech nor falsity⁷⁷⁷⁰

7767. 56:17 [1]. Arabic: *ṭawafa*. See 2:125.7768. 56:22 [1]. Arabic: *ḥūr ʿin*. See Article XXII

7769. 56:23 [1]. See note to 52:24.

7770. 56:25 [1]. Arabic: *ʿ-ṭh-m*. See Article XIII.i.

- إِلَّا قِيلًا 26. Only the saying:
- سَلَامًا Peace!
- سَلَامًا Peace!
- وَأَصْحَابُ الْيَمِينِ 27. And the companions of the right hand:
- مَا أَصْحَابُ الْيَمِينِ What of the companions on the right hand?
- فِي سِدْرٍ مَّخْضُودٍ 28. Among thornless lote trees
- وَطَلْحٍ مَّنْضُودٍ 29. And acacia piled up in layers
- وِظَلٍّ مَّمْدُودٍ 30. And shade extended
- وَمَاءٍ مَّسْكُوبٍ 31. And water poured forth
- وَفُكْهَةٍ كَثِيرَةٍ 32. And plenteous fruit
- لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ 33. Unfailing and unceasing
- وَفُرشٍ مَّرْفُوعَةٍ 34. And carpets raised high.

- إِنَّا أَنشَأْنَهُنَّ إِنشَاءً 35. We have brought them⁷⁷⁷¹ into being anew⁷⁷⁷²
- فَجَعَلْنَهُنَّ أَبْكَارًا 36. And made them virgins
- عُرُبًا أَتْرَابًا 37. Pure of speech,⁷⁷⁷³ well-matched⁷⁷⁷⁴
- لِأَصْحَابِ الْيَمِينِ 38. For the companions of the right hand.
- ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ 39. A multitude of the former peoples
- وَأُثْلُثَةٌ مِّنَ الْآخِرِينَ 40. And a multitude of the latter.
- وَأَصْحَابُ الشِّمَالِ 41. And the companions of the left hand:
- مَا أَصْحَابُ الشِّمَالِ What of the companions of the left hand?
- فِي سَمُومٍ وَحَمِيمٍ 42. In scorching heat and scalding liquid
- وَضِلَّةٍ مِّنْ يَّحْمُومٍ 43. And a shadow of black smoke
- لَّا بَارِدٌ وَلَا كَرِيمٍ 44. Neither cool nor noble.

7771. 56:35 [1]. Grammar: the object pronoun is in the feminine plural.

7772. 56:35 [1]. Lit.: *brought them forth in a bringing forth or created them in a creation.*

7773. 56:37 [1]. Arabic: *uruban*. See Article XXII.

7774. 56:37 [1]. Arabic: *atrāb*. See Article XXII.

45. *They were before that made opulent*
إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ
46. *And persisted in the Tremendous Perjury⁷⁷⁷⁵*
وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ
47. *And said: When we are dead and are become dust and bones will we be raised up*
وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا
أَإِنَّا لَمَبْعُوثُونَ
48. *Or our forefathers?*
أَوَآبَاؤُنَا الْأَوَّلُونَ
49. *Say thou: The former peoples and the latter*
قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ
50. *Will be gathered together at the appointed time on a day appointed.⁷⁷⁷⁶*
لَمَجْمُوعُونَ إِلَى مِيقَاتٍ يَوْمٍ مَّعْلُومٍ
51. *Then you, O you erring⁷⁷⁷⁷ repudiators:*
ثُمَّ إِنَّكُمْ أَنتُمُ الضَّالُّونَ الْمُكَذِّبُونَ
52. *You will eat of a tree of zaqqūm⁷⁷⁷⁸*
لَأَكَلُونَ مِنْ شَجَرٍ مِّنْ زُقُومٍ
53. *And fill your bellies therewith*
فَمَالُونَ مِنْهَا الْبُطُونَ
54. *And drink of a scalding liquid on top of that*
فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ

7775. 56:46 [1]. Arabic: *hīnth* – sin; perjury, falsehood under oath. I have opted for the second of the valid senses for two reasons: firstly, the verb (which occurs only once and is in form II) denotes the breaking of an oath (38:44); secondly, because deep down man knows he is created and must give account, such knowledge being pre-existent in his true nature (cf. 7:172). See also Article XIII.viii.

7776. 56:50 [1]. Cf. 26:38.

7777. 56:51 [1]. Arabic: *al dālūn*. See note to 3:90.

7778. 56:52 [1]. Cf. 37:62, 44:43, also: 17:60.

- فَشْرِبُونَ شُرْبَ الْهِيمِ 55. And drink as the thirst-wracked camel drinks.
- هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ 56. This is their welcoming gift on the Day of Judgment.⁷⁷⁷⁹
- نَحْنُ خَلَقْنَاكُمْ 57. We created you.
- فَلَوْلَا تُصَدِّقُونَ 58. Oh that you but⁷⁷⁸⁰ gave credence!
- أَفَرَأَيْتُمْ مَا تُمْنُونَ 58. Have you considered that which you emit?⁷⁷⁸¹
- أَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ 59. Did you create it or are we the creator?
- نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ 60. We have decreed death between you.
- وَمَا نَحْنُ بِمَسْبُوقِينَ 61. And we will not be outrun
- عَلَىٰ أَنْ تُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ 61. From changing your likenesses and creating you as⁷⁷⁸² what you know not.
- وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ 62. And you have known the former⁷⁷⁸³ creation.

7779. 56:56 [1]. Arabic: *din*. See Article VII. For *Day of Judgment* see 82:17-19.

7780. 56:57 [2]. Arabic: *lawlā*. See Article XVI.

7781. 56:58 [1]. The allusion is to semen.

7782. 56:61 [1]. Lit.: *in* (i.e. in what form).

7783. 56:62 [1]. I.e. the first.

فَلَوْلَا تَذَكَّرُونَ

Oh that you but⁷⁷⁸⁴ took heed!

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ

63. Have you considered that which you cultivate?

أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ

64. Is it you who cause it to grow or are we the cause of growth?

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا

65. If we willed we could make it chaff.

فَظَلِمْتُمْ تَفَكَّهُونَ

Then would you cease not to regret:

إِنَّا لَمُغْرَمُونَ

66. We are debt-laden!

بَلْ نَحْنُ مَحْرُومُونَ

67. Nay:⁷⁷⁸⁵ we are deprived!

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ

68. Have you considered the water which you drink?

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ

69. Is it you who sent it down from the rainclouds

أَمْ نَحْنُ الْمُنْزِلُونَ

Or are we the senders?

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا

70. If we willed we could make it bitter.

7784. 56:62 [2]. Arabic: *lawlā*. See Article XVI.7785. 56:67 [1]. Arabic: *bal*. See note to 2:88.

فَلَوْلَا تَشْكُرُونَ

Oh that you were but⁷⁷⁸⁶ grateful!

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ

71. Have you considered the fire which you light?

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ

72. Was it you who brought into being the tree thereof or were we the creators?

نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَرِيحًا لِلْمُتَّقِينَ

73. We made it⁷⁷⁸⁷ a reminder and a comfort for those lost and hungry in the wilderness.⁷⁷⁸⁸

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

74. So give thou glory⁷⁷⁸⁹ with the name of thy lord, the Tremendous⁷⁷⁹⁰

فَلَا أُقْسِمُ بِمَوْقِعِ النُّجُومِ

75. For I swear by the orbits of the stars:⁷⁷⁹¹

وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ

76. (And that is a tremendous oath if you but knew)

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ

77. It is a noble recitation⁷⁷⁹²

فِي كِتَابٍ مَكْنُونٍ

78. In a decree⁷⁷⁹³ closely guarded7786. 56:70 [2]. Arabic: *lawlā*. See Article XVI.7787. 56:73 [1]. Grammar: the feminine singular object pronoun relates to *fire*.7788. 56:73 [1]. Muhammad Asad comments here: *The participial noun muqw is derived from the verb qawiya, "it became deserted" or "desolate". From the same root is derived the noun qawa' (or qiwa), which signifies "desert", "wilderness" or "wasteland" as well as "hunger" or "starvation". Hence, muqw denotes "one who is hungry" as well as "one who is lost [or "who wanders"] in a deserted place". In the above verse this expression is evidently used tropically, for it is difficult to imagine that, as some commentators assume, it relates merely to "wayfarers in the desert".*7789. 56:74 [1]. Arabic: *s-b-ḥ*. See 2:32.7790. 56:74 [1]. Here begins within the *qāf-nūn* set, in my opinion, a convention which functions as a type of altar call; it repeats exactly at 56:96 and 69:52 and in substance in many other places.

7791. 56:75 [1]. Contrary to well-funded 'scientific' fictions driven into the mind before the age of rational thought is reached and fortified endlessly by TV and cinema fictions, any objective investigation into this question by calm, adult minds shows that the earth is level and fixed and that the heavens go round it.

7792. 56:77 [1]. Arabic: *qur'ān* – *reading, recital, recitation, something which is read out*.7793. 56:78 [1]. Arabic: *kitāb*. See Article XI.iii.

79. لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (None touches it save those purified)⁷⁷⁹⁴
80. تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ A successive revelation⁷⁷⁹⁵ from the Lord of All Mankind!
81. أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ Is it this narration⁷⁷⁹⁶ you take lightly
82. وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ And make rejection thereof your livelihood?⁷⁷⁹⁷
83. فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ Oh that when it⁷⁷⁹⁸ reaches the throat[...]⁷⁷⁹⁹
84. وَأَنْتُمْ حِينَتٍ تَنْظُرُونَ But you will at that time look on.
85. وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ And we were nearer to it⁷⁸⁰⁰ than you
- وَلَكِنْ لَا تُبْصِرُونَ But you saw not.
86. فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ Oh that – if you be without obligation⁷⁸⁰¹ –

7794. 56:79 [1]. Muhammad Asad comments here: *i.e., which only the pure of heart can truly understand and derive benefit from.*

7795. 56:80 [1]. Lit.: *(gradual or successive) sending down.*

7796. 56:81 [1]. Arabic: *ḥadīth* – story; account; narrative, narration. The Qur'an's usage of this term appears at times to anticipate the later abuse of it by Muslims.

7797. 56:82 [1]. Lit.: *And make your provision that you reject.* In the case of the professional Traditionalist religionist, the answer here, regrettably, is in the affirmative.

7798. 56:83 [1]. Grammar: the feminine object pronoun refers to *nafs* (soul).

7799. 56:83 [1]. Arabic: *lawlā*. See Article XVI. Sc. *you did not look on!*

7800. 56:85 [1]. *i.e.* the throat. The word rendered *throat* here – *ḥulqūm* – occurs only once. However, synonyms occur (see 33:10, 40:18); these are contexts in which it is clear that the throat is the place where the thoughts of the heart are given voice. See also 50:16.

7801. 56:86 [1]. See grammar note at 2:91.

- تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ 87. You but⁷⁸⁰² sent it⁷⁸⁰³ back if you be truthful!⁷⁸⁰⁴
- فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ 88. Then if he be of those brought near:⁷⁸⁰⁵
- فَرُوحٌ وَرِيحَانٌ وَجَنَّتْ نَعِيمٌ 89. Gladness and sweet-smelling herbs and a garden of bliss.
- وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ 90. And if of the companions of the right hand:
- فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ 91. Peace is thine among the companions of the right hand.
- وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ 92. And if of the erring⁷⁸⁰⁶ repudiators:
- فَنَزْلٌ مِّنْ حَمِيمٍ 93. A welcoming gift of scalding liquid
- وَتَصْلِيَةٌ جَهِيمٍ 94. And burning in Hell.
- إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ 95. This is the truth⁷⁸⁰⁷ of certainty
- فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ 96. So give thou glory⁷⁸⁰⁸ with the name of thy lord, the Tremendous.

7802. 56:87 [1]. Arabic: *lawlā*. See Article XVI.

7803. 56:87 [1]. Grammar: the feminine object pronoun refers to *nafs* (soul).

7804. 56:87 [1]. See grammar note at 2:91.

7805. 56:88 [1]. All references concerning *those brought near* in the life to come are found at 3:45, 56:88, 83:21, 83:28.

7806. 56:92 [1]. Arabic: *al dālūn*. See note to 3:90.

7807. 56:95 [1]. Arabic: *ḥaqqun*. See Article XIX (ḥaqq- vi).

7808. 56:96 [1]. Arabic: *s-b-ḥ*. See 2:32.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁷⁸⁰⁹ the Merciful.⁷⁸¹⁰

سَبَّحَ لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ

1. What is in the heavens and the earth gives glory⁷⁸¹¹ to God.

وَهُوَ الْعَزِيزُ الْحَكِيمُ

And he is the Mighty, the Wise.⁷⁸¹²

لَهُ مُلْكُ السَّمُوتِ وَالْأَرْضِ

2. To him belongs the dominion of the heavens and the earth.

يُحْيِي

And he gives life

وَيُمِيتُ

And he gives death.

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And he is powerful over all things.

هُوَ الْأَوَّلُ

3. He is the First

وَالْآخِرُ

And the Last

7809. 57:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7810. 57:0 [1]. See note to 2:1 and Article XX.

(*qāf*):

qāf: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

7811. 57:1 [1]. Arabic: *s-b-ḥ*. See 2:32.

7812. 57:1 [2]. Arabic: *al 'azīz al ḥakīm*. See 3:18.

وَالظَّهْرِ

And the Outer

وَالْبَاطِنِ^ط

And the Inner.

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

And he knows all things.

هُوَ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ فِي

4. He it is who created the heavens and the earth in six days.⁷⁸¹³

سِتَّةِ أَيَّامٍ

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ^ج

Then he took his place upon the throne.

يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا

He knows what enters the earth and what comes forth therefrom

وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا^ط

And what comes down from the sky and what ascends into it.

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ^ج

And he is with you wheresoever you be.

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And God sees what you do.

لَهُ مُلْكُ السَّمُوتِ وَالْأَرْضِ^ج

5. To him belongs the dominion of the heavens and the earth.

7813. 57:4 [1]. Arabic: 'ayyām – days; aeons, eras.

وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

And unto God are matters⁷⁸¹⁴ referred.

يُولِجُ اللَّيْلَ فِي النَّهَارِ

6. He makes the night enter into the day

وَيُولِجُ النَّهَارَ فِي اللَّيْلِ

And makes the day enter into the night

وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ

And he knows what is in the breasts.

ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ

7. Believe in⁷⁸¹⁵ God and his messenger and spend of that whereof he has made you heirs.

مُسْتَخْلَفِينَ فِيهِ ۖ

فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ

And those who heed warning⁷⁸¹⁶ and spend, theirs is a great reward.

كَبِيرٌ

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ

8. And why should you not believe in⁷⁸¹⁷ God

وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ

When the messenger calls you to believe in⁷⁸¹⁸ your lord

وَقَدْ أَخَذَ مِيثَاقَكُمْ

And he has taken your agreement

7814. 57:5 [2]. Lit.: *the matters*.

7815. 57:7 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

7816. 57:7 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7817. 57:8 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

7818. 57:8 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

إِنْ كُنْتُمْ مُؤْمِنِينَ

If you be believers?⁷⁸¹⁹

هُوَ الَّذِي يُنْزِلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ
لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

9. He it is who sends down clear proofs⁷⁸²⁰ to his servant that he might bring you forth from darkness⁷⁸²¹ into light.

وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ

And God is to you kind, merciful.

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ
مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ

10. And why should you not spend in the path of God when to God belongs the inheritance of the heavens and the earth?

لَا يَسْتَوِي مِنْكُمْ مَّنْ أَنْفَقَ مِن قَبْلِ الْفَتْحِ
وَقُتِلَ

Not equal among you are those who spent and fought before the victory.

أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِن
بَعْدُ وَقُتِلُوا

These are greater in degree than those who spent and fought afterwards.

وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ

But unto each has God promised good.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And God is aware of what you do.

7819. 57:8 [4]. Arabic: (al) mu'minūn. See note to 8:2. See grammar note at 2:91.

7820. 57:9 [1]. Arabic: āyāt. See Article X.

7821. 57:9 [1]. Lit.: darknesses.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا

11. Who is it will lend to God a goodly loan?⁷⁸²²

فَيُضَاعِفَهُ لَهُ

Then will he multiply it to him

وَلَهُ أَجْرٌ كَرِيمٌ

And he has a noble reward.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى

12. The day⁷⁸²³ thou wilt see the believing men⁷⁸²⁴
and the believing women,⁷⁸²⁵ their light
running⁷⁸²⁶ under their authority⁷⁸²⁷ and on
their right hand⁷⁸²⁸

نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ

بُشْرَانَكُمْ الْيَوْمَ

(Glad news for you this day!

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

Gardens beneath which rivers flow!

خَالِدِينَ فِيهَا

They abiding eternally therein.

ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

That is the tremendous achievement.)

7822. 57:11 [1]. I.e. wealth spent on fighting in the way of God. See note to 2:245.

7823. 57:12 [1]. I.e. the Day of Judgment.

7824. 57:12 [1]. Arabic: (al) mu'minūn. See note to 8:2.

7825. 57:12 [1]. Arabic: (al) mu'mināt. See note to 8:2.

7826. 57:12 [1]. Cf. 66:8.

7827. 57:12 [1]. Lit. *between their hands*. See note to 2:66.

7828. 57:12 [1]. Interpretations here vary. My view is that since in Arabic *the right hand* also denotes authority and ownership, the reference is not to some arbitrary light which so happens to behave in a particular way; it is to something owned and deserved. Cf. the parable of the wise and foolish virgins (Matt. 25:1-13).

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ
ءَامَنُوا انْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ

13. The day the wavering men⁷⁸²⁹ and the wavering women⁷⁸³⁰ will say to those who heed warning:⁷⁸³¹ Look upon us that we might borrow of your light

قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا

It will be said: Go back⁷⁸³² and seek light.

فَضْرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ

Then will there be set up between them a wall having a gate

بَاطِنُهُ فِيهِ الرَّحْمَةُ

On the inside thereof: Mercy

وَوُضِعَ لَهُ مِنَ قَبْلِهِ الْعَذَابُ

And on the outside thereof before it: Punishment.

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ

14. They will cry to them: Were we not with you?

قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ

They will say: Verily,⁷⁸³³ but you subjected your souls to means of denial⁷⁸³⁴

وَتَرَبَّصْتُمْ

And waited

وَأَرْتَبْتُمْ

And doubted

7829. 57:13 [1]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

7830. 57:13 [1]. Arabic: *munāfiqāt*. Typically rendered *hypocrites*. See 4:138.

7831. 57:13 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7832. 57:13 [2]. Lit.: *Return behind you*.

7833. 57:14 [2]. Arabic: *balā*. See note to 2:81.

7834. 57:14 [2]. See note on *fitnah* to 2:102.

وَعَرَّتْكُمْ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ

And vain desires⁷⁸³⁵ deceived you until the command of God⁷⁸³⁶ came to pass.

وَعَرَّكُم بِاللَّهِ الْغُرُورُ

And the Deceiver⁷⁸³⁷ deceived you about God

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ

15. So this day no ransom will be taken from you or from those who are indifferent to warning.⁷⁸³⁸

الَّذِينَ كَفَرُوا

مَأْوَاكُمْ النَّارُ

Your habitation is the fire

هِيَ مَوْلَاكُمْ

It is your benefactor.

وَبئْسَ الْمَصِيرُ

And evil is the journey's end.

﴿ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ

16. Has not the time come for those who heed warning⁷⁸³⁹ that their hearts should grow humble at the remembrance⁷⁸⁴⁰ of God

قُلُوبُهُمْ لِذِكْرِ اللَّهِ

وَمَا نَزَلَ مِنَ الْحَقِّ

And what has come down of the truth⁷⁸⁴¹

7835. 57:14 [5]. See *vain desires* at 2:78, 2:111, 2:120, 2:145, 4:123, 5:48, 5:49, 5:77, 6:56, 6:119, 6:150, 13:37, 23:71, 28:50, 30:29, 42:15, 45:18, 47:14, 47:16, 54:3, 57:14.

7836. 57:14 [5]. I.e. death.

7837. 57:14 [6]. Arabic: *al ḡharūr* – the deceiver; occurs at 31:33, 35:5, 57:14.

7838. 57:15 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7839. 57:16 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7840. 57:16 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

7841. 57:16 [2]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ

And they be not as those in possession⁷⁸⁴² of the law⁷⁸⁴³ before?

فَطَالَ عَلَيْهِمُ الْأَمَدُ

And the span seemed long to them

فَقَسَتْ قُلُوبُهُمْ

And their hearts hardened

وَكَثِيرٌ مِنْهُمْ فُسِقُونَ

And many of them were wantonly perfidious.⁷⁸⁴⁴

أَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

17. Know that God gives life to the earth after its death.

قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ

We have made plain⁷⁸⁴⁵ the proofs⁷⁸⁴⁶ to you

لَعَلَّكُمْ تَعْقِلُونَ

That you might use reason.

إِنَّ الْمُصَدِّقِينَ

18. The men who give in charity

وَالْمُصَدِّقَاتِ

And the women who give in charity

وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا

And lend to God a goodly loan⁷⁸⁴⁷

7842. 57:16 [3]. Arabic: *alladhīna utū al kitāb*. See Article XI.xi.

7843. 57:16 [3]. Arabic: *al kitāb*. See Article XI.ii.

7844. 57:16 [6]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

7845. 57:17 [2]. Arabic: *bayyana*. See 2:69.

7846. 57:17 [2]. Arabic: *āyāt*. See Article X.

7847. 57:18 [3]. I.e. wealth spent on fighting in the way of God. See note to 2:245.

يُضَعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ

It is multiplied for them and they have a noble reward.

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ

19. And those who believe in⁷⁸⁴⁸ God and his messengers

أُولَٰئِكَ هُمُ الصَّادِقُونَ

These are the truthful.

وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ

And the witnesses before their lord

لَهُمْ أَجْرُهُمْ وَنُورُهُمْ

They have their reward and their light.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ

And those who are indifferent to warning⁷⁸⁴⁹ and repudiate our proofs,⁷⁸⁵⁰ they are the companions of Hell.

أَصْحَابُ الْجَحِيمِ

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ

20. Know that the life of this world is but play

وَلَهُمْ

And diversion

وَزِينَةٌ

And adornment

وَتَفَاخُرٌ بَيْنَكُمْ

And mutual boasting among you

7848. 57:19 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

7849. 57:19 [5]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7850. 57:19 [5]. Arabic: *āyāt*. See Article X.

وَتَكَاثُرُ فِي الْأَمْوَالِ وَالْأَوْلَادِ ط

And competition for increase in wealth and children.

كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ

Like the example of a rain: it impresses the atheists⁷⁸⁵¹ with its growth⁷⁸⁵²

ثُمَّ يَهْجُبُ فَتَرَاهُ مُصْفَرًّا

Then it withers and thou seest it turn to yellow

ثُمَّ يَكُونُ حُطَمًا ط

Then it becomes chaff.

وَفِي آلِ الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ

And in the hereafter is severe punishment and forgiveness and good pleasure from God.

اللَّهِ وَرِضْوَانٌ ج

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

And the life of this world is only the enjoyment of deception.⁷⁸⁵³

سَابِقُونَ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ

21. Compete for forgiveness from your lord

وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ

And a garden the breadth whereof is as the breadth of the sky and the earth

أَعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ج

Prepared for those who believe in⁷⁸⁵⁴ God and his messengers.

7851. 57:20 [6]. Arabic: *kuffār*. See 2:109. The Arabic root *k-f-r* certainly has the connotation of *to cover over* and is claimed here to mean *a tiller of the ground* on that basis by some translators. While such a value has a basis in reality, I reject it since I am working according to a set methodology and not simply choosing values from a range of options on a whim, and I render consistently here (as does also, for example, A. J. Arberry).

7852. 57:20 [6]. Or *plant growth, vegetation*.

7853. 57:20 [10]. Cf. 3:185.

7854. 57:21 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ

That is the bounty of God which he gives to whom he wills.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And God is one possessing tremendous bounty.

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ

22. No misfortune befalls in the earth

وَلَا فِي أَنْفُسِكُمْ

Or in yourselves

إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا

Save is in a decree⁷⁸⁵⁵ before we bring it into being

إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ

(That is easy for God)

لَّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ

23. That you grieve not over what eludes you

وَلَا تَفْرَحُوا بِمَا ءَاتَاكُمْ

Nor exult at what comes to you.

وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

And God loves not every egoist and boaster⁷⁸⁵⁶

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ

24. Those who are miserly and enjoin miserliness upon men.

وَمَن يَتَوَلَّ

And whoso turns away:

7855. 57:22 [3]. Arabic: *kitāb*. See Article XI.iii.

7856. 57:23 [3]. Lit.: *every egoist, boaster*.

فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

God: he is the Free from Need, the Praiseworthy.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ

25. And we sent our messengers with clear evidence

وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ

And sent down with them the law⁷⁸⁵⁷ and the balance

لِيُقِيمُوا النَّاسَ بِالْقِسْطِ

That men uphold equity⁷⁸⁵⁸

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعُ

(And he sent down iron wherein is mighty power⁷⁸⁵⁹ and benefits for men)⁷⁸⁶⁰

لِلنَّاسِ

وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ

And that God might know him who helps him and his messengers in the unseen.

إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

God is strong, mighty.

7857. 57:25 [2]. Arabic: *al kitāb*. See Article XI.ii.

7858. 57:25 [3]. See 3:18.

7859. 57:25 [4]. Or *hurt, injury*.

7860. 57:25 [4]. Muhammad Asad offers some interesting observations here: *Side by side with enabling man to discriminate between right and wrong (which is the innermost purpose of all divine revelation), God has endowed him with the ability to convert to his use the natural resources of his earthly environment. An outstanding symbol of this ability is man's skill, unique among all animated beings, in making tools; and the primary material for all tool-making - and, indeed, for all human technology - is iron: the one metal which is found abundantly on earth, and which can be utilized for beneficial as well as destructive ends. The "awesome power" (ba's shadid) inherent in iron manifests itself not merely in the manufacture of weapons of war but also, more subtly, in man's ever-growing tendency to foster the development of an increasingly complicated technology which places the machine in the foreground of all human existence and which, by its inherent - almost irresistible - dynamism, gradually estranges man from all inner connection with nature. This process of growing mechanization, so evident in our modern life, jeopardizes the very structure of human society and, thus, contributes to a gradual dissolution of all moral and spiritual perceptions epitomised in the concept of "divine guidance". It is to warn man of this danger that the Qur'an stresses - symbolically and metonymically - the potential evil (ba's) of "iron" if it is put to wrong use: in other words, the danger of man's allowing his technological ingenuity to run wild and thus to overwhelm his spiritual consciousness and, ultimately, to destroy all possibility of individual and social happiness.*

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي
ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ ط

فَمِنْهُمْ مُّهْتَدٍ ط

وَكَثِيرٌ مِنْهُمْ فَسِقُونَ

ثُمَّ قَفَّيْنَا عَلَىٰ آثَرِهِم بِرُسُلِنَا

وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ

وَعَاتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ

اتَّبَعُوهُ رَافِقَةً وَرَحْمَةً

وَرَهْبَانِيَّةً ابْتَدَعُوهَا

مَا كَتَبْنَا عَلَيْهَا إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ

26. And we sent Nūḥ and Ibrāhīm and placed among their progeny prophethood and the law.⁷⁸⁶¹

And among them is he who is rightly guided

But many among them are wantonly perfidious.⁷⁸⁶²

27. Then we sent our messengers following hard upon them

And we sent ‘Isā,⁷⁸⁶³ son of Maryam.⁷⁸⁶⁴

And we gave him the Gospel⁷⁸⁶⁵ and placed in the hearts of those who followed it⁷⁸⁶⁶ compassion and mercy.

But monasticism,⁷⁸⁶⁷ they invented it.

We ordained for them only the seeking of the pleasure of God

7861. 57:26 [1]. Arabic: *al kitāb*. See Article XI.ii.

7862. 57:26 [3]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

7863. 57:27 [2]. See Articles XVIII and XXI.

7864. 57:27 [2]. See Articles XVIII and XXI.

7865. 57:27 [3]. Arabic: *injīl*. See 5:46.

7866. 57:27 [3]. Or *him*.

7867. 57:27 [4]. Arabic: *rahbāniyyah*. Muhammad Asad notes here: *The term rahbāniyyah combines the concepts of monastic life with an exaggerated asceticism, often amounting to a denial of any value in the life of this world - an attitude characteristic of early Christianity[...]* Of course, monastic asceticism goes back millennia and its practitioners have included Hindus, Jain and many others – something about which Asad will, naturally, have been aware. See Article XVIII. Cf. 22:40 and note thereto.

فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا^ط

Then did they not attend to it with the attendance due it.⁷⁸⁶⁸

فَأَتَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ^ط

And we gave those who heeded warning⁷⁸⁶⁹ among them their reward

وَكَثِيرٌ مِّنْهُمْ فَسِيقُونَ

But many among them are wantonly perfidious.⁷⁸⁷⁰

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا

28. O you who heed warning:⁷⁸⁷¹ be in prudent fear⁷⁸⁷² of God and believe in⁷⁸⁷³ his messenger.

بِرَسُولِهِ^{هـ}

يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ^{هـ} وَيَجْعَلَ لَكُمْ

He will give you a double share of his mercy and appoint for you a light wherein you will walk

نُورًا تَمْشُونَ بِهِ^{هـ}

وَيَغْفِرَ لَكُمْ^ج

And he will forgive you

وَاللَّهُ غَفُورٌ رَّحِيمٌ

(And God is forgiving, merciful)

لَّئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ إِلَّا يَفْدِرُونَ عَلَى

29. That the doctors of the law⁷⁸⁷⁴ might know that they own nothing of the bounty of God

شَيْءٍ مِّنْ فَضْلِ اللَّهِ^ل

7868. 57:27 [6]. Arabic: *ḥaqqā*. See Article XIX (*ḥaqq*- v.).

7869. 57:27 [7]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7870. 57:27 [8]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

7871. 57:28 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7872. 57:28 [1]. See note to 2:2.

7873. 57:28 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

7874. 57:29 [1]. Arabic: *āhl kitāb*. See Article XI.iv.

وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ

And that bounty is in the hand of God.

يُؤْتِيهِ مَنْ يَشَاءُ

He gives it to whom he wills.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And God is one possessing tremendous bounty.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁷⁸⁷⁵ the Merciful.⁷⁸⁷⁶

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي

1. God has heard the saying of her that disputes with thee concerning her husband and complains to God.

زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ

وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا

And God hears the conversation between you.⁷⁸⁷⁷

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

God is hearing, seeing.

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِّنْ نِّسَائِهِمْ

2. Those among you who assist among their wives:

مَا هُنَّ أُمَّهَاتِهِمْ

They are not their mothers.⁷⁸⁷⁸

7875. 58:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7876. 58:0 [1]. See note to 2:1 and Article XX.

(*qāf*):

qāf: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

7877. 58:1 [2]. Grammar: dual.

7878. 58:2 [2]. See also 33:4, the note from which I repeat here in full: The Traditionalist insists upon a fanciful, highly specialised interpretation here, one which assists him in his broader aim of creating an opening by which he can insinuate himself and his usurping literature into the mind of the reader. In summary, his assertion is that pre-Islamic Arabs would divorce their wives by saying that a wife was 'like the back of' his mother and that it is this practice which the verb at this juncture (rendered by me as *assist*) references. No support is found for this assertion in the text itself; we are expected simply to take the Traditionalist's word for it. If the Traditionalist could point to a history of intellectual rigour, honest research and plain dealing, I might be so tempted; since he cannot, I choose to verify the evidence for myself. Facts first: the form III verb based on *zahara* objectively and correctly means *to assist, to help, to aid, to support* – and the Traditionalist himself renders this form III verb in just this sense in all other instances outside of this specific context and its adjunct at 33:4 (see 9:4, 33:26, 60:9). Allowing the verb its natural meaning (i.e. that of *assisting among your wives*) fits the context exactly. The Qur'anic redress for those who swear off their wives (which is what the Traditionalist is claiming as the sense here though by another name) is entirely different and comprehensively treated at 2:226. Now to the application of reason: in a context which permits of limited polygamy a situation is possible in which one wife might not be able to have children while others might be able to have them. In such a case, a man – it may be reasoned – might decide (it is assumed within the Qur'anic principle

إِنْ أُمَّهُتُّهُمْ إِلَّا الْآلِي وَلَدْنَهُمْ^ج

Their mothers are only those who gave them birth.

وَأَنَّهُمْ لَيَقُولُنَّ مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا^ج

And they say what is perverse⁷⁸⁷⁹ among sayings and a falsehood.

وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ

And God is forgiving, merciful.

وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ

3. And those who assist among their wives⁷⁸⁸⁰ then go back on what they have said:

لِمَا قَالُوا

فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَنْ يَتَمَاسَّا^ج

The freeing of a slave before they touch one another.⁷⁸⁸¹

ذَلِكُمْ تُوَعَّظُونَ بِهِ^ج

That are you exhorted to do.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And God is aware of what you do.

فَمَن لَّمْ يَجِدْ

4. And whoso has not the wherewithal:

of mutual consultation) to 'assist' both the fertile and infertile wives by allowing the infertile wife to raise a child born to the fertile wife. Thus, the infertile wife might experience something of the joys of motherhood and the fertile wife – who may already have her hands full with existing children – might get support in the raising of a child. (Other comparable scenarios are where the husband has a child from a previous wife, or a wife brings an existing child into a marriage.) The point in such scenarios (i.e. in which a man 'assists' among his wives) is that we should remember who the true mother is and not obfuscate that fact. These points granted, it is possible to envisage a case in which a man has allowed a wife to raise a child to whom she is not the natural mother and that that decision has resulted either in regret on the part of the natural mother or in a change of mind on the part of the man. It is surely such a case which is the subject here, i.e. one in which a man has to go back on this arrangement (returning a child to the care of its natural mother, thus depriving the adoptive mother of her charge).

7879. 58:2 [4]. Arabic: *munkar*. See 3:104.

7880. 58:3 [1]. See 33:4.

7881. 58:3 [2]. See 33:4. Grammar: dual.

فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ
يَتَمَآسَا^ط

A fast of two moons⁷⁸⁸² consecutively⁷⁸⁸³ before
they touch one another.⁷⁸⁸⁴

فَمَنْ لَمْ يَسْتَطِعْ

And whoso is not able:

فَإِطْعَامُ سِتِّينَ مِسْكِينًا^ج

The feeding of sixty needy ones.

ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ^ج

That is that you might believe in⁷⁸⁸⁵ God and his
messenger.

وَتِلْكَ حُدُودُ اللَّهِ^ط

And those are the limits of God.

وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

And for those who spurn guidance while
claiming virtue⁷⁸⁸⁶ is a painful punishment.

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا

5. Those who work against God and his
messenger will be abased even as those before
them were abased.

كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ^ج

7882. 58:4 [2]. Arabic: *shahr* – moon, month.

7883. 58:4 [2]. Cf 4:92.

7884. 58:4 [2]. Grammar: dual.

7885. 58:4 [5]. **Qur'anic usage:** The expression *believe in* at 58:4 requires an action in order to be valid and therefore presupposes something distinct from mere verbal or intellectual assent, or even an event in the heart – although all three are certainly some part of what is meant by *believe in*. In order for *believe in* to be achievable here one must *do* something; perhaps the expression *prove faithful* to better conveys in English what is implicit in the statement. From this we can deduce that in the Qur'anic worldview *to believe in* is not merely a matter of what claims or feels. It is that which governs how a man makes his choices in the world. With the division of church and state men have gained the impression that their religion is what they do – if they do so at all – for an hour in a church on a Sunday, or a in mosque on a Friday. This is a false impression. What a man does for an hour here and there is more properly called a *hobby*. It is what he does with the rest of the time which is his religion. Within the Qur'anic model, works are not an add-on to – or confirmation of – '*belief in*'; they are a function of what *belief in* is.

7886. 58:4 [7]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ^ج

And we have sent down clear proofs⁷⁸⁸⁷

وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ

And for those who spurn guidance while claiming virtue⁷⁸⁸⁸ is a humiliating punishment.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا

6. The day God raises them all together he will inform them of what they did.

عَمِلُوا^ج

أَخْصَلَهُ اللَّهُ

God counted it

وَنَسُوهُ^ج

And they forgot it

وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

And God is witness over all things.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمُوتِ وَمَا

7. Hast thou not considered that God knows what is in the heavens and what is in the earth?

فِي الْأَرْضِ^ط

مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ

There is no confidential conversation of three save he is their fourth

وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ

Nor of five save he is their sixth

7887. 58:5 [2]. Arabic: āyāt. See Article X.

7888. 58:5 [3]. Arabic: al kāfirūn. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ
مَعَهُمْ أَيَّ مَآ كَانُوا^ط

Nor of less than that nor of greater save he is
with them wheresoever they be.

ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ^ج

Then will he inform them of what they did on
the Day of Resurrection.

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

God knows all things.

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَىٰ ثُمَّ
يَعُودُونَ لِمَا نُهُوا عَنْهُ

8. Hast thou not considered those who were
forbidden confidential conversation then return
to what they were forbidden?

وَيَتَنَجَّوْنَ بِالْآثِمِ وَالْعَادُونَ وَمَعْصِيَتِ
الرَّسُولِ

And they converse confidentially in
falsehood⁷⁸⁸⁹ and enmity and disobedience
towards the messenger.

وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ

And when they come to thee they greet thee
with a greeting wherewith God has not greeted
thee.

وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا
نَقُولُ^ح

And they say within themselves: Oh that God
but⁷⁸⁹⁰ punished us for what we say[...]⁷⁸⁹¹

حَسْبُهُمْ جَهَنَّمُ

Their reckoning is Hell.

7889. 58:8 [2]. Arabic: '-th-m. See Article XIII.i.

7890. 58:8 [4]. Arabic: lawlā. See Article XVI.

7891. 58:8 [4]. Sc. then would we regard him as a messenger and listen to what he says.

يَصْلُونَهَا^ط

They will burn therein.

فَبِئْسَ الْمَصِيرُ

And evil is the journey's end.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَتَنَجَّوْا

9. O you who heed warning:⁷⁸⁹² when you converse confidentially converse not confidentially in falsehood⁷⁸⁹³ and enmity and disobedience towards the messenger

بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ

وَتَنَجَّوْا بِالْبِرِّ وَالتَّقْوَى^طBut converse confidentially in virtue and prudent fear.⁷⁸⁹⁴

وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

And be in prudent fear⁷⁸⁹⁵ of God to whom you will be gathered.

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ

10. Confidential conversation is but of the *shayṭān* that he might grieve those who heed warning.⁷⁸⁹⁶

ءَامَنُوا

وَلَيْسَ بِضَارٍّ لَهُمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ^ج

And he can harm them not at all save by God's leave.

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And in God let the believers⁷⁸⁹⁷ place their trust.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا

11. O you who heed warning:⁷⁸⁹⁸ when it is said to you: Make room

7892. 58:9 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7893. 58:9 [1]. Arabic: *'-th-m*. See Article XIII.i.

7894. 58:9 [2]. See note to 2:2.

7895. 58:9 [3]. See note to 2:2.

7896. 58:10 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7897. 58:10 [3]. Arabic: *(al) mu'minūn*. See note to 8:2.

7898. 58:11 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

فِي الْمَجْلِسِ

At the gathering

فَافْسَحُوا

Then make room.

يُفْسِحُ اللَّهُ لَكُمْ^ط

God will make room for you.

وَإِذَا قِيلَ ائْشُرُوا

And when it is said: Go higher

فَائْشُرُوا

Then go higher.

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا

God will raise those who heed warning⁷⁸⁹⁹ and those given knowledge among you in degree.⁷⁹⁰⁰الْعِلْمَ دَرَجَاتٍ^ج

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And God is aware of what you do.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُجِئْتُمُ الرَّسُولَ

12. O you who heed warning:⁷⁹⁰¹ when you converse confidentially with the messengerفَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ^جSend ahead charity at the time⁷⁹⁰² of your confidential conversation.⁷⁹⁰³ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ^ج

That is better and purer for you.

7899. 58:11 [7]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.7900. 58:11 [7]. Lit.: *degrees*.7901. 58:12 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.7902. 58:12 [2]. Lit.: *between (the) two hands*. See note to 2:66.

7903. 58:12 [2]. My understanding is that this is to offset 58:10.

فَإِنْ لَّمْ تَجِدُوا

But if you find not the means:⁷⁹⁰⁴

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

God is forgiving, merciful.

عَاشَفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ

13. Fear you to send ahead charity at the time⁷⁹⁰⁵ of your confidential conversation?صَدَقْتُ^ج

فَإِذْ لَمْ تَفْعَلُوا

Then since⁷⁹⁰⁶ you do not

وَتَابَ اللَّهُ عَلَيْكُمْ

And God turns towards you:

فَأَقِمْوَا الصَّلَاةَ

Uphold the duty⁷⁹⁰⁷

وَعَاتُوا الزَّكَاةَ

And give the purity⁷⁹⁰⁸وَأَطِيعُوا اللَّهَ وَرَسُولَهُ^جAnd obey God and his messenger.⁷⁹⁰⁹

7904. 58:12 [4]. Lit.: if you find not.

7905. 58:13 [1]. Lit.: between its hands. See note to 2:66.

7906. 58:13 [2]. Lit.: Then when. Cf. 24:13 for this construction.

7907. 58:13 [4]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).7908. 58:13 [5]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean to give (what is conducive to) – or to pay (the price of) – (sexual) purity (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

7909. 58:13 [6]. I.e. what God sent through his messenger.

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

And God is aware of what you do.

۞ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ
اللَّهُ عَلَيْهِمْ

14. Hast thou not considered those who take as allies a people with whom God is wroth?

مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ

They are not of you and not of them.

وَيَحْلِفُونَ عَلَى الْكَذِبِ

And they swear to lies.

وَهُمْ يَعْلَمُونَ

And they know.⁷⁹¹⁰

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا^ط

15. God has prepared for them a severe punishment.

إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

Evil is what they did.

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً

16. They took their oaths⁷⁹¹¹ as a cover⁷⁹¹²

فَصَدُّوا عَنْ سَبِيلِ اللَّهِ

And forsook⁷⁹¹³ the path of God⁷⁹¹⁴

فَلَهُمْ عَذَابٌ مُهِينٌ

So for them is a humiliating punishment.

7910. 58:14 [4]. I.e. they know this to be the case (cf. 2:22, 2:42, 2:75, 2:146, 2:188, 3:70, 3:75, 3:78, 3:135, 8:27, 43:86, 58:14).

7911. 58:16 [1]. I.e. their worldly obligations.

7912. 58:16 [1]. Arabic: *junna* – protection, shelter, shield, cover; concealment.

7913. 58:16 [2]. Arabic: *ṣadda*. See note to 8:47.

7914. 58:16 [2]. See 63:2.

لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِّنَ
اللَّهِ شَيْئًا ۚ

17. Their wealth and their children will avail them nothing against God.

أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ

These are the companions of the fire

هُمْ فِيهَا خَالِدُونَ

Wherein they abide eternally.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا

18. The day God raises them all together

فَيَحْلِفُونَ لَهُ، كَمَا يَحْلِفُونَ لَكُمْ ۖ

Then will they swear to him as they swear to you.

وَيَحْسِبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ ۚ

And they think that they stand upon something.⁷⁹¹⁵

أَلَا إِنَّهُمْ هُمُ الْكَذِبُونَ

In truth:⁷⁹¹⁶ it is they who are the liars.

أَسْتَحْذِرُ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ
اللَّهِ ۚ

19. The *shayṭān* overcame them and caused them to forget the remembrance⁷⁹¹⁷ of God.

أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۚ

These are the party of the *shayṭān*.

7915. 58:18 [3]. Lit.: *they are upon something*. I.e. that their position has a basis in reality. Cf. 2:13, 5:68.

7916. 58:18 [4]. Arabic: *alā*. See note to 2:12.

7917. 58:19 [1]. Arabic: *dhikr* – *calling to mind, recalling, reminding; remembrance (of something past); history*.

أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخُسِرُونَ

In truth:⁷⁹¹⁸ the party of the *shayṭān*, they are the losers.

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ

20. Those who work against God and his messenger

أُولَئِكَ فِي الْأَذَلِّينَ

They will be among the most abject.

كَتَبَ اللَّهُ لَا غَلِبَنِي

21. God has decreed: I will conquer

أَنَا وَرُسُلِي

I and my messengers.⁷⁹¹⁹

إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

God is strong, mighty.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

22. Thou wilt not find people who believe in⁷⁹²⁰ God and the Last Day loving those who work against God and his messenger

يُؤَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ

وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ

Though they be their fathers or their sons or their brethren or their kindred.

أَوْ عَشِيرَتَهُمْ

أُولَئِكَ

These--⁷⁹²¹

7918. 58:19 [3]. Arabic: *alā*. See note to 2:12.

7919. 58:21 [2]. I am aware, naturally, that by convention proper English requires *my messengers and I*; however, since it is God speaking, the Arabic word order seems more fitting.

7920. 58:22 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

7921. 58:22 [3]. Instances where speech either trails off or is clipped through interruption are found at 2:138, 3:73, 6:143, 6:144, 10:22, 12:94, 22:17, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11.

كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ

مِّنْهُ

(He has decreed faith in their hearts and strengthened them with a Spirit from him

وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

And makes them enter gardens beneath which rivers flow

خَالِدِينَ فِيهَا

They abiding eternally therein.

رَضِيَ اللَّهُ عَنْهُمْ

God is pleased with them

وَرَضُوا عَنْهُ

And they pleased with him.)

أُولَئِكَ حِزْبُ اللَّهِ

These are the party of God.

أَلَا إِنَّ حِزْبَ اللَّهِ

In truth:⁷⁹²² the party of God

هُمُ الْمُفْلِحُونَ

They are the successful.

7922. 58:22 [10]. Arabic: *alā*. See note to 2:12.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁷⁹²³ the Merciful.⁷⁹²⁴

سَبَّحَ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي

1. What is in the heavens and what is in the earth gives glory⁷⁹²⁵ to God.

الْأَرْضِ ط

وَهُوَ الْعَزِيزُ الْحَكِيمُ

And he is the Mighty, the Wise.⁷⁹²⁶

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ

2. He it is who brought forth those who are indifferent to warning⁷⁹²⁷ among the doctors of the law⁷⁹²⁸ from their homes to the first gathering.

الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ

مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا ط

You did not suppose that they would go forth.

وَوَظَنُوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ

And they supposed that their strongholds would protect them from God

فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ط

But God reached them in what manner⁷⁹²⁹ they had not reckoned on

7923. 59:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7924. 59:0 [1]. See note to 2:1 and Article XX.

(qāf):

qāf: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

7925. 59:1 [1]. Arabic: *s-b-h*. See 2:32.

7926. 59:1 [2]. Arabic: *al 'azīz al ḥakīm*. See 3:18.

7927. 59:2 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7928. 59:2 [1]. Arabic: *āhl kitāb*. See Article XI.iv.

7929. 59:2 [4]. Arabic: *min ḥaythu*. See note to 2:149.

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ ۚ

And hurled terror into their hearts.

يُخْرِبُونَ بَيْوتَهُمْ بِأَيْدِيهِمْ

They ruined their dwellings with their hands

وَأَيْدَى الْمُؤْمِنِينَ

And the hands of the believers⁷⁹³⁰

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

So take a lesson, O you with eyes to see.

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَآءَ

3. And had God not decreed exile for them he would have punished them in this world.

لَعَذَّبَهُمْ فِي الدُّنْيَا

وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ

And they have in the hereafter the punishment of the fire

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۖ

4. Because⁷⁹³¹ they were hostile towards God and his messenger.⁷⁹³²

وَمَنْ يُشَاقِّ اللَّهَ

And whoso is hostile towards God:

فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

God is severe in retribution.

7930. 59:2 [7]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

7931. 59:4 [1]. Arabic: *dhālika bianna*. See Article XVI.

7932. 59:4 [1]. The attentive reader will observe that the expression *God and his messenger* is generic; while it certainly relates to the recipient of the Qur'an, it refers in places to different messengers sent at various times. As believers, we are required to follow guidance and to make no distinction among the messengers of God (2:136, 2:253, 2:285, 3:84, 4:152, 17:55, 37:181, 38:45-48).

مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً
عَلَى أَصُولِهَا

5. What you cut down of palm-trees or left standing on its roots:

فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ

It was by God's leave and that he might disgrace the wantonly perfidious.⁷⁹³³

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ

6. And what God bestowed upon his messenger from them:

فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ

You spurred not for it any horse or riding-camel

وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَن يَشَاءُ

But God gives his messenger authority over whom he wills.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And God is powerful over all things.

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى

7. What God bestowed upon his messenger from the people of the cities:

فَلِلَّهِ وَلِلرَّسُولِ

Belongs to God and his messenger

وَلِذِي الْقُرْبَىٰ

And to relatives

وَالْيَتَامَىٰ

And the fatherless⁷⁹³⁴

7933. 59:5 [2]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

7934. 59:7 [4]. Arabic: *yatāmā*. See 4:2.

وَالْمَسْكِينِ

And the needy

وَابْنِ السَّبِيلِ

And the wayfarer[...] ⁷⁹³⁵

كَئِ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

That it become not a distribution between the rich among you.

وَمَا آتَاكُمُ الرَّسُولُ

And what the messenger gives you:

فَاْخُذُوْهُ

Take it

وَمَا نَهَاكُمْ عَنْهُ

And from what he forbids you:

فَاَنْتَهُوْا

Refrain ⁷⁹³⁶

وَاتَّقُوا اللَّهَ

(And be in prudent fear ⁷⁹³⁷ of God

7935. 59:7 [6]. Lit.: *the son of the road*. Sc. *and to them alone*.

7936. 59:7 [11]. The central portion of 59:7 is habitually, mightily, and even comically, abused at the hands of the Traditionalist; his abuse of it is intended to open the floodgates to his preferred literature. It is a feint – a form of bait-and-switch – by which means he achieves an end-run around the psychological defences of the unwary or of those unprepared to do their own due diligence on the Qur'an. The context at 59:7 treats of the allocation of material things exclusively. To ascribe to it any other value is, frankly, deceit. The way the Traditionalist quotes this small part of one verse out of context is analogous to claiming that the Tanakh (Jewish Bible) says *there is no God*. Of course, it does indeed say that (at Psalms 14:1). However, the whole verse reads: *The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good*. The Qur'an warns against those who twist the words of God (5:41). The Traditionalist's problem here (aside from his requirement to find Qur'anic authority for his religion where there is none) is that he has not understood the concept of implicit punctuation. Verse 59:8 begins with *For the poor émigrés[...]*. The Traditionalist translator is forced to insert words of his own composition here such as *It is[...]*. However, when we understand that there is no oversight or deficiency in the text, but rather that the mechanics of the syntax implicitly force us to break the narrative into blocks on the basis of our own intelligence (and that this mechanism is itself a safeguard against the very type of abuse under discussion) then we begin to appreciate the beauty and wisdom of this mechanism and to regard it as an ally.

7937. 59:7 [12]. See note to 2:2.

إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

God is severe in retribution.)

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ
دِيَارِهِمْ وَأَمْوَالِهِمْ

8. For⁷⁹³⁸ the poor émigrés who have been turned out from their homes and their belongings

يَتَتَّعُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا

Seeking favour and approval from God

وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ

And help God and his messenger.

أُولَٰئِكَ هُمُ الصَّادِقُونَ

These are the truthful.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ
يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ

9. And those who settled in home and faith before them love those who emigrate to them

وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا
أُوتُوا

And they find in their breasts no resentment at what was given them

وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ
خَصَاصَةٌ

But give preference above themselves though privation be their lot.

7938. 59:8 [1]. I.e. in favour of.

وَمَنْ يُوقَ شُحَّ نَفْسِهِ

And whoso is protected from the covetousness of his soul:

فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

These are the successful.⁷⁹³⁹

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا
أَغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

10. And those who come after them say: Our lord: forgive thou us and our brethren who preceded us in faith

وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا

And make thou not rancour in our hearts towards those who heed warning.⁷⁹⁴⁰

رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

Our lord: thou art kind, merciful.

﴿۞﴾ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ
لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ

11. Hast thou not considered the waverers⁷⁹⁴¹ saying to their brethren who are indifferent to warning⁷⁹⁴² among the doctors of the law:⁷⁹⁴³

لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ
فِيكُمْ أَحَدًا أَبَدًا

If you be expelled we will go out with you and will not obey anyone concerning you ever

وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ

And if you be attacked we will help you?

7939. 59:9 [5]. See 2:5, 3:104, 7:8, 7:158, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

7940. 59:10 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7941. 59:11 [1]. Cf. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138. I treat the instance here accordingly as *waverers*.

7942. 59:11 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7943. 59:11 [1]. Arabic: *ahl kitāb*. See Article XI.iv.

وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

And God bears witness that they are liars:

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ

12. If they be expelled they will not go out with them.

وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ

And if they be attacked they will not help them.

وَلَئِنْ نَصَرُوهُمْ لَيُوَلِّنَنَّ الْأَدْبَرَ

And if they help them they will turn and flee.⁷⁹⁴⁴

ثُمَّ لَا يُنْصَرُونَ

Then will they not be helped.

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ

13. You are of stronger fear in their breasts than God because⁷⁹⁴⁵ they are a people who do not understand.

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ

14. They will not fight you all together save in fortified cities or from behind walls.

أَوْ مِنْ وَرَاءِ جُدُرٍ

بِأَسْهُمٍ بَيْنَهُمْ شَدِيدٍ

Their might is strong among them.

7944. 59:12 [3]. Lit.: *turn the backs*.

7945. 59:13 [1]. Arabic: *dhālika bianna*. See Article XVI.

تَحْسِبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ
بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ

Thou thinkest of them as together whereas their hearts are diverse⁷⁹⁴⁶ because⁷⁹⁴⁷ they are a people who do not reason.

كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ قَرِيبًا^ط

15. Like the example of those before them nearby:⁷⁹⁴⁸

ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

They tasted the evil consequences of their affair and they had a painful punishment.

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ

16. Like the example of the *shayṭān* when he says to man that he should deny:

فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ

Then when he denies he says: I am innocent of thee

إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

I fear God, the Lord of All Mankind

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ

17. So the final outcome for them⁷⁹⁴⁹ is that they⁷⁹⁵⁰ are in the fire

خَالِدِينَ فِيهَا^ج

They⁷⁹⁵¹ abiding eternally therein.

7946. 59:14 [3]. Their hearts are not united around truth; they have but temporary gains in this world, none of which they can keep beyond an uncertain existence concluded by certain death.

7947. 59:14 [3]. Arabic: *dhālika bianna*. See Article XVI.

7948. 59:15 [1]. Arabic: *qarīb* – near of either time or place. I render according to place since, surely, the reference is to those peoples destroyed by God whose histories are found throughout the Qur'an and whose locations are consistently presented as physically close by. The Petra thesis points to sites local to its location – with the exception of its acceptance of the Egypt as the locus for Fir'awn. The Arabia Felix thesis points to sites in the Yemen region for all locations, including that of Fir'awn. Makkah is geographically removed from both regions. See Article XVIII.

7949. 59:17 [1]. Grammar: dual.

7950. 59:17 [1]. Grammar: dual.

7951. 59:17 [2]. Grammar: dual.

وَذَلِكَ جَزَاءُ الظَّالِمِينَ

And that is the reward of the wrongdoers.⁷⁹⁵²

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ

18. O you who heed warning:⁷⁹⁵³ be in prudent fear⁷⁹⁵⁴ of God.

وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

And let a soul look to what it has sent ahead for the morrow.

وَاتَّقُوا اللَّهَ

And be in prudent fear⁷⁹⁵⁵ of God.

إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

God is aware of what you do.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ

19. And be not like those who forgot God so he caused them to forget their souls.

أَنفُسَهُمْ

أُولَٰئِكَ هُمُ الْفَاسِقُونَ

These are the wantonly perfidious.⁷⁹⁵⁶

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ

20. Not equal are the companions of the fire and the companions of the garden.

أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ

The companions of the garden, they are the triumphant.

7952. 59:17 [3]. Arabic: *ẓālimūn*. See 2:229.

7953. 59:18 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7954. 59:18 [1]. See note to 2:2.

7955. 59:18 [3]. See note to 2:2.

7956. 59:19 [2]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ
خُشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ^ج

21. Had we sent down this Qur'an⁷⁹⁵⁷ upon a mountain thou hadst seen it rent asunder from fear of God.

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ

And those examples do we present to mankind

لَعَلَّهُمْ يَتَفَكَّرُونَ

That they might reflect.

هُوَ اللَّهُ

22. He is God

الَّذِي لَا إِلَهَ إِلَّا هُوَ^ط

There is no god⁷⁹⁵⁸ save he:⁷⁹⁵⁹

عَلِمِ الْغَيْبِ وَالشَّهَادَةِ^ط

The knower of the unseen and the seen.

هُوَ الرَّحْمَنُ

He is the Almighty⁷⁹⁶⁰

الرَّحِيمُ

The Merciful.

هُوَ اللَّهُ

23. He is God.

7957. 59:21 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

7958. 59:22 [2]. Lit.: Other than whom there is no god.

7959. 59:52 [2]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

7960. 59:22 [4]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

الَّذِي لَا إِلَهَ إِلَّا هُوَ

There is no god⁷⁹⁶¹ save he:⁷⁹⁶²

الْمَلِكُ

The King

الْقُدُّوسُ

The Holy

السَّلَامُ

The Perfect

الْمُؤْمِنُ

The Faithful

الْمُهَيِّمُ

The Preserver

الْعَزِيزُ

The Mighty

الْجَبَّارُ

The Compeller

الْمُتَكَبِّرُ

The Supreme.

سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ

Glory⁷⁹⁶³ be unto God above that to which they ascribe a partnership!⁷⁹⁶⁴

هُوَ اللَّهُ

24. He is God

7961. 59:23 [2]. Lit.: *Other than whom there is no god.*

7962. 59:23 [2]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

7963. 59:23 [11]. Arabic: *s-b-h*. See 2:32.7964. 59:23 [11]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

الْخَلِيقُ

The Creator

الْبَارِئُ

The Originator

الْمُصَوِّرُ

The Fashioner.

لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ج

To him belong the most beautiful names.

يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ط

To him gives glory⁷⁹⁶⁵ what is in the heavens
and the earth.

وَهُوَ الْعَزِيزُ الْحَكِيمُ

And he is the Mighty, the Wise.⁷⁹⁶⁶7965. 59:24 [6]. Arabic: *s-b-ḥ*. See 2:32.7966. 59:24 [7]. Arabic: *al 'azīz al ḥakīm*. See 3:18. Cf. 59:1.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁷⁹⁶⁷ the Merciful.⁷⁹⁶⁸

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي

1. O you who heed warning:⁷⁹⁶⁹ take not my enemy and your enemy as allies

وَعَدُوَّكُمْ أَوْلِيَاءَ

تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا

Extending towards them love when they have denied that which has come to you of the truth⁷⁹⁷⁰

جَاءَكُمْ مِنَ الْحَقِّ

يُخْرِجُونَ الرُّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ

(They expelling the messenger and yourselves because you believe in⁷⁹⁷¹ God, your lord

رَبِّكُمْ

إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي

If you go forth to strive in my cause and seek my pleasure)

وَأَتَّبِعَاءَ مَرْضَاتِي ۚ

7967. 60:0 [1]. Arabic: *rahīmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

7968. 60:0 [1]. See note to 2:1 and Article XX.

(*qāf*):

qāf: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

7969. 60:1 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7970. 60:1 [2]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

7971. 60:1 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.

تُسِرُّونَ إِلَيْهِم بِالْمُودَّةِ

Showing them love in secret.

وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ

And I know best what you hide and what you proclaim.

وَمَنْ يَفْعَلْهُ مِنْكُمْ

And whoso does it among you:

فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

He has strayed from the evenness of the way.

إِنْ يَتَّقِفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً

2. If they gain the ascendancy⁷⁹⁷² over you they will be enemies to you

وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ

And will stretch out their hands and their tongues against you with evil.⁷⁹⁷³

وَوَدُّوا لَوْ تَكْفُرُونَ

And they long that you might deny.

لَنْ تَنْفَعَكُم أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ

3. Neither your kinship nor your children will benefit you.

يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ

On the Day of Resurrection he will judge between you.

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And God sees what you do.

7972. 60:2 [1]. Arabic: *thaqafa* – *slay; gain ascendancy over, master*. The latter values are preferable given the general context and I have rendered thus in all contexts (active voice: *gain the ascendancy (over)*, passive voice: *lose the ascendancy (over)*). All instances are found at 2:191, 3:112, 4:91, 8:57, 33:61, 60:2.

7973. 60:2 [1]. Arabic: *sū'* (sg.) *aswā'* (pl.). Article XIII.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ
وَالَّذِينَ مَعَهُ

4. There was for you a good model⁷⁹⁷⁴ in Ibrāhīm and those with him

إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا
تَعْبُدُونَ مِنْ دُونِ اللَّهِ

When they said to their people: We are innocent of you and all that you serve besides⁷⁹⁷⁵ God.

كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ
وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

We reject you⁷⁹⁷⁶ and there has arisen between us and you enmity and hatred time without end until you believe in⁷⁹⁷⁷ God alone.

إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا
أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ

(Save the saying of Ibrāhīm to his father: I will ask forgiveness for thee though I have no power for thee against⁷⁹⁷⁸ God.)

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا

Our lord: in thee we place our trust.

وَالَيْكَ أُنَبِّئَا

And to thee do we turn repentant.

وَالَيْكَ الْمَصِيرُ

And to thee is the journey's end.

7974. 60:4 [1]. Occurs at 33:21, 60:4, 60:6.

7975. 60:4 [2]. Arabic: *min dūni*. See 2:23.

7976. 60:4 [3]. I.e. on the basis of the idols they worship. Today this would relate to the dominant isms: feminism, corporatism, materialism, solipsism, elitism, scientism, distractionism, self-worship or worship of the Hollywood pantheon, etc. plus all idolatrous religions (which covers everything I know of except such pockets of monotheistic sanity as Karaite Jews, Unitarian Christians and Quranites – if you know of more, please let me know).

7977. 60:4 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.

7978. 60:4 [4]. Lit.: *from*.

- رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً
لِّلَّذِينَ كَفَرُوا
وَأَغْفِرْ لَنَا رَبَّنَا
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ
- لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن
كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَمَن يَتَوَلَّ
فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ
- ﴿عَسَىٰ اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ
الَّذِينَ عَادَيْتُم مِّنْهُمْ مَّوَدَّةً﴾
وَاللَّهُ قَدِيرٌ
5. Our lord: make thou not us a means of denial⁷⁹⁷⁹
For those who are indifferent to warning⁷⁹⁸⁰
And forgive thou us, our lord.
Thou art the Mighty, the Wise.⁷⁹⁸¹
6. There was for you in them a good model⁷⁹⁸² for one who expects God and the Last Day.
And whoso turns away:
God: he is the Free from Need, the Praiseworthy.
7. It may be that God will place love between you and those of them with whom you have enmity.
And God is powerful.

7979. 60:5 [1]. Arabic: *fitnah*. See note to 2:102. Cf. 10:85.

7980. 60:5 [2]. Arabic: *alladhina kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

7981. 60:5 [4]. Arabic: *al 'azīz al ḥakīm*. See 3:18.

7982. 60:6 [1]. Occurs at 33:21, 60:4, 60:6.

وَاللَّهُ غَفُورٌ رَحِيمٌ

And God is forgiving, merciful.

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ
فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ

8. God forbids you not with those who have
neither fought you in doctrine⁷⁹⁸³ nor expelled
you from your homes

أَنْ تَبْرُوهُمْ وَتُقْسِطُوا إِلَيْهِمْ

That you be virtuous with them or⁷⁹⁸⁴ be
equitable towards them.⁷⁹⁸⁵

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

God loves the equitable.

إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي
الدِّينِ

9. God but forbids you those who fight you in
doctrine⁷⁹⁸⁶

وَأَخْرَجُوكُمْ مِّن دِيَارِكُمْ

And expel you from your homes

وَوَضَّعُوا عَلَىٰ إِخْرَاجِكُمْ

And assist in your expulsion

أَنْ تَتَوَلَّوْهُمْ

That you should take them as allies.

وَمَنْ يَتَوَلَّهُمْ

And whoso takes allies among them:

7983. 60:8 [1]. Arabic: *dīn*. See Article VII.

7984. 60:8 [2]. Lit.: *and*.

7985. 60:8 [2]. I.e. one should be equitable with them.

7986. 60:9 [1]. Arabic: *dīn*. See Article VII.

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

These are the wrongdoers.⁷⁹⁸⁷

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ
مُهَاجِرَاتٌ

10. O you who heed warning:⁷⁹⁸⁸ when the
believing women⁷⁹⁸⁹ come to you as fugitives:

فَامْتَحِنُوهُنَّ

Examine them.

اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ

God knows best their faith.

فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ

And if you know them to be believing
women⁷⁹⁹⁰

فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ

Then return them not to the atheists.⁷⁹⁹¹

لَا هُنَّ حِلٌّ لَّهُمْ

Such women⁷⁹⁹² are not lawful for them

وَلَا هُمْ يَحِلُّونَ لَهُنَّ

And they are not lawful for such women.⁷⁹⁹³

وَأَتُوهُمْ مَّا أَنفَقُوا

And give them⁷⁹⁹⁴ what they spent.

7987. 60:9 [6]. Arabic: *ẓālimūn*. See 2:229.

7988. 60:10 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

7989. 60:10 [1]. Arabic: *(al) mu'mināt*. See note to 8:2.

7990. 60:10 [4]. Arabic: *(al) mu'minūn*. See note to 8:2.

7991. 60:10 [5]. Arabic: *kuffār*. See 2:109.

7992. 60:10 [6]. Lit.: *they* (feminine plural pronoun).

7993. 60:10 [7]. Lit.: *them* (feminine plural pronoun).

7994. 60:10 [8]. I.e. their atheistic husbands.

وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا
ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ ۚ

And you do no wrong⁷⁹⁹⁵ to marry such
women⁷⁹⁹⁶ when you give them their rewards.

وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ

And hold not by tie denying women.

وَسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا ۚ

And ask for what you have spent and let them
ask for what they have spent.

ذَٰلِكُمْ حُكْمُ اللَّهِ ۖ

That is the judgment of God.

يَحْكُمُ بَيْنَكُمْ ۚ

He judges between you.

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And God is knowing, wise.

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى
الْكَفَّارِ

11. And if any of your wives slip away from you to
the atheists⁷⁹⁹⁷

فَعَاقِبْتُمْ

And your turn comes:⁷⁹⁹⁸

7995. 60:10 [9]. Arabic: *junāḥ*. See Article XIII.ii.

7996. 60:10 [9]. Lit.: *them* (feminine plural pronoun).

7997. 60:11 [1]. Arabic: *kuffār*. See 2:109.

7998. 60:11 [2]. Or *you retaliate*.

فَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا
أَنْفَقُوا

Give to those whose wives have gone the like of
what they spent.

وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِءُ مُؤْمِنُونَ

And be in prudent fear⁷⁹⁹⁹ of God in whom you
are believers.⁸⁰⁰⁰

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ
عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا

12. O prophet: when believing women⁸⁰⁰¹ come to
thee swearing fealty to thee that they will not
ascribe a partnership⁸⁰⁰² with God to anything

وَلَا يَسْرِقْنَ

And will neither steal

وَلَا يَزْنِينَ

Nor commit unlawful sexual intercourse⁸⁰⁰³

وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ

Nor kill their children

وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ
وَأَرْجُلِهِنَّ

Nor produce a calumny they have invented
between their hands and their feet⁸⁰⁰⁴

7999. 60:11 [4]. See note to 2:2.

8000. 60:11 [4]. See note to 58:4 for Qur'anic usage of *to believe in*.

8001. 60:12 [1]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

8002. 60:12 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

8003. 60:12 [3]. Arabic: *z-n-y*. This root denotes unlawful sexual intercourse (sexual congress between two people who are not married to each other) and occurs at 17:32, 24:2, 24:3, 24:3, 24:3, 24:3, 25:68, 60:12.

8004. 60:12 [5]. Said – possibly correctly – by some Traditionalists to mean *to assign paternity falsely*. However, Muhammad Asad comments: *Lit., "between their hands and their feet": i.e., by their own effort, the "hands" and "feet" symbolizing all human activity*. My own thought is that Asad is correct and that this means *of their own contrivance*.

وَلَا يَعَصِيَنَّكَ فِي مَعْرُوفٍ لَا

Nor disobey thee in what is fitting⁸⁰⁰⁵

فَبَايِعْهُمْ

Then accept thou their fealty

وَأَسْتَغْفِرْ لَهُمْ اللَّهُ

And ask thou God to forgive them.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

God is forgiving, merciful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ

13. O you who heed warning:⁸⁰⁰⁶ take not as allies a people with whom God is wroth.⁸⁰⁰⁷

اللَّهُ عَلَيْهِم

قَدْ يَيْسُوا مِنْ آلِ ءَاخِرَةٍ كَمَا يَيْسُ الْكُفَّارُ

They have despaired of the hereafter as the atheists⁸⁰⁰⁸ despair of the companions of⁸⁰⁰⁹ the graves.

مِنْ أَصْحَابِ الْقُبُورِ

8005. 60:12 [6]. Arabic: *ma'rūf*. See 2:178.

8006. 60:13 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

8007. 60:13 [1]. Such people are those who either disobey or otherwise reject the truth after it comes to them: 2:61, 2:112, 4:93, 7:71, 8:16, 16:106, 20:81, 42:16, 48:6, 58:14.

8008. 60:13 [2]. Arabic: *kuffār*. See 2:109.

8009. 60:13 [2]. I.e. *those in*.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁰¹⁰ the Merciful.⁸⁰¹¹

سَبَّحَ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي

1. What is in the heavens and what is in the earth gives glory⁸⁰¹² to God.

الْأَرْضِ ط

وَهُوَ الْعَزِيزُ الْحَكِيمُ

And he is the Mighty, the Wise.⁸⁰¹³

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا

2. O you who heed warning:⁸⁰¹⁴ why say you that which you do not?

تَفْعَلُونَ

كَبِيرٍ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

3. A great abomination is it in the sight of God that you say what you do not.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ

4. God loves those who fight in his cause in ranks as if they were a structure pressed firm.

صَفًّا كَانَهُمْ بُنِينَ مَرْصُوصٍ

8010. 61:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8011. 61:0 [1]. See note to 2:1 and Article XX.

(qāf):

qāf: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8012. 61:1 [1]. Arabic: *s-b-ḥ*. See 2:32.

8013. 61:1 [2]. Arabic: *al 'azīz al ḥakīm*. See 3:18.

8014. 61:2 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَقُومِ لِمَ تُوذُونَنِي
وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ⁸⁰¹⁵

5. And when Mūsā said to his people: O my people: why do you hinder⁸⁰¹⁵ me when you know that I am the messenger of God to you?

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ⁸⁰¹⁶

Then when they deviated God caused their hearts to deviate.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ⁸⁰¹⁶

And God guides not the wantonly perfidious⁸⁰¹⁶ people.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ
إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ⁸⁰¹⁷

6. And when ʿĪsā,⁸⁰¹⁷ son of Maryam⁸⁰¹⁸ said: O children of Isrāʾil: I am the messenger of God to you

مُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ⁸⁰¹⁹

Confirming what is within my grasp⁸⁰¹⁹ of the Torah

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ
أَحْمَدُ⁸⁰²⁰

And bringing glad tidings of a messenger coming after me whose name is more praiseworthy⁸⁰²⁰

8015. 61:5 [1]. Arabic: *‘dh-y*. See Article XII.

8016. 61:5 [3]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

8017. 61:6 [1]. See Articles XVIII and XXI.

8018. 61:6 [1]. See Articles XVIII and XXI.

8019. 61:6 [2]. Lit: *between my hands*. I.e. that which remained or that to which he had access. See note to 2:66.

8020. 61:6 [3]. Arabic: *aḥmad*. This is the comparative of the *h-m-d* root whence the name Muḥammad derives, and means *more laudable* or *more praiseworthy*. While I do not follow this in my rendering (largely due to concerns about feeding a personality cult the Traditionalist has created at the expense of the Qur’anic message, but also because I am not convinced by the argument), the reader should know what the Traditionalist claims in this regard. Muhammad Asad summarises the point as well as anybody: *This prediction is supported by several references in the Gospel of St. John to the Parakletos (usually rendered as "Comforter") who was to come after Jesus. This designation is almost certainly a corruption of Periklytos ("the Much-Praised"), an exact Greek translation of the Aramaic term or name Mawhamana. (It is to be borne in mind that Aramaic was the language used in Palestine at the time of, and for some centuries after, Jesus, and was thus undoubtedly the language in which the original - now lost - texts of the Gospels were composed.) In view of the phonetic closeness of Periklytos and Parakletos it is easy to understand how the translator - or, more probably, a later scribe - confused these two expressions. It is significant that both the Aramaic Mawhamana and the Greek Periklytos have the same meaning as the two names of the Last Prophet, Muhammad and Ahmad, both of which are derived from the verb hamida ("he praised") and the noun hamd ("praise"). An even more unequivocal prediction of the advent of the Prophet Muhammad - mentioned by name, in its Arabic form - is said to be forthcoming from the so-called Gospel of St. Barnabas, which, though now regarded as apocryphal, was accepted as*

فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ

Then when he came to them with clear evidence they said: This is obvious sorcery.⁸⁰²¹

مُبينٌ

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ

7. And who is more unjust than he who invents a lie about God when he is invited to submission?⁸⁰²²

وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And God guides not the wrongdoing⁸⁰²³ people.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ

8. They wish to extinguish the light of God with their mouths

وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

But God will perfect his light though those who spurn guidance while claiming virtue⁸⁰²⁴ be averse.

authentic and was read in the churches until the year 496 of the Christian era, when it was banned as "heretical" by a decree of Pope Gelasius. However, since the original text of that Gospel is not available (having come down to us only in an Italian translation dating from the late sixteenth century), its authenticity cannot be established with certainty. It is my opinion that the Gospel of St. Barnabas – which I have read several times – while interesting, was written within the Islamic period. It contains references and assumptions which identify it as a piece of – perhaps pious – Islamic extemporisation rather than an original scripture containing the words and deeds of ʿĪsā. While Muhammad Asad's comments above presuppose acceptance of the Christian extension of the dominant Egypt-Palestine thesis, the points he forwards are not necessarily dependent upon such acceptance.

8021. 61:6 [4]. Arabic: *sihr* – sorcery. See 2:102.

8022. 61:7 [1]. Arabic: *al islām*. This is an abstract noun and means *yielding* or *submission* (to God). See 3:18-19 and notes. That this does not (and cannot) imply the acceptance of a religion created by a priestly class, but indicates rather a general act of a submission of the will to that of another is clear when we compare this clause with 47:35 where the same collocation (in the active voice) is used in the purely prosaic sense of *sue for peace* in a war setting; cf. 40:10 which treats of the invitation to faith (not to a specific 'religion'); and see also 68:42-43 where the setting is the Day of Judgment.

8023. 61:7 [2]. Arabic: *ẓālimūn*. See 2:229.

8024. 61:8 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

9. He it is who sent his messenger with the guidance and the doctrine⁸⁰²⁵ of truth⁸⁰²⁶ that he might make it manifest over every doctrine⁸⁰²⁷

وَلَوْ كَرِهَ الْمُشْرِكُونَ

Though the idolaters⁸⁰²⁸ be averse.⁸⁰²⁹

يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذِلُّكُمْ عَلَىٰ تِجَرَةٍ
تُنَجِّكُمْ مِّنْ عَذَابٍ أَلِيمٍ

10. O you who heed warning:⁸⁰³⁰ shall I direct you to a trade that will deliver you from a painful punishment?

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ وَتُجَاهِدُونَ فِي
سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ

11. You believe⁸⁰³¹ in⁸⁰³² God and his messenger and strive in the path of God with your wealth and your lives

ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

(That is best for you if you would know.

يَغْفِرَ لَكُمْ ذُنُوبَكُمْ

12. He will forgive you your transgressions⁸⁰³³

8025. 61:9 [1]. Arabic: *dīn*. See Article VII.

8026. 61:9 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

8027. 61:9 [1]. Arabic: *dīn*. See Article VII.

8028. 61:9 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

8029. 61:9 [2]. The Qur'anic position is that setting up anything along with God as a focus of worship is idolatry. There are obvious forms of idolatry, of course. But there are subtle forms also such as self, career, reputation, possessions, and doctrines which deny God's authority.

8030. 61:10 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

8031. 61:11 [1]. The Traditionalist typically treats 61:11 as subjunctive (*that you should be believers[...]*) or the imperative (*believe you[...]*). But such a reading is absent from the text. The text is the plain imperfective, a statement of fact: *You believe[...]*.

8032. 61:11 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

8033. 61:12 [1]. Arabic: *dhunūb*. See Article XIII.iv.

وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ

And make you enter gardens beneath which
rivers flow

وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّتِ عَدْنٍ ج

And goodly dwellings in gardens of perpetual
abode.

ذَلِكَ الْفَوْزُ الْعَظِيمُ

That is the tremendous achievement.)

وَأُخْرَى تُحِبُّونَهَا ط

13. But you love another.⁸⁰³⁴

نَصْرٍ مِّنَ اللَّهِ وَفَتْحٍ قَرِيبٍ ط

Help from God⁸⁰³⁵ and a near victory[...]⁸⁰³⁶

وَبَشِّرِ الْمُؤْمِنِينَ

And give thou glad tidings to the believers.⁸⁰³⁷

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا

14. O you who heed warning.⁸⁰³⁸ be helpers of God
as ʿĪsā,⁸⁰³⁹ son of Maryam⁸⁰⁴⁰ said to the white-
robed ones:⁸⁰⁴¹

قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ

مَنْ أَنْصَارِي إِلَى اللَّهِ ط

Who are my helpers for God?

8034. 61:13 [1]. This clause is typically rendered out of all recognition by means of interpolations and other devices (Saheeh International, for example, has it: *And [you will obtain] another [favor] that you love*). Yet such manipulations mask the central point of the chapter which is that we are not to deviate from our central calling, and that we are to be helpers of God. The battles, victories and gains are all very well – and God, indeed, promises to strengthen us against our enemies – but battles and victories are not the point; the point is that we are to stand up as witnesses to God.

8035. 61:13 [2]. See note to 4:11.

8036. 61:13 [2]. Sc. *are you promised*. Cf. last two clauses of 61:14.

8037. 61:13 [3]. Arabic: *(al) mu'minūn*. See note to 8:2.

8038. 61:14 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

8039. 61:14 [1]. See Articles XVIII and XXI.

8040. 61:14 [1]. See Articles XVIII and XXI.

8041. 61:14 [1]. Arabic: *al hawariyyun*. See 3:52.

قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ

The white-robed ones⁸⁰⁴² said: We are the helpers of God.

فَأَمَنَت طَّائِفَةٌ مِّنْ بَنِي إِسْرَءِيلَ

And a number of the children of Isrā'īl believed

وَكَفَرَت طَّائِفَةٌ

And a number denied⁸⁰⁴³

فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ

And we strengthened those who heeded warning⁸⁰⁴⁴ against their enemy

فَأَصْبَحُوا ظَاهِرِينَ

So they became dominant.⁸⁰⁴⁵

8042. 61:14 [3]. Arabic: *al hawariyyun*. See 3:52.

8043. 61:14 [5]. I.e. as a result of the witness from 'Isā and those who helped him. Muhammad Asad's comments here presuppose acceptance of the Christian extension of the dominant Egypt-Palestine thesis and provide some useful additional information from that perspective: [...].I.e., some of them recognized him as a prophet - and, therefore, as no more than a created, human being - whereas others denied this truth in the course of time by regarding him as "the son of God" - and, therefore, as "God incarnate" - while still others rejected him and his message altogether. The fact that the earliest followers of Jesus regarded him as purely human is evident from the many theological controversies which persisted during the first three or four centuries of the Christian era. Thus, some renowned theologians, like Theodotus of Byzantium, who lived towards the end of the second century, and his followers - among them Paul of Samosata, Bishop of Antioch in the year 260 - maintained that the "sonship of God" mentioned in the then-existing texts of the Gospels was purely symbolic, denoting no more than that Jesus was a human being exalted by God. The originally widespread teachings of Bishop Arius (280-326) centred in the concept of Jesus as a mortal man chosen by God for a specific task, and in the concept of God as absolutely One, unknowable, and separate from every created being; this doctrine, however, was ultimately condemned by the Councils of Nicaea (325) and Constantinople (381), and gradually ceased to have any influence on the Christian masses. How the 'Asir-Hejāz and Arabia Felix theses would address this point is beyond the purview of this work. See Article XVIII.

8044. 61:14 [6]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

8045. 61:14 [7]. Arabic: *zāhirūn* - visible, dominant, manifest, visible, conspicuous.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁰⁴⁶ the Merciful.⁸⁰⁴⁷

يُسَبِّحُ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي

1. What is in the heavens and what is in the earth gives glory⁸⁰⁴⁸ to God

الْأَرْضِ

الْمَلِكِ

The King

الْقُدُّوسِ

The Holy

الْعَزِيزِ

The Mighty

الْحَكِيمِ

The Wise.⁸⁰⁴⁹

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا

2. He it is who raised up among the unschooled⁸⁰⁵⁰ a messenger from among them

مِّنْهُمْ

8046. 62:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8047. 62:0 [1]. See note to 2:1 and Article XX.

(qāf):

qāf: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8048. 62:1 [1]. Arabic: *s-b-h*. See 2:32.8049. 62:1 [5]. Arabic: *al 'azīz al ḥakīm*. See 3:18.8050. 62:2 [1]. Arabic: *ummiyyun*. See 2:78.

يَتْلُوا عَلَيْهِمْ آيَاتِهِ

Reciting to them his proofs⁸⁰⁵¹

وَيُزَكِّيهِمْ

And increasing them in purity⁸⁰⁵²

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

And teaching them the law⁸⁰⁵³ and wisdom⁸⁰⁵⁴

وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

(Though they were before in obvious error)

وَعَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

3. And others from them who have not yet joined them.

وَهُوَ الْعَزِيزُ الْحَكِيمُ

And he is the Mighty, the Wise.⁸⁰⁵⁵

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

4. That is the bounty of God he gives to whom he wills.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And God is one possessing tremendous bounty.

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا

5. The example of those given to bear the Torah then have borne it not is like the example of the donkey bearing books:⁸⁰⁵⁶

كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا

8051. 62:2 [2]. Arabic: *āyāt*. See Article X.

8052. 62:2 [3]. Arabic: *zakkā*. See 2:129.

8053. 62:2 [4]. Arabic: *al kitāb*. See Article XI.ii.

8054. 62:2 [4]. Cf. note at 33:34.

8055. 62:3 [2]. Arabic: *al 'azīz al ḥakīm*. See 3:18.

8056. 62:5 [1]. This example may be extended to those given the Qur'an.

بُنُسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ۚ

Evil is the example of the people who repudiate the proofs⁸⁰⁵⁷ of God.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And God guides not the wrongdoing⁸⁰⁵⁸ people.

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ

6. Say thou: O you who hold to Judaism:⁸⁰⁵⁹ if you claim that you are the only allies of God among⁸⁰⁶⁰ mankind:

أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ

فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ

Long for death if you be truthful.⁸⁰⁶¹

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ ۚ

7. But never will they long for it because of what their hands have sent before them

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

And God knows the wrongdoers.⁸⁰⁶²

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ

8. Say thou: The death from which you flee:

فَإِنَّهُ مُلْقِيكُمْ ۖ

It will meet you

ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ

Then will you be sent back to the knower of the unseen and the seen

8057. 62:5 [2]. Arabic: *āyāt*. See Article X.

8058. 62:5 [3]. Arabic: *ẓālimūn*. See 2:229.

8059. 62:6 [1]. Arabic: *alladhīna hādū*. Understood here as Jews by faith but not necessarily by race. Article XV.i.

8060. 62:6 [1]. Arabic: *min dūni*. See 2:23.

8061. 62:6 [2]. Cf. 2:94. See grammar note at 2:91.

8062. 62:7 [2]. Arabic: *ẓālimūn*. See 2:229.

فَيَنْبِئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

And he will tell you what you did.⁸⁰⁶³

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ

9. O you who heed warning:⁸⁰⁶⁴ when the call is heard for the duty⁸⁰⁶⁵ of the day of assembly:⁸⁰⁶⁶

يَوْمِ الْجُمُعَةِ

فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ

Hasten to the remembrance⁸⁰⁶⁷ of God

وَذَرُوا الْبَيْعَ

And leave commerce.

ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

That is best for you if you would know.

فَإِذَا قُضِيَتِ الصَّلَاةُ

10. And when the duty⁸⁰⁶⁸ is concluded⁸⁰⁶⁹

فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ

Then disperse in the land and seek of the bounty of God

اللَّهِ

8063. 62:8 [4]. Cf. 9:105.

8064. 62:9 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

8065. 62:9 [1]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. Here the *ṣalāt* is the call for military mobilisation.

8066. 62:9 [1]. Arabic: *jumu'a* – *assembly*. This word has come to mean *Friday* over time, but the contrived nature of that position is clear when we consider the days of the week in the Arabic language in translation: we have *the first day* (Sunday), *the second day* (Monday), *the third day* (Tuesday), *the fourth day* (Wednesday), *the fifth day* (Thursday), *the day of assembly* (Friday), and *the Sabbath day* (Saturday). It does not require much analysis to discern the meddling hand of men. To equate Friday with *the day of assembly* is on a par with arguing that Monday (*moon-day*) is the day the moon comes out. Given the language in the passage (specifically '*disband*' at 62:11 with its military implication, and the fact that the Jews are addressed in terms of their fear of death at 62:7-8) I must regard the assembly mentioned here as implying *military muster*: the call to arms to defend the community or fight in the way of God. I also see something of a parity between the opening clause of 62:11 and the verse at 5:24 given the reference to the Jews which precedes.

8067. 62:9 [2]. Arabic: *dhikr* – *calling to mind, recalling, reminding; remembrance (of something past); history*.

8068. 62:10 [1]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III.

8069. 62:10 [1]. I.e. when the tour of duty is over; cf. 4:103.

وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

And remember God much that you might be successful.

وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا أَنْفَضُوا إِلَيْهَا

11. But when they see trade or diversion they disband⁸⁰⁷⁰ towards it and leave thee standing.

وَتَرَكُوكَ قَائِمًا

قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ

Say thou: That which God has is better than either diversion or trade.

التَّجَرَّةِ

وَاللَّهُ خَيْرُ الرَّازِقِينَ

And God is the best of providers.

8070. 62:11 [1]. Cf. *disband* at 3:159 and, particularly, at 63:7 (which chapter it is difficult to view than anything other than a continuation of this one).

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁰⁷¹ the Merciful.⁸⁰⁷²

إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ

1. When the waverers⁸⁰⁷³ come to thee they say:
We bear witness that thou art the messenger of God.⁸⁰⁷⁴

لِرَسُولِ اللَّهِ ﷺ

وَاللَّهُ يَعْلَمُ إِنَّكَ لِرَسُولِهِ

But God knows that thou art his messenger

وَاللَّهُ يَشْهَدُ إِنَّ الْمُنْفِقِينَ لَكَاذِبُونَ

And God bears witness that the waverers⁸⁰⁷⁵ are liars.

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً

2. They took their oaths⁸⁰⁷⁶ as a cover⁸⁰⁷⁷

فَصَدُّوا عَنْ سَبِيلِ اللَّهِ ﷻ

Then forsook⁸⁰⁷⁸ the path of God.⁸⁰⁷⁹

8071. 63:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8072. 63:0 [1]. See note to 2:1 and Article XX.

(*qāf*):

qāf: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8073. 63:1 [1]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

8074. 63:1 [1]. The Traditionalist claims that acceptance of the religion he calls Islam is achieved upon declaration of a statement which he calls the *shahāda* (namely: *I bear witness that there is no god but God and I bear witness that Muḥammad is the messenger of God*). The latter half of this popular statement is found here at 63:1 in the mouths of the waverers – who are directly stated by God to be liars. The Traditionalist typically bawls the entire formula from the rooftops five times a day. Nowhere is the Traditionalist's '*shahāda*' found in the Qur'an as a single statement, and nowhere is it – or anything like it – presented in the Qur'an as a means of accepting a religion of any sort.

8075. 63:1 [3]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

8076. 63:2 [1]. I.e. their worldly obligations.

8077. 63:2 [1]. Arabic: *junna* – *protection, shelter, shield, cover; concealment*.

8078. 63:2 [2]. Arabic: *ṣadda*. See note to 8:47.

8079. 63:2 [2]. Cf. 58:16.

إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

Evil is what they did

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا

3. Because⁸⁰⁸⁰ they believed then denied.

فَطُبِعَ عَلَى قُلُوبِهِمْ

And their hearts were sealed

فَهُمْ لَا يَفْقَهُونَ

So they understand not.⁸⁰⁸¹

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ

4. And when thou seest them their outward appearances impress thee.

وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ

And if they speak thou givest ear to their speech as if they were propped up pieces of dry wood.⁸⁰⁸²

خَشَبٌ مُسْتَدَدٌ

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

They think every blast⁸⁰⁸³ is against them.

هُمْ أَلْعَدُوُّ

They are the enemy

فَاَحْذَرُهمْ

So beware thou of them.

8080. 63:3 [1]. Arabic: *dhālika bianna*. See Article XVI.

8081. 63:3 [3]. Cf. 9:87.

8082. 63:4 [2]. I take this as an idiom indicating treating someone overly carefully and timidly (since propped up pieces of dry wood can fall over in the slightest breeze). A more natural idiom in English might be *to treat with kid gloves*.

8083. 63:4 [3]. Arabic: *ṣayḥah*. I have purposely left this as *blast* (as I have consistently rendered it throughout) since it allows the attentive reader to connect the multiple instances where this word occurs (which treat of impending or actual destruction of populations after rejection of their respective messengers). However, there is also a sense that such people take everything *personally*. This is also the case with those whose identity is bound up in religions – especially ones with cultural history attached to them. We see the language of outrage and hypersensitivity on such a basis represented in media at the present time as a currency of power.

قَتَلَهُمُ اللَّهُ

God curses them.⁸⁰⁸⁴

أَنَّى يُؤْفَكُونَ

How are they deluded!

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ
اللَّهِ

5. And when it is said to them: Come, the messenger of God will ask forgiveness for you

لَوَّأُوا رُءُوسَهُمْ

They look away.⁸⁰⁸⁵

وَرَأَيْتَهُمْ يَصُدُّونَ

And thou seest them turning away.⁸⁰⁸⁶

وَهُمْ مُسْتَكْبِرُونَ

And they are proud.

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ
تَسْتَغْفِرْ لَهُمْ

6. Whether thou ask forgiveness for them or hast not asked forgiveness for them it is the same for them

لَنْ يَغْفِرَ اللَّهُ لَهُمْ

God will not forgive them.

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

God guides not the wantonly perfidious⁸⁰⁸⁷ people.

8084. 63:4 [6]. Lit.: *God fights them*.

8085. 63:5 [2]. Lit.: *they incline their heads*.

8086. 63:5 [3]. Arabic: *ṣadda*. See note to 8:47. Generally rendered *forsaking*, here *turning away* reads better (its reflexive character being clear from the context).

8087. 63:6 [3]. Arabic: *f-s-q*. See 2:26 and Article XIII.vii.

هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ
رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا⁸⁰⁸⁸

7. They it is who say: Spend not on those with the messenger of God until they disband.⁸⁰⁸⁸

وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ

And to God belong the treasures of the heavens and the earth

وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ

But the waverers⁸⁰⁸⁹ understand not.

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ
أَلَاَعَزُّ مِنْهَا الْأَذَلَّ⁸⁰⁹⁰

8. They say: If we return to the town the mightier will drive therefrom the weaker.⁸⁰⁹⁰

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

But greatness⁸⁰⁹¹ belongs to God and to his messenger and to the believers⁸⁰⁹²

وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

But the waverers⁸⁰⁹³ know not.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا
أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ⁸⁰⁹⁴

9. O you who heed warning:⁸⁰⁹⁴ let not your wealth or your children divert you from the remembrance⁸⁰⁹⁵ of God.⁸⁰⁹⁶

8088. 63:7 [1]. I.e. do not support any campaign until after the result is known.

8089. 63:7 [3]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

8090. 63:8 [1]. The Traditionalist, naturally, has constructed a narrative here from the collections of hearsay he chooses to occupy himself with in preference to the Qur'an. I limit myself to the Qur'an, Arabic, reputable history, and reason.

8091. 63:8 [2]. Arabic: *'izzah* – power, prestige, honour, respect and fame.

8092. 63:8 [2]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

8093. 63:8 [3]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

8094. 63:9 [1]. Arabic: *alladhina āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

8095. 63:9 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

8096. 63:9 [1]. This wider point – often missed – arising from this and similar statements is that we are not to let our desire to add to wealth and children lead us into wrong behaviour. Many think compromising their integrity to provide better for their children is justified. The Qur'an exhorts us against such a course. Cf. 102:1-2.

وَمَنْ يَفْعَلْ ذَلِكَ

And those who do that:

فَأُولَئِكَ هُمُ الْخَاسِرُونَ

These are the losers.

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ

10. And spend of what we have provided you before death comes to one among you and he says:

أَحَدَكُمْ الْمَوْتُ فَيَقُولَ

رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ

My lord: hadst thou but delayed me⁸⁰⁹⁷ a little while I would have given charity and been among the righteous.

فَأَصَدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا

11. But God delays⁸⁰⁹⁸ no soul when its term comes.

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

And God is aware of what you do.

8097. 63:10 [2]. I.e. kept him in the earthly realm.

8098. 63:11 [1]. I.e. keeps it in the earthly realm.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁰⁹⁹ the Merciful.⁸¹⁰⁰

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي

1. What is in the heavens and what is in the earth gives glory⁸¹⁰¹ to God.

الْأَرْضِ ط

لَهُ الْمُلْكُ

To him belongs the dominion

وَلَهُ الْحَمْدُ ط

And to him belongs the praise

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And he is powerful over all things.

هُوَ الَّذِي خَلَقَكُمْ

2. He it is who created you.

فَمِنْكُمْ كَافِرٌ

And among you is one who spurns guidance while claiming virtue⁸¹⁰²

وَمِنْكُمْ مُؤْمِنٌ ج

And among you is a believer.⁸¹⁰³

8099. 64:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8100. 64:0 [1]. See note to 2:1 and Article XX.

(*qāf*):

qāf: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8101. 64:1 [1]. Arabic: *s-b-h*. See 2:32.

8102. 64:2 [2]. Arabic: *kāfir*. Typically rendered *an unbeliever*. See 2:19 and Article II.iii.

8103. 64:2 [3]. Arabic: (*al*) *mu'min*. See note to 8:2.

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And God sees what you do.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ

3. He created the heavens and the earth aright⁸¹⁰⁴

وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ

And he fashioned you and made good your forms.

وَالِيهِ الْمَصِيرُ

And to him is the journey's end.

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ

4. He knows what is in the heavens and the earth.

وَيَعْلَمُ مَا تُسْرُونَ

And he knows what you conceal

وَمَا تُعْلِنُونَ

And what you make known.

وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

And God knows what is in the breasts.

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ

5. Has not the story reached you of those who were indifferent to warning⁸¹⁰⁵ before and so tasted the evil consequences of their affair?

فَذَاقُوا وَبَالَ أَمْرِهُمْ

And they had a painful punishment

وَلَهُمْ عَذَابٌ أَلِيمٌ

8104. 64:3 [1]. Arabic: *bil haqqi*. See Article XIX (*bil haqqi* ii.).

8105. 64:5 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

ذٰلِكَ بِاَنَّهُۥ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنٰتِ
فَقَالُوْا اَبَشِّرْ يَهُدُوْنَآ

6. Because⁸¹⁰⁶ when their messengers came to them with clear evidence they said: Shall mortals guide us?

فَكَفَرُوْا وَتَوَلَّوْا

So they denied and turned away.

وَّاسْتَغْنٰى اللّٰهُ

And God is rich.

وَاللّٰهُ غَنِىٌّ حَمِيْدٌ

And God is free from need, praiseworthy.

زَعَمَ الَّذِيْنَ كَفَرُوْا اَنْ لَّنْ يُعْثُوْا

7. Those who are indifferent to warning⁸¹⁰⁷ claim that they will not be raised.

قُلْ بَلٰى وَرَبِّىْ لَتُبْعَثُنَّ

Say thou: Verily,⁸¹⁰⁸ by my lord, you will be raised

ثُمَّ لَتُنَبِّؤَنَّ بِمَا عَمِلْتُمْ

Then will you be informed of what you did.

وْذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ

And that is easy for God.

فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِۦ وَالنُّوْرَ الَّذِىۤ اَنْزَلْنَا

8. So believe in⁸¹⁰⁹ God and his messenger and the light which we have sent down.

وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ

And God is aware of what you do.

8106. 64:6 [1]. Arabic: *dhālika bianna*. See Article XVI.

8107. 64:7 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

8108. 64:7 [2]. Arabic: *balā*. See note to 2:81.

8109. 64:8 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ط

9. The day he will gather you to the Day of Gathering

ذَلِكَ يَوْمُ التَّعَابِنِ ط

That will be the Day of Mutual Loss.⁸¹¹⁰

وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا

And whoso believes in⁸¹¹¹ God and works righteousness

يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ ؕ

He will remove from him his evil⁸¹¹²

وَيُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

And make him enter gardens beneath which rivers flow

خَالِدِينَ فِيهَا أَبَدًا ؕ

They abiding eternally therein forever.

ذَلِكَ الْفَوْزُ الْعَظِيمُ

That is the tremendous achievement.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا

10. And those who are indifferent to warning⁸¹¹³ and repudiate our proofs⁸¹¹⁴

أُولَئِكَ أَصْحَابُ النَّارِ

These are the companions of the fire

خَالِدِينَ فِيهَا ط

They abiding eternally therein.

8110. 64:9 [2]. Arabic: *taghābun*. This is the noun based on the form VI of the *gh-b-n* root and is the only instance of this root. The core concept is that of *mutual loss*, *deception* and *neglect*. I have opted to focus on *loss* since in what follows both categories lose something: the believers their evil, and those who are indifferent to warning any hope of the garden.

8111. 64:9 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.

8112. 64:9 [4]. Arabic: *sayyiāt*. See Article XIII.x.

8113. 64:10 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

8114. 64:10 [1]. Arabic: *āyāt*. See Article X.

وَبِئْسَ الْمَصِيرُ

And evil is the journey's end.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ

11. No misfortune befalls save by God's leave.

وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ ۚ

And whoso believes in⁸¹¹⁵ God, he guides his heart.

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

And God knows all things.

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ ۚ

12. And obey God and obey the messenger⁸¹¹⁶

فَإِنْ تَوَلَّيْتُمْ

And if you turn away

فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلْغُ الْمُبِينُ

Then upon our messenger is but the clear communication.

اللَّهُ

13. God:

لَا إِلَهَ إِلَّا هُوَ ۚ

There is no god save he.⁸¹¹⁷

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And in God then let the believers⁸¹¹⁸ place their trust.8115. 64:11 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

8116. 64:12 [1]. I.e. what God sent through his messenger.

8117. 64:13 [2]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

8118. 64:13 [3]. Arabic: (*al*) *mu'minūn*. See note to 8:2.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ
وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ

14. O you who heed warning.⁸¹¹⁹ among your spouses and your children are enemies to you.

فَاخْذَرُوهُمْ

So beware of them.

وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا

And if you pardon and overlook and forgive:

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

God is forgiving, merciful.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

15. Your wealth and your children are but a means of denial⁸¹²⁰

وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

And God, with him is a tremendous reward

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

16. So be in prudent fear⁸¹²¹ of God as much as you are able

وَأَسْمِعُوا

And listen⁸¹²²

وَأَطِيعُوا

And obey

وَأَنْفِقُوا

And spend.

8119. 64:14 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

8120. 64:15 [1]. Arabic: *fitnah*. See note to 2:102.

8121. 64:16 [1]. See note to 2:2.

8122. 64:16 [2]. I.e. to the Qur'an (which itself means *something recited, read out*).

خَيْرًا لِّأَنفُسِكُمْ ۖ

It is better for your souls.

وَمَنْ يُوقَ شُحَّ نَفْسِهِ ۖ

And whoso is protected from the covetousness of his soul:

فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

These are the successful.⁸¹²³

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُّضْعِفْهُ لَكُمْ

17. If you lend to God a goodly loan⁸¹²⁴ he will double it for you and forgive you.

وَيَغْفِرَ لَكُمْ ۖ

وَاللَّهُ شَكُورٌ حَلِيمٌ

And God is appreciative, forbearing

عَلِمُ الْغَيْبِ وَالشَّهَادَةِ

18. The knower of the unseen and the seen

الْعَزِيزُ الْحَكِيمُ

The Mighty, the Wise.⁸¹²⁵

8123. 64:16 [7]. See 2:5, 3:104, 7:8, 7:158, 9:88, 23:102, 24:51, 30:38, 31:5, 59:9, 64:16.

8124. 64:17 [1]. I.e. wealth spent on fighting in the way of God. See note to 2:245.

8125. 64:18 [2]. Arabic: *al 'aziz al ḥakim*. See 3:18.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸¹²⁶ the Merciful.⁸¹²⁷

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ

1. O prophet: when you⁸¹²⁸ divorce women:

فَطَلَّقُوهُنَّ لِعَدَّتِهِنَّ

Divorce them after⁸¹²⁹ their waiting period⁸¹³⁰

وَأَحْصُوا الْعِدَّةَ

And count the waiting period⁸¹³¹

وَاتَّقُوا اللَّهَ رَبَّكُمْ

And be in prudent fear⁸¹³² of God, your lord.

لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ

Expel them not from their households nor let them go forth save if they commit manifest sexual immorality.⁸¹³³

إِلَّا أَنْ يَأْتِيَنَّ بِفُحْشَةٍ مُبِينَةٍ

وَتِلْكَ حُدُودُ اللَّهِ

And those are the limits of God.

8126. 65:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8127. 65:0 [1]. See note to 2:1 and Article XX.

(qāf):

qāf: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8128. 65:1 [1]. Grammar: masculine plural. The generality of believers is addressed.

8129. 65:1 [2]. I.e. upon the fulfilment of that waiting period and not before.

8130. 65:1 [2]. Arabic: *'idda* – number; waiting period.

8131. 65:1 [3]. Arabic: *'idda* – number; waiting period.

8132. 65:1 [4]. See note to 2:2.

8133. 65:1 [5]. Arabic: *fāḥishat*, *fahshā'*. See Article XIII.iii.

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ

And whoso transgresses the limits of God has wronged his soul.

لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا

Thou knowest not that God might after that bring about a matter.⁸¹³⁴

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ

2. And when they reach their term retain them according to what is fitting⁸¹³⁵

أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ

Or release them according to what is fitting⁸¹³⁶

وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ

And call to witness two just men among you.

وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ

And uphold the witness before God.⁸¹³⁷

ذَلِكُمْ يُوعَظُ بِهِ ۚ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ

That is exhorted he who believes in⁸¹³⁸ God and the Last Day.

وَالْيَوْمِ الْآخِرِ ۚ

وَمَنْ يَتَّقِ اللَّهَ

And whoso is in prudent fear⁸¹³⁹ of God

يَجْعَلْ لَهُ مَخْرَجًا

He will make for him a way out

8134. 65:1 [8]. I.e. cause something to happen. Arabic: 'amr. It is not possible to render 'amr in English so as to achieve the consistent emphasis on this word which is a feature of the Arabic in this chapter. I render it here *matter* (65:1), *command* (65:3, 65:4, 65:5, 65:8, 65:12), and *affair* (65:9, 65:9).

8135. 65:2 [1]. Arabic: *ma'rūf*. See 2:178.

8136. 65:2 [2]. Arabic: *ma'rūf*. See 2:178.

8137. 65:2 [4]. As part of the divorce process, after the waiting period – no matter what the outcome – the decision should be witnessed, whereafter those involved are to abide by that which has been witnessed.

8138. 65:2 [5]. See note to 58:4 for Qur'anic usage of *to believe in*.

8139. 65:2 [6]. See note to 2:2.

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ^ج

3. And will provide for him without⁸¹⁴⁰ him reckoning

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ

And whoso places his trust in God:

فَهُوَ حَسْبُهُ^ج

He is sufficient for him.⁸¹⁴¹

إِنَّ اللَّهَ بُلِغُ أَمْرِهِ^ج

God achieves his command.

قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

God has set a measure for all things.

وَالَّذِي يَتَسَنَّ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ

4. And for such of your women as despair of menstruation – if you doubt – their waiting period⁸¹⁴² shall be three moons⁸¹⁴³

إِنْ أَرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ

وَالَّذِي لَمْ يَحِضْنَ^ج

As well as⁸¹⁴⁴ for those who have not menstruated.⁸¹⁴⁵

8140. 65:3 [1]. Arabic: *min haythu*. See note to 2:149.

8141. 65:3 [3]. Or *He is his reckoning*.

8142. 65:4 [1]. Arabic: *'idda* – number; waiting period.

8143. 65:4 [1]. Arabic: *shahr* – moon, month.

8144. 65:4 [2]. Lit.: *And*.

8145. 65:4 [2]. Often said by the Traditionalist – on the basis of his library of dubious fiction – to mean *female children who have not started menstruation*. To those who claim that the mood is perfect under the influence of *lam* (i.e. *who have not yet[...]*) I would point out that the relative pronoun and the verb are in the feminine plural and refer to (in fact, can only refer to) *women* (Arabic: *nisā'*) in the preceding clause. The Qur'an speaks of *women* as legally competent females (who can own property, take oaths, bear witness, swear fealty, incur punishment for their crimes). Minors can do none of those things. Cases of women not menstruating while not pregnant are not unusual and it is this which is referenced here. Rather than allowing the Traditionalist to open the door to child-sex unchallenged – and ascribe such actions to a messenger of God – it is time the Qur'an was allowed a voice through the consistent application of its proven values, and the later foolish and evil insinuations exposed on that basis.

وَأُولَئِ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ
حَمْلَهُنَّ ۚ

And for those who are bearing, their waiting period⁸¹⁴⁶ shall be till they lay down their burden.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

And whoso is in prudent fear⁸¹⁴⁷ of God, he makes for him of his command ease.

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۚ

5. That is the command of God he sent down to you.

وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ
لَهُ أَجْرًا

And whoso is in prudent fear⁸¹⁴⁸ of God, he removes from him his evil⁸¹⁴⁹ and makes for him a great reward.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ
وُجْدِكُمْ

6. Let them dwell in what manner⁸¹⁵⁰ you dwell out of your means

وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ ۚ

And harm them not so as to constrict them.

وَإِنْ كُنَّ أُولَى حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ
حَتَّى يَضَعْنَ حَمْلَهُنَّ ۚ

And if they be bearing spend on them until they lay down their burden.

8146. 65:4 [3]. Arabic: *idda* – number; waiting period.

8147. 65:4 [4]. See note to 2:2.

8148. 65:5 [2]. See note to 2:2.

8149. 65:5 [2]. Arabic: *sayyiāt*. See Article XIII.x.

8150. 65:6 [1]. Arabic: *min haythu*. See note to 2:149.

فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ^ط

Then if they suckle for you give them their reward.

وَأْتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ^ط

And take counsel among you according to what is fitting.⁸¹⁵¹

وَإِنْ تَعَاَسَرْتُمْ فَسْتَزْعِ لَهٗ أُخْرَىٰ

And if there be difficulties between you let another suckle for him.

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ^ط

7. Let him who has abundance spend of his abundance

وَمَنْ قَدَرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ
اللَّهُ^ج

And whose provision is measured, let him spend of what God has given him.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَّا آتَاهَا^ج

God imposes not upon a soul save what he has given it.

سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

God will make after hardship ease.

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا
وَرُسُلِهِ^ط

8. And how many a city scorned the command of its lord and his messengers

فَحَاسَبُنَهَا حِسَابًا شَدِيدًا

Which we then called to a stern account

وَعَذَّبْنَاهَا عَذَابًا نُّكَرًا

And punished with detestable punishment!

8151. 65:6 [5]. Arabic: *ma'rūf*. See 2:178.

- فَذَاقَتْ وَبَالَ أَمْرِهَا 9. So it tasted the evil consequences of its affair⁸¹⁵²
- وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا And the final outcome of its affair was loss.
- أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا 10. God prepared for them a severe punishment.
- فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ الَّذِينَ ءَامَنُوا So be in prudent fear⁸¹⁵³ of God, O you possessed of insight who heed warning!⁸¹⁵⁴
- قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا God has sent down to you a remembrance⁸¹⁵⁵
- رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ 11. A messenger reciting to you the manifest proofs⁸¹⁵⁶ of God
- لِيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ That he might bring forth those who heed warning⁸¹⁵⁷ and do deeds of righteousness from darkness⁸¹⁵⁸ into light.
- مِنَ الظُّلُمَاتِ إِلَى النُّورِ
- وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ And whoso believes in⁸¹⁵⁹ God and works righteousness, he makes him enter gardens beneath which rivers flow
- جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

8152. 65:9 [1]. Arabic: 'amr – command; affair, matter. See note to 65:1.

8153. 65:10 [2]. See note to 2:2.

8154. 65:10 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

8155. 65:10 [3]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

8156. 65:11 [1]. Arabic: *āyāt*. See Article X.

8157. 65:11 [2]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

8158. 65:11 [2]. Lit.: darkneses.

8159. 65:11 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.

خُلِدِينَ فِيهَا أَبَدًا^ط

They abiding eternally therein forever.

قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا

God has made good a provision for him.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ

12. God is he who created seven heavens

وَمِنَ الْأَرْضِ مِثْلَهُنَّ

(And of the earth their like)⁸¹⁶⁰

يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ

The command descending between them⁸¹⁶¹

لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

That you might know that God is powerful over all things

وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

And that God has encompassed all things in knowledge.

8160. 65:12 [2]. I.e. seven. Cf. 2:29. Either there exist six more earths or this is a statement of the existence of multiple dimensions.

8161. 65:12 [3]. Grammar: plural feminine object pronoun agreeing with *heavens, earths* or both.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸¹⁶² the Merciful.⁸¹⁶³

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ^ص

1. O prophet: why makest thou unlawful that which God has made lawful for thee

تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ

Seeking to please thy wives?

وَاللَّهُ غَفُورٌ رَحِيمٌ

And God is forgiving, merciful.

فَدَفَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ^ج

2. God has ordained for you absolution from your oaths.

وَاللَّهُ مَوْلَاكُمْ^ط

And God is your benefactor.

وَهُوَ الْعَلِيمُ الْحَكِيمُ

And he is the Knowing, the Wise.

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا

3. And when the prophet confided a statement⁸¹⁶⁴ to one of his wives:

فَلَمَّا نَبَّأَتْ بِهِ^{هـ}

When she told it

8162. 66:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8163. 66:0 [1]. See note to 2:1 and Article XX.

(*qāf*):

qāf: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8164. 66:3 [1]. Arabic: *ḥadīth* – story; account; narrative, statement.

وَأَظْهَرَهُ اللَّهُ عَلَيْهِ

And God made it known to him

عَرَفَ بَعْضَهُ، وَأَعْرَضَ عَنْ بَعْضٍ^ط

He made known part of it and passed over part.

فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا^ط

And when he informed her about it she said:
Who told thee this?

قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ

He said: There told me the knowing, the
aware.⁸¹⁶⁵

إِنْ تَتُوبَا إِلَى اللَّهِ

4. If you⁸¹⁶⁶ repent to God

فَقَدْ صَغَتْ قُلُوبُكُمَا^ط

Then have your⁸¹⁶⁷ hearts inclined.⁸¹⁶⁸

وَإِنْ تَظَاهَرَا عَلَيْهِ

But if you⁸¹⁶⁹ help each other against him:

فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ

God is his benefactor

وَجِبْرِيلُ

And Jibrīl⁸¹⁷⁰

وَصَلِحُ الْمُؤْمِنِينَ^ط

And the righteous of the believers⁸¹⁷¹

8165. 66:3 [6]. I understand this to indicate a person who was fully appraised of the facts; had revelation been the agency, the words themselves would form part of the Qur'an.

8166. 66:4 [1]. Grammar: dual.

8167. 66:4 [2]. Grammar: dual.

8168. 66:4 [2]. I.e. to God.

8169. 66:4 [3]. Grammar: dual.

8170. 66:4 [5]. Typically identified with Gabriel.

8171. 66:4 [6]. Arabic: (al) mu'minūn. See note to 8:2.

وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

And the angels are helpers as well.⁸¹⁷²

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا

5. It may be that his lord – if he divorce you⁸¹⁷³ – will give him in exchange wives better than you

خَيْرًا مِّنْكَنَّ

مُسْلِمَتٌ

Submitted⁸¹⁷⁴

مُؤْمِنَةٌ

Believing

قَنِيتٌ

Devoutly dutiful

تَنِيَّتٌ

Penitent

عَبْدَتٌ

Serving

سَاحَتٌ

Journeying⁸¹⁷⁵

تَيِّبَتٌ وَأَبْكَارًا

Previously married and virgins.

8172. 66:4 [7]. Lit.: *after that*.

8173. 66:5 [1]. Grammar: feminine plural object.

8174. 66:5 [2]. Arabic: *muslim* – *one who is yielded, submitted, submitting*. See Article XV.iii.8175. 66:5 [7]. Arabic: *sāḥa*. Frequently translated as *oft-fasting* and synonyms. This is only tenable if we take an extremely mystical view of the text. In one sense we are all on a journey – a pilgrimage – and are thus fasting from the comforts of our true home. Yet, if we are to apply such a rationale here we should apply it everywhere. I am not infected by or interested in that cultural virus called Feminism and am indifferent to its dogmas, I am interested only in applying a consistent reading to the Qur'an. And on that basis alone my view is that the case here seems to be that certain male commentators have found distasteful the idea that women should travel – that women should be on a journey as significant as their own – and have applied a sense to this word which keeps the woman in what they have seen as her place. In summary, *sāḥa* properly means *to travel, to journey; to flow* and I, in common with many translators, have rendered here accordingly.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ
نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

6. O you who heed warning:⁸¹⁷⁶ protect yourselves and your families from a fire whose fuel is men and stones

عَلَيْهَا مَلَائِكَةٌ

Over which are angels

غَلَاطٌ

Stern

شِدَادٌ

Severe

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ

Not opposing God in what he has commanded them

وَيَفْعَلُونَ مَا يُؤْمَرُونَ

But doing what they are commanded.

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ

7. O you who are indifferent to warning:⁸¹⁷⁷ make no excuses for yourselves this day

إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ

You are but being rewarded for what you did!

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً

8. O you who heed warning:⁸¹⁷⁸ turn to God in sincere repentance.

نَصُوحًا

8176. 66:6 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

8177. 66:7 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i. This is the only instance in the Qur'an where this category is addressed directly.

8178. 66:8 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ

It may be that your lord will remove from you your evil⁸¹⁷⁹

وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ

And make you enter gardens beneath which rivers flow.

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا
مَعَهُ

The day God will not disgrace the prophet and those who heed warning⁸¹⁸⁰ with him

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ

Their light running⁸¹⁸¹ under their authority⁸¹⁸² and on their right hand⁸¹⁸³

يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا

They will say: Our lord: perfect thou our light for us and forgive thou us.

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Thou art powerful over all things.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ
وَأَغْلُظْ عَلَيْهِمْ

9. O prophet: strive thou against the atheists⁸¹⁸⁴ and the waverers⁸¹⁸⁵ and be thou stern with them.

8179. 66:8 [2]. Arabic: *sayyiāt*. See Article XIII.x.

8180. 66:8 [4]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

8181. 66:8 [5]. Cf. 57:12.

8182. 66:8 [5]. Lit: *between their hands*. See note to 2:66.

8183. 66:8 [5]. Interpretations here vary. My view is that since in Arabic *the right hand* also denotes authority and ownership, the reference is not to some arbitrary light which so happens to behave in a particular way; it is to something owned and deserved. Cf. the parable of the wise and foolish virgins (Matt. 25:1-13).

8184. 66:9 [1]. Arabic: *kuffār*. See 2:109.

8185. 66:9 [1]. Arabic: *munāfiqūn*. Typically rendered *hypocrites*. See 4:138.

وَمَا لَهُمْ جَهَنَّمُ

And their habitation is Hell.

وَبِئْسَ الْمَصِيرُ

And evil is the journey's end.

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا

10. God presents an example for those who are indifferent to warning.⁸¹⁸⁶

أَمْرَاتِ نُوحٍ وَأَمْرَاتِ لُوطٍ

The wife of Nūḥ and the wife of Lūṭ

كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ

They were⁸¹⁸⁷ under two of our righteous servants

فَخَانَتَاهُمَا

Yet they betrayed⁸¹⁸⁸ them.⁸¹⁸⁹

فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا

And they will avail⁸¹⁹⁰ them⁸¹⁹¹ nothing against God.⁸¹⁹²

وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ

And it will be said: Enter⁸¹⁹³ the fire with those who enter.

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا

11. And God presents an example for those who heed warning:⁸¹⁹⁴

أَمْرَاتِ فِرْعَوْنَ

The wife of Fir'awn⁸¹⁹⁵8186. 66:10 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

8187. 66:10 [3]. Grammar: feminine dual verb.

8188. 66:10 [4]. Grammar: feminine dual verb.

8189. 66:10 [4]. Grammar: dual.

8190. 66:10 [5]. Grammar: dual verb.

8191. 66:10 [5]. Grammar: dual.

8192. 66:10 [5]. I.e. the two husbands were of no benefit to the two wives before God.

8193. 66:10 [6]. Grammar: dual.

8194. 66:11 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.8195. 66:11 [2]. Arabic: *fir'awn*. See note to 2:49.

إِذْ قَالَتْ رَبِّ أُنِّبْ لِي عِنْدَكَ يَتِّيًا فِي
الْجَنَّةِ

When she said: My lord: build thou for me a dwelling with thee in the garden

وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ

And deliver thou me from Fir‘awn⁸¹⁹⁶ and his deeds⁸¹⁹⁷

وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

And deliver thou me from the wrongdoing⁸¹⁹⁸ people.

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا

12. And Maryam,⁸¹⁹⁹ daughter of ‘Imrān⁸²⁰⁰ who guarded her modesty:⁸²⁰¹

فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا

We breathed into her of our Spirit

وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا

And she confirmed the words of her lord

وَكُتُبِهِ

And his laws⁸²⁰²

وَكَانَتْ مِنَ الْقَانِتِينَ

And was of the devoutly dutiful.

8196. 66:11 [4]. Arabic: *fir‘awn*. See note to 2:49.

8197. 66:11 [4]. Lit.: *his work*.

8198. 66:11 [5]. Arabic: *zālimūn*. See 2:229.

8199. 66:12 [1]. See Articles XVIII and XXI.

8200. 66:12 [1]. Typically identified with Old Testament Amram, father of Moses. See Article XXI.

8201. 66:12 [1]. Arabic: (sg.) *farj*, (pl.) *furūj*. Lit.: *openings, gaps, apertures; vulvas*. More generally it means *chastity* or *modesty*.

8202. 66:12 [4]. Arabic: *kutub*. See Article XI.ii.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸²⁰³ the Merciful.⁸²⁰⁴

تَبْرَكَ الَّذِي يَدُهُ الْمُلْكُ

1. Blessed be he in whose hand is the dominion!

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And he is powerful over all things

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ

2. Who created life and death that he might try you

أَيُّكُمْ أَحْسَنُ عَمَلًا

Which of you be best in deed.

وَهُوَ الْعَزِيزُ الْغَفُورُ

And he is the Mighty, the Forgiving

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا

3. Who created seven heavens in layers.

مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوُّتٍ

Thou seest no disharmony⁸²⁰⁵ in the creation of the Almighty.⁸²⁰⁶

8203. 67:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8204. 67:0 [1]. See note to 2:1 and Article XX.

(*qāf*):

qāf: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8205. 67:3 [2]. Arabic: *tafāwūt* – *disparity*; *disharmony*.

8206. 67:3 [2]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

So look thou again:⁸²⁰⁷ seest thou any rifts?⁸²⁰⁸

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ

4. Then look thou⁸²⁰⁹ again!

يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Thy sight⁸²¹⁰ will return to thee weak and fatigued.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ

5. And we have adorned the lower sky with lamps⁸²¹¹

وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ

And made them⁸²¹² what is thrown⁸²¹³ at the *shayṭāns*

وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

And prepared for them the punishment of the inferno.

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ

6. And for those who reject their lord is the punishment of Hell.

وَبِئْسَ الْمَصِيرُ

And evil is the journey's end.

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا

7. When they are cast therein they hear its wailing

8207. 67:3 [3]. Lit.: *return thou the sight*.

8208. 67:3 [3]. Arabic: *fuṭūr* – cracks, fissures, rifts, ruptures.

8209. 67:4 [1]. Lit.: *return thou the sight*.

8210. 67:4 [2]. Lit.: *the sight*.

8211. 67:5 [1]. Arabic: *miṣbāḥ*, *maṣābiḥ*. This word occurs at 24:35, 24:35, 41:12, 67:5 and is used only of stars and lamps (i.e. small lights). The word denoting the sun is *sirāj* (here: *torch*); it occurs at 25:61, 33:46, 71:16, 78:13 and is used for the physical sun and to indicate the prophet himself (i.e. large lights – one literal and the other metaphorical). Since the Qur'an treats those lights which are the sun and the stars by means of different words, one assumes on that basis that the stars are not suns, nor is the sun a star.

8212. 67:5 [2]. Also possible is *it* (referring to the sky).

8213. 67:5 [2]. Arabic: *rujūm* – things thrown (such as conjectures or missiles).

وَهِيَ تَفُورُ

And it boils up

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ط

8. Almost bursting with⁸²¹⁴ rage.

كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ
يَأْتِكُمْ نَذِيرٌ

Whenever a host is cast therein the keepers
thereof ask them: Came there not to you a
warner?

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا
نَزَّلَ اللَّهُ مِن شَيْءٍ

9. They will say: Verily,⁸²¹⁵ a warner came to us
but we rejected and said: God has not sent
down anything

إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

You are only in great error.

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي
أَصْحَابِ السَّعِيرِ

10. And they will say: Had we listened or used
reason⁸²¹⁶ we would not be among the
companions of the inferno.

فَاعْتَرَفُوا بِذَنبِهِمْ

11. And they will admit their transgression:⁸²¹⁷

فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

Away with the companions of the inferno!

8214. 67:8 [1]. Lit.: *from*.8215. 67:9 [1]. Arabic: *balā*. See note to 2:81.

8216. 67:10 [1]. One of the many errors supported by sizeable factions within what is called Christianity is the idea that faith is in some way illogical; that there is virtue in believing something contrary to good sense. The Qur'an appeals both to the intuition and to reason.

8217. 67:11 [1]. Arabic: *dhānib*. See Article XIII.iv.

12. إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ
Those who fear their lord in the unseen
They have forgiveness and a great reward.
13. وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ⁸²¹⁸
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
And hide you your opinion⁸²¹⁸ or declare it publicly
He knows what is in the breasts.
14. أَلَا يَعْلَمُ مَنْ خَلَقَ
وَهُوَ اللَّطِيفُ الْخَبِيرُ
Could he not know, he who created?
And he is the Subtle, the Aware.
15. هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا
فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ⁸²¹⁹
وَالِيهِ النُّشُورُ
He it is who made the earth responsive⁸²¹⁹ for you
So walk in the tracts thereof and eat of his provision.
And to him is the resurrection.
16. ءَأَمِنْتُمْ مَّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ
الْأَرْضَ
Do you feel secure that he who is in the sky will not make the earth swallow you?

8218. 67:13 [1]. Arabic: *qawl* – speech, teaching, doctrine, word.

8219. 67:15 [1]. Arabic: *dhalūl*. This word treats often of animals and indicates a nature which is susceptible to being tamed or trained by men, a characteristic which is often rendered in English as *docile* or *tractable*. In the present context *responsive* seems a better fit.

فَإِذَا هِيَ تَمُورُ

For then will it shake.

أَمْ أَمِنْتُمْ مَّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ

17. Or do you feel secure that he who is in the sky will not send against you a hurricane?

عَلَيْكُمْ حَاصِبًا

فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

For you will know how is my warning.

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

18. And those before them rejected.

فَكَيْفَ كَانَ نَكِيرِ

Then how was my rejection?

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفًّا

19. Have they not considered the birds above them in formation⁸²²⁰ and clutching?⁸²²¹

وَيَقْبِضْنَ

مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ

There holds them only the Almighty.⁸²²²

إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

He sees all things.

8220. 67:19 [1]. See 24:41.

8221. 67:19 [1]. Arabic: *qabaḍa* – to clutch, to grasp; to contract. The Traditionalist sees this as *birds stretching their wings and closing their wings*. I simply do not find that in the text. I think the point being made is the contrast between birds in flight and when ‘clutching’ (which birds do whenever they alight). Seen outside of flight birds seldom look as if they could fly, and are often ungainly.

8222. 67:19 [2]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

- أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ
مِّنْ دُونِ الرَّحْمَنِ ۚ
20. If:⁸²²³ this⁸²²⁴ be he who will be a force for you
to help you besides⁸²²⁵ the Almighty:⁸²²⁶
- إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ
- Those who spurn guidance while claiming
virtue⁸²²⁷ are only in deception.
- أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ
21. If:⁸²²⁸ this⁸²²⁹ be he who will provide for you if
he⁸²³⁰ withhold his provision:⁸²³¹
- بَلْ لَّجَّوْا فِي عُتُوٍّ وَنُفُورٍ
- The truth is:⁸²³² they persist in scorn and
aversion.
- أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ
22. Is then he who walks prone upon his face better
guided
- أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ
- Or he who walks evenly upon a straight path?
- قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۚ
23. Say thou: He it is who brought you into being
and made for you hearing and sight and
intellect⁸²³³

8223. 67:20 [1]. Arabic: *am*. See note to 21:21.

8224. 67:20 [1]. Lit.: *Whoso is this*. I.e. that which holds the birds aloft in flight.

8225. 67:20 [1]. Arabic: *min dūni*. See 2:23.

8226. 67:20 [1]. I.e. if this is the claim (that there is present some force which can assist one besides God and it is this force which holds the birds in the air – such as, for example, the modern gods known as ‘laws of nature’). Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8227. 67:20 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

8228. 67:21 [1]. Arabic: *am*. See note to 21:21.

8229. 67:21 [1]. Lit.: *Whoso is this*. I.e. that which holds the birds aloft in flight.

8230. 67:21 [1]. I.e. God.

8231. 67:21 [1]. I.e. if this is the claim (that this imaginary force which holds birds in the air other than God be also that which will provide for one should God withhold his provision).

8232. 67:21 [2]. Arabic: *bal*. See note to 2:88.

8233. 67:23 [1]. Lit.: *hearts*.

قَلِيلًا مَّا تَشْكُرُونَ

Little are you grateful.

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ

24. Say thou: He it is who seeded⁸²³⁴ you in the earth.

وَالِيهِ تُحْشَرُونَ

And to him you will be gathered.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ

25. And they say: When is this promise if you be truthful?⁸²³⁵

صَادِقِينَ

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ

26. Say thou: The knowledge is but with God

وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

And I am but a clear warner:

فَلَمَّا رَأَوْهُ زُلْفَةً

27. When they see it⁸²³⁶ near

سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا

The faces of those who are indifferent to warning⁸²³⁷ will be distressed

وَقِيلَ هَذَا الَّذِي كُنتُمْ بِهِ تَدَّعُونَ

And it will be said: This is that for which you called.

8234. 67:24 [1]. Arabic: *dhara'a*. Lit.: to sow (many or different things); to seed.

8235. 67:25 [1]. See grammar note at 2:91.

8236. 67:27 [1]. I.e. the Inferno (cf. 67:5 and 67:11).

8237. 67:27 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِىَ اللَّهُ وَمَنْ مَعِىَ أَوْ
رَحِمَنَا

28. Say thou: Have you considered: if God cause me and those with me to perish, or he have mercy on us:

فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ

Who would grant protection to those who spurn guidance while claiming virtue⁸²³⁸ from a painful punishment?

قُلْ هُوَ الرَّحْمَنُ

29. Say thou: He is the Almighty.⁸²³⁹

ءَامَنَّا بِهِ

We believe in⁸²⁴⁰ him

وَعَلَيْهِ تَوَكَّلْنَا

And in him we place our trust.

فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ

Then will you come to know who is in obvious error.

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا

30. Say thou: Have you considered: if your water become sunken:

فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

Who then will bring you running water?

8238. 67:28 [2]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

8239. 67:29 [1]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8240. 67:29 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸²⁴¹ the Merciful.

ن

1. *nūn*⁸²⁴²

وَالْقَلَمِ وَمَا يَسْطُرُونَ

By the pen and what they write!

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ

2. Thou art not – by the grace of thy lord – possessed.

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

3. And for thee is a reward unfailing.

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

4. And thou art upon a tremendous tradition.⁸²⁴³

فَسَتُبْصِرُ

5. And thou wilt see

8241. 68:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8242. 68:1 [1]. See note to 2:1 and Article XX.

nūn:

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8243. 68:4 [1]. Arabic: *khuluq*. This is often translated *character, nature, way*. This is not incorrect, but has been used to obfuscate the broader sense by those who would pour honours upon the messenger which the Qur'an denies him. *khuluq* occurs at just one other place (26:137). There it is found in the mouths of those who are indifferent to warning as something pertaining only to the tradition of former peoples. From this it follows that *khuluq* denotes an accepted code of practice, a way of doing things pertaining to a wider purview than that of mere personal morality or character – which is the value the Traditionalist ascribes to *khuluq* at 68:4. The case I am making is more than supported by the use of the preposition '*alā*' here which, when used without reference to a particular verb (as here), indicates *on*, or *upon* and is used often to denote *adherence to or standing upon* (in the sense of *basing one's assumptions upon*). The sense, then, is that the messenger is upon a '*tremendous tradition*' – the tradition of all the messengers: the tradition of those who came with their warnings, were (typically) rejected, and whose ministries were followed by punishment from God – a pattern to which verses 68:5-6 allude.

- وَيُصِرُّونَ
And they will see
- بِأَيِّكُمْ الْمَفْتُونُ
6. Which of you is mad.
- إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
7. Thy lord knows best who strays from his way
- وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ
And he knows best the rightly guided.
- فَلَا تُطِعِ الْمُكَذِّبِينَ
8. Then obey thou not the repudiators
- وَدُّوا لَوْ تُدْهِنُ
9. (They would love that thou compromise
- فَيُدْهِنُونَ
So they would compromise)
- وَلَا تُطِعِ كُلَّ حَلَّافٍ مَّهِينٍ
10. Neither obey thou a despised swearer of oaths
- هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ
11. A backbiter going about with calumny
- مَّنَاعٍ لِلْخَيْرِ
12. A hinderer of good
- مُعْتَدٍ
A transgressor

- أَتِيمٌ One false⁸²⁴⁴
- عُتْلٌ بَعْدَ ذَلِكَ زَنِيمٌ 13. One relentless and⁸²⁴⁵ ignoble
- أَنَّ كَانَ ذَا مَالٍ وَبَنِينَ 14. Because he is one possessing wealth and children.
- إِذَا تُتْلَى عَلَيْهِ ءَايَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ 15. When our proofs⁸²⁴⁶ are recited to him he says: The legends of former peoples.
- سَنَسِمُهُ عَلَى الْخُرْطُومِ 16. We will brand him on the snout.⁸²⁴⁷
- إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ 17. We will try them as we tried the companions of the garden when they swore that they would pluck its fruit in the morning
- وَلَا يَسْتَتْنُونَ 18. And made not allowance⁸²⁴⁸
- فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ 19. Then an itinerant⁸²⁴⁹ from thy lord moved about upon it while they slept

8244. 68:12 [3]. Arabic: '-*th*-m. See Article XIII.i.

8245. 68:13 [1]. Lit.: *after that*.

8246. 68:15 [1]. Arabic: *āyāt*. See Article X.

8247. 68:16 [1]. Muhammad Asad comments here: Lit., "We shall brand him on the snout" (*khurtum*). All commentators point out that this idiomatic phrase has a strictly metaphorical meaning, namely, "We shall stigmatize him with indelible disgrace" (cf. Lane II, 724, quoting both Raghīb and Taj al-'Arus).

8248. 68:18 [1]. I.e. for the will of God. See 68:28-29.

8249. 68:19 [1]. This is the plain meaning, although other meanings are possible. I incline to this reading since it finds support at 68:24.

- فَأَصْبَحَتْ كَالصَّرِيمِ 20. And in the morning it was as if harvested.
- فَتَنَادَوْا مُصْبِحِينَ 21. Then called they to one another in the morning:
- أَنْ أَعْدُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ صَارِمِينَ 22. Go early to your tilth if you be harvesting.
- فَانْطَلَقُوا 23. So they set off.
- وَهُمْ يَتَخَفَتُونَ 24. And they whispered together:
- أَنْ لَا يَدْخُلْنَهَا أَلْيَوْمَ عَلَيْكُمْ مَسْكِينٌ 24. A needy one will not enter it this day against your will.⁸²⁵⁰
- وَعَدُوا 25. And they went early
- عَلَى حَرْدٍ قَدِيرٍ 26. Upon annoyance⁸²⁵¹ determined
- فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ 26. Then when they saw it they said: We have gone astray!⁸²⁵²
- بَلْ نَحْنُ مَحْرُومُونَ 27. Nay:⁸²⁵³ we are deprived!⁸²⁵⁴

8250. 68:24 [1]. Arabic: 'alaykum – some translators omit this thinking it superfluous. The meaning, as A. J. Arberry has it, is *against your will*.

8251. 68:25 [2]. Arabic: *hard*. This is the only instance of this root. Non-sectarian lexicons connect the root with *annoyance*, *anger*. Sectarian lexicons simply state later opinions as objective facts, which is of no practical use. My sense, given such facts as we have and the context is that the spirit in which they left was of anticipatory dismissal of – or anger toward – any who might presume to enter 'their' garden.

8252. 68:26 [1]. My opinion is that at this point they simply do not recognise the garden and think they have lost their way. It is only in the next verse that they realise they have lost everything.

8253. 68:27 [1]. Arabic: *bal*. See note to 2:88.

8254. 68:27 [1]. This verse mirrors exactly 56:67.

- قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُونَ 28. The most moderate among them said: Said I not to you: Oh that you did but⁸²⁵⁵ give glory!⁸²⁵⁶
- قَالُوا سُبْحَانَ رَبِّنَا 29. They said: Glory⁸²⁵⁷ be unto our lord!
- إِنَّا كُنَّا ظَالِمِينَ We were wrongdoers!⁸²⁵⁸
- فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوَّمُونَ 30. Then drew they near, blaming one another.
- قَالُوا يَوَيْلَنَا إِنَّا كُنَّا طُغْيَانٍ 31. They said: Woe is us! We transgressed all bounds.⁸²⁵⁹
- عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِّنْهَا 32. It may be that our lord will give us in exchange better than it.
- إِنَّا إِلَىٰ رَبِّنَا رُغَبُونَ In our lord do we hope.
- كَذَٰلِكَ الْعَذَابُ 33. Thus⁸²⁶⁰ is the punishment.
- وَلَعَذَابُ آخِرَةٍ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ And the punishment of the hereafter is greater had they but known.
- إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ 34. For those of prudent fear⁸²⁶¹ are gardens of bliss with their lord.

8255. 68:28 [1]. Arabic: *lawlā*. See Article XVI.8256. 68:28 [1]. Arabic: *s-b-h*. See 2:32.8257. 68:29 [1]. Arabic: *s-b-h*. See 2:32.8258. 68:29 [2]. Arabic: *zālimūn*. See 2:229.8259. 68:31 [1]. Arabic: *ṭaghūn*. See *ṭaghūt* at 39:17.

8260. 68:33 [1]. I.e. those mentioned prior to 68:16 will be punished in accordance with the moral of the story above.

8261. 68:34 [1]. See note to 2:2.

- أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ 35. Shall we then treat the submitted⁸²⁶² as we treat the evildoers?
- مَا لَكُمْ 36. What ails you?
- كَيْفَ تَحْكُمُونَ How judge you?
- أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ 37. If⁸²⁶³ you have a decree⁸²⁶⁴ wherein you learn
- إِنَّ لَكُمْ فِيهِ لَمَا تَخِيَّرُونَ 38. That you have therein whatever you choose:⁸²⁶⁵
- أَمْ لَكُمْ أَيْمُنٌ عَلَيْنَا بَلِغَةٌ إِلَى يَوْمِ الْقِيَمَةِ لَا 39. Or if⁸²⁶⁶ you have oaths binding upon us reaching to the Day of Resurrection that you have whatever you decide:⁸²⁶⁷
- إِنَّ لَكُمْ لَمَا تَحْكُمُونَ
- سَلِّمْهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ 40. Ask thou them which of them is guarantor for that.
- أَمْ لَهُمْ شُرَكَاءُ 41. If⁸²⁶⁸ they have partners:⁸²⁶⁹
- فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ Then let them bring their partners⁸²⁷⁰ if they be truthful.

8262. 68:35 [1]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.

8263. 68:37 [1]. Arabic: *am*. See note to 21:21.

8264. 68:37 [1]. Arabic: *kitāb*. See Article XI.iii.

8265. 68:38 [1]. I.e. if this is the claim.

8266. 68:39 [1]. Arabic: *am*. See note to 21:21.

8267. 68:39 [1]. I.e. if this is the claim.

8268. 68:41 [1]. Arabic: *am*. See note to 21:21.

8269. 68:41 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII. I.e. if this is the claim.

8270. 68:41 [2]. Arabic: *sh-r-k*. See 6:78 and Article VIII. The concept of partners is said by the Traditionalist to refer only to fraudulent gods. I think the connotation is much wider than that and includes authorities of any kind (today: government, heavily promoted 'scientists', opinion-makers such as actors and other semi-fictional personae) and all fiction-based belief

يَوْمَ يُكْشَفُ عَنْ سَاقٍ

42. The day the dread event⁸²⁷¹ is uncovered

وَيُدْعَوْنَ إِلَى السُّجُودِ

(And they are invited to the Submission⁸²⁷²

فَلَا يَسْتَطِيعُونَ

But they are not able)⁸²⁷³

خُشَعَةً أَبْصَرُهُمْ

43. Their eyes will be humble⁸²⁷⁴

تَرْهَقُهُمْ ذِلَّةٌ

Humiliation covering them.

وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ

And they had been invited to the Submission⁸²⁷⁵
when they were whole.

سَلِيمُونَ

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ ط

44. So leave thou me with those who repudiate this
narrative.⁸²⁷⁶

systems, including most of what today passes for religion.

8271. 68:42 [1]. Lit: *the shank is uncovered*. Arabic: *shāq* – shank, leg, shin. However, *kashafa ‘an shāq* (which is the formulation here) is a set phrase which means *to prepare oneself for difficulty or to prepare oneself for terror; and a time when a calamity or difficulty is uncovered* (Lane p. 1471).

8272. 68:42 [2]. Arabic: *s-j-d*. See Article VI; as understood here *the Submission (al sujūd)* as a noun indicates a particular reading of one of a number of specific portions of the Qur’an between chapter 50 and the end of chapter 114 which forms the basis of a nightly vigil to which outsiders are also invited to hear the message of the Qur’an. See Article XXIV. Cf. 48:29, 50:40, 68:43.

8273. 68:42 [3]. I understand these two clauses to be parenthetical in anticipation of the last clause of 68:43. As understood here *the Submission (al sujūd)* as a noun indicates a particular reading of one of a number of specific portions of the Qur’an between chapter 50 and the end of chapter 114 which forms the basis of a nightly vigil to which outsiders are also invited to hear the message of the Qur’an. See Article XXIV. Cf. 48:29, 50:40, 68:43. The point being made here is that such people are invited to *the Submission* but they ‘are not able’ to attend – and that there will come a time after death when they will regret this. This point is explicitly confirmed in the next verse. This segment itself, obviously, forms part of those sections of the Qur’an which comprise *the Submission*.

8274. 68:43 [1]. Arabic: *khāshi’ūn*. See 2:45.

8275. 68:43 [3]. Arabic: *s-j-d*. See Article VI; as understood here *the Submission (al sujūd)* as a noun indicates a particular reading of one of a number of specific portions of the Qur’an between chapter 50 and the end of chapter 114 which forms the basis of a nightly vigil to which outsiders are also invited to hear the message of the Qur’an. See Article XXIV. Cf. 48:29, 50:40, 68:42.

8276. 68:44 [1]. Arabic: *ḥadīth* – story; account; narrative, statement.

سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ

We will lead them by degrees without⁸²⁷⁷ them knowing

وَأُفْلِحَ لَهُمْ

45. While I relieve them.

إِنَّ كَيْدِي مَتِينٌ

My plan is firm.⁸²⁷⁸

أَمْ تَسْأَلُهُمْ أَجْرًا

46. If⁸²⁷⁹ thou ask of them a reward:⁸²⁸⁰

فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُونَ

Then are they encumbered by liability.

أَمْ عِنْدَهُمُ الْغَيْبُ

47. If⁸²⁸¹ the unseen be theirs:⁸²⁸²

فَهُمْ يَكْتُبُونَ

Then are they writing.⁸²⁸³

فَاصْبِرْ لِحُكْمِ رَبِّكَ

48. And be thou patient for the judgment of thy lord.

وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ

And be thou not like the companion of the fish⁸²⁸⁴

إِذْ نَادَىٰ

When he called.

8277. 68:44 [2]. Arabic: *min haythu*. See note to 2:149.

8278. 68:45 [2]. The plan of the *shaytān*, however, is weak. See 4:76.

8279. 68:46 [1]. Arabic: *am*. See note to 21:21.

8280. 68:46 [1]. I.e. if this is the claim.

8281. 68:47 [1]. Arabic: *am*. See note to 21:21.

8282. 68:47 [1]. I.e. if this is the claim.

8283. 68:47 [2]. I.e. then are they writing messages from the unseen – so let's see them.

8284. 68:48 [2]. I.e. Yūnus (typically identified with Old Testament Jonah). Jonah was impatient at God's mercy towards the people to whom he had been sent.

وَهُوَ مَكْظُومٌ

And he had been constrained

لَوْلَا أَنْ تَدْرَكَهُ نِعْمَةٌ مِّنْ رَبِّهِ

49. Had not grace from his lord overtaken him.

لَنُبَذَ بِالْعَرَاءِ

He was cast on the bare tract.

وَهُوَ مَذْمُومٌ

And he was condemned

فَاجْتَبَاهُ رَبُّهُ

50. But his lord chose him

فَجَعَلَهُ مِنَ الصَّالِحِينَ

And placed him among the righteous.

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزْلِقُونَكَ

51. And those who are indifferent to warning⁸²⁸⁵ almost cause thee to slip with their eyes when they hear the remembrance⁸²⁸⁶

بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ

وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

And they say: He is possessed.

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

52. But it is only a remembrance⁸²⁸⁷ for all mankind.

8285. 68:51 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

8286. 68:51 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

8287. 68:52 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸²⁸⁸ the Merciful.⁸²⁸⁹

الْحَاقَّةُ

1. The Reality.

مَا الْحَاقَّةُ

2. What is the Reality?

وَمَا أَذْرَكَ مَا الْحَاقَّةُ

3. And what will convey to thee what the Reality is?

كَذَّبَتْ ثَمُودُ وَعَادُ بِالْقَارِعَةِ

4. Thamūd and ‘Ād repudiated the Calamity.⁸²⁹⁰

فَأَمَّا ثَمُودُ

5. Then as for Thamūd:

فَأُهْلِكُوا بِالطَّاغِيَةِ

They were destroyed by one overpowering.⁸²⁹¹

وَأَمَّا عَادُ

6. And as for ‘Ād:

8288. 69:0 [1]. Arabic: *rahīmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8289. 69:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8290. 69:4 [1]. *The Calamity* is a precise term in the Qur’an. Surely, Thamūd and ‘Ād rejected the judgment that was to come upon them, but that judgment was a function of their denial of the Calamity from which no man can escape. See 101:3.

8291. 69:5 [2]. Arabic: *ṭāghīa* – tyrant, one who transgresses bounds, one who overpowers. This is the only instance of this word.

فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

They were destroyed by a violent wind

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ

7. Which he made serviceable against them seven nights and eight days without let.

حُسُومًا

فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ

And thou couldst see the people therein fallen like the roots of collapsed date-palms.

نَخْلٍ خَاوِيَةٍ

فَهَلْ تَرَى لَهُم مِّنْ بَاقِيَةٍ

8. Then seest thou any remnant of them?⁸²⁹²

وَجَاءَ فِرْعَوْنُ

9. And there came Fir‘awn⁸²⁹³

وَمَنْ قَبْلَهُ

And those before him

وَالْمُؤْتَفِكْتُ بِالْخَطِئَةِ

And the cities thrown down through error:⁸²⁹⁴

فَعَصَوْا رَسُولَ رَبِّهِمْ

10. They opposed the messenger of their lord

8292. 69:8 [1]. For this to make logical, contextual sense the locus of the revelation has to be close to those places where these events took place. Both the Petra thesis and the Felix Arabic thesis can advance arguments in their favour. Makkah is close to neither location. See Article XVIII.

8293. 69:9 [1]. Arabic: *fir‘awn*. See note to 2:49.

8294. 69:9 [3]. Arabic: *kh-ṭ-’*. See Article XIII.vi. This possibly references the cities of Lūt.

- فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً 8295
- And he seized them with a tightening⁸²⁹⁵ grip.
11. إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ
- When the water had burst all bounds we carried you in the ship
12. لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً 8296
- That we might make it⁸²⁹⁶ a reminder for you
- وَتَعْيَهَا أُذُنٌ وَّعِيَةٌ 8297
- And that the heeding ear might heed it.⁸²⁹⁷
13. فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةً وَاحِدَةً
- Then when the trumpet is blown with a single blast
14. وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً
- And the earth and the mountains are lifted up and levelled with a single levelling
15. فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ 8298
- That day the Inevitability will befall⁸²⁹⁸
16. وَانْشَقَّتِ السَّمَاءُ
- And the sky will be rent asunder
- فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ
- For it that day is weak.
17. وَالْمَلَائِكَةُ عَلَى أَرْجَائِهَا 8299
- And the angels will be upon its sides.

8295. 69:10 [2]. Lit.: *increasing*.

8296. 69:12 [1]. I.e. the ship.

8297. 69:12 [2]. I.e. the reminder.

8298. 69:15 [1]. Cf. 56:1.

وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ

And eight will bear the throne of thy lord above them that day.

يَوْمَئِذٍ تُعْرَضُونَ

18. That day will you be presented.

لَا تَخْفَى مِنْكُمْ خَافِيَةٌ

No secret among you will be hidden.

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ

19. And as for him who is given his decree⁸²⁹⁹ in his right hand:

فَيَقُولُ هَؤُلَاءِ أَقْرَأُوا كِتَابِيَةَ

He will say: Here, read my decree⁸³⁰⁰

إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيَةَ

20. I knew that I should meet my reckoning.

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

21. Then is he in a pleasing life

فِي جَنَّةٍ عَالِيَةٍ

22. In a high garden

قُطُوفُهَا دَانِيَةٌ

23. The fruits whereof hang low:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ

24. Eat and drink with ease for what you sent before you in days past.

الْخَالِيَةِ

8299. 69:19 [1]. Arabic: *kitāb*. See Article XI.iii.

8300. 69:19 [2]. Arabic: *kitāb*. See Article XI.iii.

- وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۖ
25. And as for him who is given his decree⁸³⁰¹ in his left hand:
- فَيَقُولُ يَلَيْتَنِي لَمْ أُوتَ كِتَابِيَهٗ
- He will say: Would that I had not been given my decree⁸³⁰²
- وَلَمْ أَدْرِ مَا حِسَابِيَهٗ
26. And had not known what is my reckoning!
- يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ
27. Would that it had been the end!
- مَا أَغْنَىٰ عَنِّي مَالِيَهٗ ۖ
28. My wealth has not availed me.
- هَلَكَ عَنِّي سُلْطَانِيَهٗ
29. Gone⁸³⁰³ from me is my authority.
- خُذُوهُ
30. Take him!
- فَعْلُوهُ
- And fetter him!
- ثُمَّ الْجَحِيمَ صَلُّوهُ
31. Then burn him in Hell!
- ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا
32. Then insert him in a chain the length whereof is seventy cubits!
- فَأَسْلُكُوهُ

8301. 69:25 [1]. Arabic: *kitāb*. See Article XI.iii.8302. 69:25 [2]. Arabic: *kitāb*. See Article XI.iii.8303. 69:29 [1]. Lit.: *Perished*.

33. إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ He believed not in⁸³⁰⁴ God, the Tremendous
34. وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ And encouraged not the feeding of the needy.
35. فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ So there is for him no intimate friend here this day
36. وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ Nor food save of *ghislīn*⁸³⁰⁵
37. لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ Which none eat save those in error.⁸³⁰⁶
38. فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ Then do I swear by what you see
39. وَمَا لَا تُبْصِرُونَ And what you see not:
40. إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ It is the speech⁸³⁰⁷ of a noble messenger
41. وَمَا هُوَ بِقَوْلِ شَاعِرٍ And not the speech⁸³⁰⁸ of a poet⁸³⁰⁹

8304. 69:33 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

8305. 69:36 [1]. Muhammad Asad comments here: *The noun ghislīn, which appears in the Qur'an only in this one instance, has been variously - and very contradictorily - explained by the early commentators. Ibn Abbas, when asked about it, frankly answered, "I do not know what ghislīn denotes" (Razi)[...] Such reasonable honesty is refreshing - would that the Muslims had continued thus. I also do not know what ghislīn means and leave the word untranslated. If you are able to furnish objective etymological evidence, please let me know.*

8306. 69:37 [1]. Arabic: *kh-t-*. See Article XIII.vi.

8307. 69:40 [1]. Arabic: *qawl* - speech, teaching, doctrine, word.

8308. 69:41 [1]. Arabic: *qawl* - speech, teaching, doctrine, word.

8309. 69:41 [1]. The reference to "poet" addresses all those - Traditionalist Muslims, Orientalists and plain rejecters of the Qur'an alike - who attribute to the recipient of the revelation some influence over it, be it as its originator, its compiler, or as one possessed of knowledge originating outside the Qur'anic revelation.

- قَلِيلًا مَّا تُؤْمِنُونَ (Little do you believe)
- وَلَا يَقُولُ كَاهِنٌ ۚ 42. Nor the speech of a soothsayer
- قَلِيلًا مَّا تَذَكَّرُونَ (Little do you take heed)
- تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ 43. A successive revelation⁸³¹⁰ from the Lord of All Mankind!
- وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ 44. (And had he ascribed some sayings to us⁸³¹¹
- لَأَخَذْنَا مِنْهُ بِالْيَمِينِ 45. We would have taken him with our⁸³¹² right hand
- ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ 46. Then would we have cut from him the aorta.
- فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ 47. And not one among you could have prevented it.)
- وَإِنَّهُ لَتَذِكْرٌ لِّلْمُتَّقِينَ 48. And it is a reminder to those of prudent fear⁸³¹³
- وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ 49. (And we know that among you are repudiators)

8310. 69:43 [1]. Lit.: (gradual or successive) sending down.

8311. 69:44 [1]. For example, any part of that voluminous literature upon which the Traditionalist bases his religion.

8312. 69:45 [1]. Lit.: *the*.

8313. 69:48 [1]. See note to 2:2.

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ

50. And it is a sorrow upon those who spurn guidance while claiming virtue.⁸³¹⁴

وَإِنَّهُ لَحَقُّ الْيَقِينِ

51. And it is the certain truth⁸³¹⁵

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

52. So give thou glory⁸³¹⁶ with the name of thy lord, the Tremendous.8314. 69:50 [1]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.8315. 69:51 [1]. Lit.: *the truth of certainty*. Arabic: *ḥaqqun*. See Article XIX (ḥaqq- vi).8316. 69:52 [1]. Arabic: *s-b-ḥ*. See 2:32.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸³¹⁷ the Merciful.⁸³¹⁸

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

1. One who asks⁸³¹⁹ asked about the punishment to come

لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ

2. (For those who spurn guidance while claiming virtue⁸³²⁰ there is none to avert it)

مِّنَ اللَّهِ

3. From God

ذِي الْمَعَارِجِ

Owner of the Means of Ascent.

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ

4. The angels and the Spirit ascend to him during a day the measure whereof is fifty thousand years

مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

فَاصْبِرْ صَبْرًا جَمِيلًا

5. So be thou patient with comely patience.⁸³²¹

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا

6. They consider it far off

8317. 70:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8318. 70:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8319. 70:1 [1]. I have left this as *one who asks* and not rendered as, for example, *an enquirer* because this wording is mirrored at 70:25, and I wanted to preserve this connection.

8320. 70:2 [1]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

8321. 70:5 [1]. This echoes the words of Ya'qūb at 12:18 and 12:83.

- وَنَزَلَهُ قَرِيبًا 7. But we consider it near.
- يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ 8. The day the sky becomes like molten brass
- وَتَكُونُ الْجِبَالُ كَالْعِهْنِ 9. And the mountains like wool
- وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا 10. And no intimate friend asks of intimate friend
- يُصْرَوْنَهُمْ⁸³²² 11. They will be given sight of them.
- يَوَدُّ الْمُجْرِمُ 12. The evildoer will wish
- لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمَئِذٍ بَنِيهِ 13. Should he be ransomed from the punishment of that day by his children
- وَصُحْبَتِهِ 12. And his wife
- وَأَخِيهِ 13. And his brother
- وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ 13. And his kinsmen who sheltered him
- وَمَنْ فِي الْأَرْضِ جَمِيعًا 14. And whomso is in the earth all together

8322. 70:11 [1]. Perhaps sight of the angels and the Spirit at 70:4, but I think it more likely that this refers to intimate friends gaining sight of one another.

- ثُمَّ يُنَجِّهِ 15. Then might it deliver him.
- كَأَنَّ 15. No, indeed!⁸³²³
- إِنَّهَا لَظَى 16. It is the fire of Hell
- نَزَاعَةً لِّلشَّوَى 16. Removing the skins
- تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى 17. Calling him who turned and went away
- وَجَمَعَ فَأَوْعَى 18. And gathered and hoarded.
- ﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا﴾ 19. Man was created anxious
- إِذَا مَسَّهُ الشَّرُّ جَزُوعًا 20. When evil touches him, distressed
- وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا 21. And when good touches him, withholding
- إِلَّا الْمُصَلِّينَ 22. Save the performers of duty⁸³²⁴
- الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ 23. Those who are constant in their duty⁸³²⁵

8323. 70:15 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

8324. 70:22 [1]. Arabic: *ṣ-l-w*. See note to 2:3, and Article III. Generically, *ṣallā* means *to perform duty*. The active participle of the form II verb (*muṣall-*) as here, occurs only at 70:22, 74:43, 107:4 – comparison of the instances of which is instructive.

8325. 70:23 [1]. Arabic: *ṣ-l-w*. I.e. performers of such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the

- وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ 24. And those in whose wealth is a due⁸³²⁶
appointed⁸³²⁷
- لِّلسَّائِلِ وَالْمَحْرُومِ 25. (For the one who asks⁸³²⁸ and the one
precluded)
- وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ 26. And those who confirm the Day of Judgment⁸³²⁹
- وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ 27. And those who are apprehensive of the
punishment of their lord
- إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ 28. (The punishment of their lord is not that from
which there is safety)
- وَالَّذِينَ هُمْ لِفُُرُوجِهِمْ حَافِظُونَ 29. And those who are custodians of their
modesty⁸³³⁰
- إِلَّا عَلَىٰ أَزْوَاجِهِمْ 30. Save with their spouses
- أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ Or what their right hands possess
- فَإِنَّهُمْ غَيْرُ مَلُومِينَ (Then are they not censured.
- فَمَنْ أَتَبَعَىٰ وَرَاءَ ذَلِكَ 31. But whoso seeks beyond that:

statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

8326. 70:24 [1]. Arabic: *ḥaqqun*. See Article XIX (ḥaqq- viii).

8327. 70:24 [1]. Arabic: *ma'lūm* – known; fixed, appointed, determined, given; fixed sum, fixed rate (money), duty, fee; sum, amount.

8328. 70:25 [1]. Cf. 70:1.

8329. 70:26 [1]. Arabic: *dīn*. See Article VII. For *Day of Judgment* see 82:17-19.

8330. 70:29 [1]. Arabic: (sg.) *farj*, (pl.) *furūj*. Lit.: openings, gaps, apertures; vulvas. More generally it means chastity or modesty.

- فَأُولَٰئِكَ هُمُ الْعَادُونَ
- These are the transgressors.)
- وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ
32. And those who are compliant with their oaths and their pledge.
- وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ
33. And those who are upright in their witness.
- وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ
34. And those who keep to their duty.⁸³³¹
- أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ
35. These are in gardens, honoured.
- فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ
36. Then what ails those who are indifferent to warning⁸³³² that they strain forward before thee
- عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ
37. On the right and on the left in associated groups?⁸³³³
- أَيُطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُدْخَلَ جَنَّةَ
38. Does every man among them hope to be made to enter the garden of bliss?
- نَعِيمٍ

8331. 70:34 [1]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty.

8332. 70:36 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

8333. 70:37 [1]. Arabic: *'izīn*. This word occurs once only and no Qur'anic definition is furnished so we are confined to dictionaries for definitions. Related meanings refer to *relationship* (between family or tribe) and *sorts* or *types of men who assert connection to one another*; other meanings relate to *dispersal* (i.e. groups dispersed). I think it is the connection between them rather than the fact of their dispersal which is the salient point here, and have made a decision on that basis. If you can supply genuine historical or etymological data on this point, please let me know. I came to my view independently of Muhammad Asad, who happened to come to a similar conclusion. His comments here (with light editing) are as follows: *This, again, connects with the statement in verse 19[...]. People who do not want to see the truth of God's existence and have, therefore, no solid basis on which to build their world-view, are, by the same token, unable to conceive any definite standards of personal and social ethics. Hence, whenever they are confronted with anyone's positive assertion of faith, they "run about to and fro" in spiritual confusion, trying, in order to justify themselves intellectually, to demolish the premises of that faith by means of many-sided, contradictory arguments - an endeavour depicted in the metaphor, "coming upon thee from the right and from the left"; and since they derive all their strength from a conformity with shallow mass-opinions, they can do this only "in crowds".*

- كَلَّا 39. No, indeed!⁸³³⁴
- إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ We created them from what they know.
- فَلَا أَقْسِمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَدِرُونَ 40. Then do I swear by the Lord of the Easts and the Wests that we are able
- عَلَى أَنْ تُبَدِّلَ خَيْرًا مِنْهُمْ 41. To change them for better than them.
- وَمَا نَحْنُ بِمَسْبُوقِينَ 42. And we will not be outdone.⁸³³⁵
- فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ 42. So leave thou them to jest⁸³³⁶ and play until they meet their day which they are promised.
- يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا 43. The day they will come forth from the graves in haste as though pushing towards an idol⁸³³⁷
- كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ 44. Their eyes will be humble⁸³³⁸
- خُشَعَةً أَبْصَرُهُمْ

8334. 70:39 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

8335. 70:41 [2]. Lit.: *outrun*.

8336. 70:42 [1]. Lit.: *plunge in*. This verb is treated thusly by most translators.

8337. 70:43 [1]. We moderns might consider how crowds push to get as close as possible to their idols at a rock concert. This clause serves as a corollary to 70:36-37.

8338. 70:44 [1]. Arabic: *khāshi'ūn*. See 2:45.

تَرْهَقُهُمْ ذِلَّةٌ

Disgrace covering them.

ذَلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ

That is the day they were promised.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸³³⁹ the Merciful.⁸³⁴⁰

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ

1. We sent Nūḥ to his people:

أَنْ أَنْذِرَ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ

Warn thou thy people before a painful punishment come⁸³⁴¹ to them.

عَذَابٍ أَلِيمٍ

قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ

2. He said: O my people: I am a clear warner to you:

أَنْ أَعْبُدُوا اللَّهَ وَاتَّقُوهُ

3. Serve God and be in prudent fear⁸³⁴² of him

وَأَطِيعُونِ

And obey me.⁸³⁴³

يَغْفِرُ لَكُمْ مِنْ ذُنُوبِكُمْ

4. He will forgive you some of your transgressions⁸³⁴⁴

8339. 71:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8340. 71:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8341. 71:1 [2]. Grammar: I have rendered in the subjunctive in English because such punishment is dependent upon a given community's response (as made clear in the verses which follow). One need only consider Yūnus' mission, for example.

8342. 71:3 [1]. See note to 2:2.

8343. 71:3 [2]. I.e. what God sent through his messenger.

8344. 71:4 [1]. Arabic: *dhunūb*. See Article XIII.iv.

وَيُؤَخِّرُكُمْ إِلَى أَجَلٍ مُّسَمًّى ۚ

And delay you to a named term.

إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۚ

The term of God when it comes cannot be delayed

لَوْ كُنْتُمْ تَعْلَمُونَ

If you but knew.

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا

5. He said: My lord: I invited my people night and day

فَلَمْ يَرِدْهُمْ دُعَائِي إِلَّا فِرَارًا

6. But my calling increased them not save in flight.

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ

7. And whenever I called them that thou shouldst forgive them

جَعَلُوا أَصْبِعَهُمْ فِىٓ ءَاذَانِهِمْ

They put their fingers in their ears

وَأَسْتَعْشَوْا ثِيَابَهُمْ

And covered themselves with their garments

وَأَصْرُواْ وَأَسْتَكْبَرُواْ أَسْتِكْبَارًا

And persisted and were proudly insolent.⁸³⁴⁵

ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا

8. Then called I to them openly.

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ

9. Then I proclaimed to them.

8345. 71:7 [4]. Lit.: were proud with a pride.

وَأَسْرَرْتُ لَهُمْ إِسْرَارًا

And I spoke secretly to them.

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ

10. And I said: Seek forgiveness of your lord

إِنَّهُ كَانَ غَفَّارًا

He is forgiving

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

11. He will send the sky upon you in torrents

وَيُمِدُّكُمْ بِأَمْوَالٍ وَبَنِينَ

12. And will supply you with wealth and sons

وَيَجْعَلْ لَكُمْ جَنَّاتٍ

And make for you gardens

وَيَجْعَلْ لَكُمْ أَنْهَارًا

And make for you rivers.

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

13. What ails you that you look not for majesty in God

وَقَدْ خَلَقَكُمْ أَطْوَارًا

14. When he has created you in stages?

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ

15. Have you not considered how God created seven heavens in layers

طَبَاقًا

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا

16. And made the moon a light⁸³⁴⁶ therein8346. 71:16 [1]. Arabic: *nūr*. See note to 10:5.

وَجَعَلَ الشَّمْسَ سِرَاجًا

And made the sun a torch?

وَاللَّهُ أَنْبَتَكُمْ مِّنَ الْأَرْضِ نَبَاتًا

17. And God has caused you to grow as a growth from the earth.

ثُمَّ يُعِيدُكُمْ فِيهَا

18. Then he will return you to it

وَيُخْرِجُكُمْ إِخْرَاجًا

And he will bring you forth anew.⁸³⁴⁷

وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا

19. And God made for you the earth an expanse

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا

20. That you might travel the broad ways thereof.

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَن

21. Nūḥ said: My lord: they have opposed me and followed one whose wealth and children have increased him not save in loss.

لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا

وَمَكَرُوا مَكْرًا كُبَّارًا

22. And they schemed a mighty scheme

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ

23. (And they said: You are not to leave your gods.⁸³⁴⁸

وَلَا تَذَرُنَّ وَدًّا

You are not to leave Wadd⁸³⁴⁹

8347. 71:18 [2]. Lit.: will bring you forth in a bringing forth.

8348. 71:23 [1]. There follows a list of the antediluvian (i.e. Atlantean) gods.

8349. 71:23 [2]. Arabic: wadd – love, affection, friendship.

وَلَا سُوءًا

Or Suwā⁸³⁵⁰

وَلَا يَغُوثَ

Or Yaghūth⁸³⁵¹

وَيَعُوقَ

And Ya'ūq⁸³⁵²

وَنَسْرًا

And Nasr.)⁸³⁵³

وَقَدْ أَضَلُّوا كَثِيرًا

24. And have led many astray.

وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا

And increase thou not the wrongdoers⁸³⁵⁴ save in error.⁸³⁵⁵

مِمَّا خَطِئْتَهُمْ أُغْرِقُوا

25. Because of their errors⁸³⁵⁶ they were drowned

فَأَدْخَلُوا نَارًا

And made to enter a fire

فَلَمْ يَجِدُوا لَهُمْ مِّنْ دُونِ اللَّهِ أَنْصَارًا

And found for them no helpers besides⁸³⁵⁷ God.8350. 71:23 [3]. Arabic: *suwā'*. The root of this word relates to *time*.8351. 71:23 [4]. Arabic: *yaghūth*. The root of this word relates to *aid, succour; call for help*.8352. 71:23 [5]. Arabic: *ya'ūq*. The root of this word relates to *restraining, hindering, impeding*.8353. 71:23 [6]. Arabic: *nasr* – *eagle*.8354. 71:24 [2]. Arabic: *ẓālimūn*. See 2:229.

8355. 71:24 [2]. That these are the words of Nūḥ is established by comparison with the last clause of 71:28.

8356. 71:25 [1]. Arabic: *kḥ-t'*. See Article XIII.vi.8357. 71:25 [3]. Arabic: *min dūni*. See 2:23.

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ
الْكَافِرِينَ دَيَّارًا

26. And Nūḥ said: My lord: leave thou not upon the earth an inhabitant among those who spurn guidance while claiming virtue.⁸³⁵⁸

إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا
إِلَّا فَاجِرًا كَفَّارًا

27. If thou leave them they will lead thy servants astray and beget not save as⁸³⁵⁹ licentious ingrates.

رَبِّ اغْفِرْ لِي وَلِوَلَدَيَّ

28. My lord: forgive thou me and my parents

وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا

And him who enters my household a believer⁸³⁶⁰

وَلِلْمُؤْمِنِينَ

And the believing men⁸³⁶¹

وَالْمُؤْمِنَاتِ

And the believing women.⁸³⁶²

وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

And increase thou not the wrongdoers⁸³⁶³ save in ruin.

8358. 71:26 [1]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

8359. 71:27 [1]. Grammar: *licentious ingrates* is generally (and not incorrectly) rendered as the object of *beget*. However, it can also be read as I have rendered (i.e. denoting instrumentality) and I think the case is stronger for this reading given that it is an established Qur'anic principle that each man is responsible for himself. Thus, it is the complete disintegration of morals and disconnection of sex from righteousness found among the Atlanteans which Nūḥ is referencing – a condition mirrored today. Cf. the words attributed to Jesus at Matt. 24:38 *For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark[...]*.

8360. 71:28 [2]. Arabic: *(al) mu'min*. See note to 8:2.

8361. 71:28 [3]. Arabic: *(al) mu'minūn*. See note to 8:2.

8362. 71:28 [4]. Arabic: *(al) mu'minūn*. See note to 8:2.

8363. 71:28 [5]. Arabic: *ẓālimūn*. See 2:229.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸³⁶⁴ the Merciful.⁸³⁶⁵

قُلْ أُوحِيَ إِلَيَّ

1. Say thou: I am instructed.⁸³⁶⁶

أَنَّهُ

That:⁸³⁶⁷

أَسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ

A band⁸³⁶⁸ among the *jinn* listened in.

فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا

(And they said: We have heard an amazing recitation⁸³⁶⁹

يَهْدِي إِلَى الرُّشْدِ

2. Guiding to sound judgment:

فَنَآمَنَّا بِهِ^طWe believe in⁸³⁷⁰ it8364. 72:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8365. 72:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*8366. 72:1 [1]. Arabic: *waḥī* and *awḥā*. See 3:44. Lit.: *it is instructed to me*.8367. 72:1 [2]. Many chapters have defining characteristics. Here that characteristic is *annahu* or *that (it)*. The verse at 72:1 concerns what the messenger is *instructed* (or *given by inspiration*) and all translators render along these lines at that juncture. All I have done is enforce consistency to this convention throughout the chapter. (It is certainly true that the word rendered here *that* is acceptably elided by translators – and I do so myself – in some other contexts. But the fact of its repeated incidence in this chapter requires – to my mind at least – that it be regarded as an active and operative element.) Most Traditionalists consider the majority of the chapter to refer to *jinn*. That is not my understanding since applying a systematic translation methodology to it. My reading is that it consists of a series of statements given to the messenger of which information regarding the *jinn* forms the first part only, and that the aggregate of these statements is put in right perspective vis-à-vis the prophetic mission of Muḥammad beginning 72:20. I include footnotes throughout to show how, where and why the reading here has a bias different to that preferred by the Traditionalist.8368. 72:1 [3]. Arabic: *naḥar*: *men* (as a collective); *band*, *party*, *troop*.8369. 72:1 [4]. Arabic: *qur'ān* – *reading*, *recital*, *recitation*, *something which is read out*.8370. 72:2 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.

وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا

And ascribe not a partnership⁸³⁷¹ with our lord to anyone.)

وَأَنَّهُ

3. And that:⁸³⁷²

تَعْلَى جَدُّ رَبَّنَا

(Exalted be the majesty of our lord!)

مَا اتَّخَذَ صَحْبَةً وَلَا وَلَدًا

He has taken neither wife nor son.

وَأَنَّهُ

4. And that:⁸³⁷³

كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا

Our foolish one⁸³⁷⁴ ascribed a wanton falsehood⁸³⁷⁵ to God.

وَأَنَا

5. And that:⁸³⁷⁶

ظَنَنَّا أَنْ لَنْ تَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى

We⁸³⁷⁷ had supposed that men and *jinn* would not ascribe a lie to God.⁸³⁷⁸

اللَّهِ كَذِبًا

وَأَنَّهُ

6. And that:⁸³⁷⁹

8371. 72:2 [3]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

8372. 72:3 [1]. This is further instruction given to the messenger. See note to 72:1.

8373. 72:4 [1]. This is further instruction given to the messenger. See note to 72:1.

8374. 72:4 [2]. Thought by many to refer to Iblis. I think it is more likely to refer to the foolish (or a foolish one) in general, or to the creators of lies about God such as the inventors of the Talmud or Saul of Tarsus.

8375. 72:4 [2]. Arabic: *shaṭaṭ*. See Article XIII.xi.

8376. 72:5 [1]. This is further instruction given to the messenger. See note to 72:1.

8377. 72:5 [2]. I.e. human beings.

8378. 72:5 [2]. Men are born naïve and unprepared for the way the world operates.

8379. 72:6 [1]. This is further instruction given to the messenger. See note to 72:1.

كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ
مِّنَ الْجِنِّ

Men among mankind sought protection⁸³⁸⁰ with
men among *jinn*

فَزَادُوهُمْ رَهَقًا

So they⁸³⁸¹ increased them in baseness.⁸³⁸²

وَأَنَّهُمْ

7. And that:⁸³⁸³

ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَّعِثَ اللَّهُ أَحَدًا

They⁸³⁸⁴ supposed as you⁸³⁸⁵ supposed that God
would not raise anyone.

وَأَنَا

8. And that:⁸³⁸⁶

لَمَسْنَا السَّمَاءَ

We⁸³⁸⁷ reached for the sky

8380. 72:6 [2]. I.e. aid, assistance and all manner of good – that which one rightly seeks with God.

8381. 72:6 [3]. I.e. the men among *jinn* increased them (i.e. those among human men who seek their protection) in baseness; this verse touches upon the mechanics behind what those who worship other than God alone experience and why they experience it.

8382. 72:6 [3]. Arabic: *rahaq*. The Arabic senses cover: *doing of forbidden things, wrongdoing; urging to that which one is not able to do; haste in deportment or disposition; ignorance; ill-nature, evil disposition; suspicion, evil opinion; lowness, vileness, meanness; weakness* (Lane p. 1777). This puts me in mind of the type of events outlined in, for example, the Book of Enoch wherein fallen angels instruct men in various debasing arts.

8383. 72:7 [1]. This is further instruction given to the messenger. See note to 72:1.

8384. 72:7 [2]. I take this to indicate those who appealed to *jinn* for benefits.

8385. 72:7 [2]. I.e. those the messenger is addressing.

8386. 72:8 [1]. This is further instruction given to the messenger. See note to 72:1.

8387. 72:8 [2]. As Traditionally read, the current subject is *jinn*. As read here, the subject is the *we* or *us* of 72:4-5 – i.e. human beings. Muḥammad Asad (whose own process of investigation was not much dissimilar to mine on this point) feels that in the first instance this refers to the Jewish people, but also humanity at large and: [...] *may be understood as alluding not only, metaphorically, to the arrogant Jewish belief in their being "God's chosen people", but also, more factually, to their old inclination to, and practice of, astrology as a means to foretell the future. Apart from this - and in a more general sense - their "reaching out towards heaven" may be a metaphorical description of a state of mind which causes man to regard himself as "self-sufficient" and to delude himself into thinking that he is bound to achieve mastery over his own fate.* I cannot say that there is enough evidence to regard this understanding as more than an interesting perspective; this verse and the one following certainly reference a time when men reached for the stars – be it metaphorically, philosophically, spiritually or physically. My personal inclination is that the reference here and at 72:9 relate to humankind's gathering before God prior to this life (see 7:172), but God knows best.

فَوَجَدْنَهَا مَلِئَتْ حَرَسًا شَدِيدًا وَشُهَبًا

But found it filled with strong guards and flames.

وَأَنَا

9. And that:⁸³⁸⁸

كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمْعِ^ط

We sat in the auditorium⁸³⁸⁹ thereof⁸³⁹⁰

فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا

But whoso listens in now finds for him a flame sentinel.⁸³⁹¹

رَّصَدًا

وَأَنَا

10. And that:⁸³⁹²

لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ

We⁸³⁹³ know not whether evil is intended for him who is in the earth

أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

Or whether their lord intends sound judgment for them.

وَأَنَا

11. And that:⁸³⁹⁴

مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ^ط

Among us⁸³⁹⁵ are those righteous and among us are other than that.

8388. 72:9 [1]. This is further instruction given to the messenger. See note to 72:1.

8389. 72:9 [2]. Lit.: *the seating places for listening*.

8390. 72:9 [2]. I.e. of the sky.

8391. 72:9 [3]. Man cannot regain the pre-existent knowledge he once had. There is a limit beyond which he cannot go.

8392. 72:10 [1]. This is further instruction given to the messenger. See note to 72:1.

8393. 72:10 [2]. I.e. human beings.

8394. 72:11 [1]. This is further instruction given to the messenger. See note to 72:1.

8395. 72:11 [2]. I.e. among human beings.

كُنَّا طَرَائِقَ قِدَدٍ

We are of diverse paths.

وَأَنَا

12. And that:⁸³⁹⁶

ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ

We⁸³⁹⁷ know that we cannot escape God in the earth

وَلَنْ نُعْجِزَهُ هَرَبًا

Nor can we escape him through flight.⁸³⁹⁸

وَأَنَا

13. And that:⁸³⁹⁹لَمَّا سَمِعْنَا الْهُدَىٰ ءَامَنَّا بِهِ^طWhen we⁸⁴⁰⁰ heard the guidance we believed in⁸⁴⁰¹ it

فَمَنْ يُؤْمِنُ بِرَبِّهِ

(And whoso believes in⁸⁴⁰² his lord:

فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا

He fears neither loss nor baseness).⁸⁴⁰³

وَأَنَا

14. And that:⁸⁴⁰⁴

8396. 72:12 [1]. This is further instruction given to the messenger. See note to 72:1.

8397. 72:12 [2]. I.e. human beings.

8398. 72:12 [3]. Cf. 55:33.

8399. 72:13 [1]. This is further instruction given to the messenger. See note to 72:1.

8400. 72:13 [2]. I.e. the believers. Cf. 27:81.

8401. 72:13 [2]. See note to 58:4 for Qur'anic usage of *to believe in*.8402. 72:13 [3]. See note to 58:4 for Qur'anic usage of *to believe in*.

8403. 72:13 [4]. Cf. 72:6.

8404. 72:14 [1]. This is further instruction given to the messenger. See note to 72:1.

مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ^ط

Among us⁸⁴⁰⁵ are the submitted⁸⁴⁰⁶ and among us are the unjust.

فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا

(And whoso submits: these aspire to sound judgment.

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا

15. And as for the unjust: they are firewood for Hell.

وَالْوِاسْطُونَ عَلَى الطَّرِيقَةِ لَا أَشْقَيْنُهُمْ مَاءً
غَدَقًا

16. And had they but been upright upon the path we would have given them water to drink in abundance

لِنَفْتِنَهُمْ فِيهِ^ج

17. That we might subject them to means of denial⁸⁴⁰⁷ thereby

وَمَنْ يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا
صَعَدًا

But whoso turns away from the remembrance⁸⁴⁰⁸ of his lord, he will thrust him into a punishment most severe.)

وَأَنَّ

18. And that:⁸⁴⁰⁹

الْمَسْجِدَ لِلَّهِ

The places of worship⁸⁴¹⁰ belong to God

فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

(So call not to anyone with God).

8405. 72:14 [2]. I.e. those who believe.

8406. 72:14 [2]. Arabic: *muslim* – one who is yielded, submitted, submitting. See Article XV.iii.

8407. 72:17 [1]. See note on *fitnah* to 2:102.

8408. 72:17 [2]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

8409. 72:18 [1]. This is further instruction given to the messenger. See note to 72:1.

8410. 72:18 [2]. Arabic: *masjid*, *masājid*. See Article IX.i.

وَأَنَّهُ

19. And that:⁸⁴¹¹

لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ

When the servant of God stood up calling to him

كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

They⁸⁴¹² were almost a compact mass about him.⁸⁴¹³

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا

20. Say thou: I but call to my lord and ascribe not a partnership⁸⁴¹⁴ with him to anyone.⁸⁴¹⁵

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

21. Say thou: I have no power over you for harm or for sound judgment.⁸⁴¹⁶

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ

22. Say thou: None can grant me protection from God

وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

And I can find no place of refuge besides⁸⁴¹⁷ him

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ

23. Save communication of God and his messages.

وَمَنْ يَعَصِ اللَّهَ وَرَسُولَهُ

And whoso opposes God and his messenger:

فَإِنَّ لَهُ نَارَ جَهَنَّمَ

His is the fire of Hell

8411. 72:19 [1]. This is further instruction given to the messenger. See note to 72:1.

8412. 72:19 [3]. I.e. those with him.

8413. 72:19 [3]. I.e. they looked to the messenger rather than to God – a mistake the effects of which have brought great civilisations down to dysfunctional barbarity.

8414. 72:20 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

8415. 72:20 [1]. This was the extent of the messenger's 'religion'. This is not enough for those who want something other than that which God sent down, however.

8416. 72:21 [1]. The Traditionalist would do well to consider this verse.

8417. 72:22 [2]. Arabic: *min dūni*. See 2:23.

خُلِدِينَ فِيهَا أَبَدًا

They abiding eternally therein forever.

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ

24. When⁸⁴¹⁸ they have seen what they are promised

فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا

Then will they know who is weaker in helper and less in number.

قُلْ إِنِّي أَدْرِي أَقْرَبُ مِمَّا تُوعَدُونَ

25. Say thou: For all I know, that which you are promised is near.

أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا

If⁸⁴¹⁹ my lord will make for it⁸⁴²⁰ a span:⁸⁴²¹

عَلِمَ الْغَيْبِ

26. The knower of the unseen:

فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا

He makes not manifest his unseen to anyone

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

27. Save whom he has approved among messengers.⁸⁴²²

فَآنَهُ

And that:⁸⁴²³

8418. 72:24 [1]. Arabic: *hattā idhā*. See 3:152.

8419. 72:25 [2]. Arabic: *am*. See note to 21:21.

8420. 72:25 [2]. I.e. that which you are promised (namely, the Judgment of God).

8421. 72:25 [2]. If this is the claim.

8422. 72:27 [1]. Lit.: *messenger*. The argument is compact; to paraphrase: if you think that God will not punish men soon, the fact is that God communicates with men only via approved messengers (so, unless you are an approved messenger, you are speaking out of vain desire). It is clear from other statements that the messenger himself had no knowledge of the Hour (for example 33:63, 46:9).

8423. 72:27 [2]. This is further instruction given to the messenger. See note to 72:1.

يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

He places⁸⁴²⁴ before him⁸⁴²⁵ and after him a sentinel

لِّيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَ رَبِّهِمْ

28. That he might know that they have conveyed the messages of their lord.

وَأَحَاطَ بِمَا لَدَيْهِمْ

And he encompasses what is with them

وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا

And keeps count of every thing by number.

8424. 72:27 [3]. Arabic: *salaka* – to insert, cause to enter (a road). The imagery here is of placing a guardian ahead and behind one journeying along a road.

8425. 72:27 [3]. Each one 'whom he has approved among messengers'.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁴²⁶ the Merciful.⁸⁴²⁷

يَا أَيُّهَا الْمُزْمَلُ

1. O thou enwrapped one:

قُمْ اللَّيْلَ

2. Arise thou the night

أَلَّا قَلِيلًا

Save a little

نُصْفَهُ

3. (A half thereof

أَوْ أَنْقُصْ مِنْهُ قَلِيلًا

Or take thou a little therefrom

أَوْ زِدْ عَلَيْهِ

4. Or add thou thereto)

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

And recite thou the Qur'an⁸⁴²⁸ in slow, distinct stages.⁸⁴²⁹

8426. 73:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8427. 73:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8428. 73:4 [2]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

8429. 73:4 [2]. Cf. 25:32. Muhammad Asad comments here: [...]The term *tartil* primarily denotes "the putting [of something] together distinctly, in a well-arranged manner, and without any haste" (Jawhari, Baydawi; also *Lisan al-'Arab*, *Qamus*). When applied to the recitation of a text, it signifies a calm, measured utterance with thoughtful consideration of the meaning to be brought out.

- إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا 5. We will cast upon thee a burdensome word.⁸⁴³⁰
- إِنَّ نَاشِئَةَ اللَّيْلِ 6. The emergence of the night
- هِيَ أَشَدُّ وَطْأً 8431 It is firmer of foot
- وَأَقْوَمُ قِيلًا 8432 And more upright of speech.
- إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا 7. Thou hast by day much⁸⁴³³ movement⁸⁴³⁴
- وَاذْكُرْ اسْمَ رَبِّكَ 8. But remember thou the name of thy lord
- وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا 8435 And devote thyself⁸⁴³⁵ completely⁸⁴³⁶ to him.
- رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ 9. The Lord of the East and the West

8430. 73:5 [1]. Arabic: *qawl* – speech; teaching, doctrine; saying, word.

8431. 73:6 [2]. Arabic: *waṭ'* – low, smooth land between eminences. The allusion here is to an easily traversed stretch of land between the 'mountains' of this day and the next. The verb also carries sense of *treading*. Implicit in the imagery is the idea that one can more easily cover spiritual distance at night.

8432. 73:6 [3]. Night is best suited to spiritual reflection and contemplation of ultimate reality.

8433. 73:7 [1]. Arabic: *ṭawīl* – long; large, tall; high. The rendering has been adapted to the requirements of the noun.

8434. 73:7 [1]. The Arabic noun here (*sabḥ*) is related to the form I verb *sabaḥa*. Lane gives both *to swim* and *to travel far* and other concepts of movement among the primary meanings for the verb (Lane p. 1299); I have been guided by this since it continues the image from 73:6. The sense is of a busy man crossing the rocky hills of mundane life during the day but at night entering the flat, wide expanse of the plain at the end of which the rocky hill of the day ahead stands.

8435. 73:8 [2]. Arabic: *tabattala*. This form V verb means: *to retire from the world, to devote one's life to God or to apply oneself to his service, to be pious, self-denying; to live in chastity*. This is the only instance of this form, and the only two instances of this root occur in this verse.

8436. 73:8 [2]. Arabic: *tabtīl* – devotion. This is the form II noun, although it clearly has much in common with the form V verb described above. Lit.: *devote thyself to him with devotion*.

لَا إِلَهَ إِلَّا هُوَ

There is no god save he⁸⁴³⁷

فَاتَّخِذْهُ وَكِيلًا

So take thou him as guardian.

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ

10. And be thou patient over what they say

وَاهْجُرْهُمْ هَجْرًا جَمِيلًا

And depart thou from them with a comely
leave-taking

وَذَرْنِي وَالْمُكَذِّبِينَ

11. And leave thou me with the repudiators

أُولَى النَّعْمَةِ

The possessors of ease

وَمَهْلُهُمْ قَلِيلًا

And bear thou with them⁸⁴³⁸ a little while.

إِنَّ لَدَيْنَا أَنْكَالًا

12. With us are shackles

وَجَحِيمًا

And a raging fire

وَطَعَامًا ذَا غُصَّةٍ

13. And a food that chokes

وَعَذَابًا أَلِيمًا

And a painful punishment

8437. 73:9 [2]. Cf. 2:255, 3:2, 3:6, 3:18, 3:18, 4:87, 6:102, 6:106, 7:158, 9:129, 13:30, 20:8, 20:98, 23:116, 27:26, 28:70, 28:88, 35:3, 39:6, 40:3, 40:65, 44:8, 59:22, 59:23, 64:13, 73:9.

8438. 73:11 [3]. Lit.: grant thou them time.

- يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ 14. The day the earth and the mountains are shaken
- وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا And the mountains are a sliding sandhill.
- إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِيدًا عَلَيْكُمْ 15. [We have sent to you a messenger as a witness against you
- كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا As we sent a messenger to Fir‘awn.⁸⁴³⁹
- فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ 16. And Fir‘awn⁸⁴⁴⁰ opposed the messenger
- فَأَخَذْنَاهُ أَخْذًا وَبِيلًا Then we seized him with a calamitous grip.
- فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَنَ شَبَابًا 17. So how will you be in prudent fear⁸⁴⁴¹ – if you deny⁸⁴⁴² – of a day which will make the children white-haired
- السَّمَاءِ مُنْفَطِرٌ بِهِ 18. Wherein the sky will crack open?
- كَانَ وَعْدُهُ مَفْعُولًا His promise will be fulfilled.
- إِنَّ هَذِهِ تَذْكِرَةٌ 19. This is a reminder

8439. 73:15 [2]. Arabic: *fir‘awn*. See note to 2:49.

8440. 73:16 [1]. Arabic: *fir‘awn*. See note to 2:49.

8441. 73:17 [1]. I.e. avoid through prudent action. See note to 2:2.

8442. 73:17 [1]. I.e. if you deny God and your duty to him.

فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا

So whoso wills might take a way to his lord.)

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ

20. Thy lord knows that thou standest nearly two-thirds of the night

ثُلثَيِّ اللَّيْلِ

وَنَصْفَهُ

Or a half of it

وثلثه

Or a third of it

وَطَائِفَةٍ مِّنَ الَّذِينَ مَعَكَ

As does⁸⁴⁴³ a number of those with thee.

وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ

And God determines the night and the day.

عَلِمَ أَنَّ لَّكَ تُحْصُوهُ

He knew that you could not calculate it

فَتَابَ عَلَيْكُمْ

And turned towards you:

فَاقْرَأُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

Recite what is made easy⁸⁴⁴⁴ of the Qur'an.⁸⁴⁴⁵

عَلِمَ أَنَّ سَيَكُونُ مِنْكُمْ مَّرْضَىٰ

He knows that there will be some sick among you

8443. 73:20 [4]. Lit.: and.

8444. 73:20 [8]. Arabic: *tayassara*. This form V verb has the primary connotation of *to be (made) easy*, but also has the sense of *to be prepared* (i.e. by another). The form V verb based on this root occurs only twice, both times in this verse. See end of Article XX for its significance.

8445. 73:20 [8]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

وَعَاخِرُونَ يَصْرُبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ
فَضْلِ اللَّهِ لَا

And others travelling in the earth in search of
the bounty of God

وَعَاخِرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ط

And others fighting for the cause of God:

فَأَقْرءُوا مَا تَيَسَّرَ مِنْهُ ج

Recite what is made easy thereof

وَأَقِمْوَا الصَّلَاةَ

And uphold the duty⁸⁴⁴⁶

وَأَتُوا الزَّكَاةَ

And give the purity⁸⁴⁴⁷

وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ج

And lend to God a goodly loan.⁸⁴⁴⁸

وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ

And what good you send ahead of you for your
souls, you will find it with God⁸⁴⁴⁹ better and
more tremendous in reward.

عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا ج

وَأَسْتَغْفِرُوا اللَّهَ ط

And seek forgiveness of God.

8446. 73:20 [13]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

8447. 73:20 [14]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean *to give (what is conducive to) – or to pay (the price of) – (sexual) purity* (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

8448. 73:20 [15]. I.e. wealth spent on fighting in the way of God. See note to 2:245.

8449. 73:20 [16]. Cf. 2:110.

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

God is forgiving, merciful.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁴⁵⁰ the Merciful.⁸⁴⁵¹

يَا أَيُّهَا الْمُدَّثِّرُ

1. O thou, one covered:

قُمْ فَأَنْذِرْ

2. Arise thou and warn thou

وَرَبَّكَ فَكَبِّرْ

3. And magnify thou thy lord

وَتِيَابَكَ فَطَهِّرْ

4. And purify thou thy garments

وَالرُّجْزَ فَاهْجُرْ

5. And depart thou from defilement

وَلَا تَمْنُنْ تَسْتَكْثِرُ

6. And show thou not favour seeking gain

وَلِرَبِّكَ فَاصْبِرْ

7. And unto thy lord be thou patient.

فَإِذَا نُقِرَ فِي النَّاقُورِ

8. Then when the trumpet is sounded:

8450. 74:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8451. 74:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

فَذَلِكَ يَوْمٌ عَسِيرٌ

9. That⁸⁴⁵² – that day – will be a difficult day⁸⁴⁵³

عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ

10. For those who spurn guidance while claiming virtue⁸⁴⁵⁴ not easy.

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا

11. Leave thou me with him whom I created alone.

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا

12. And him I appointed wealth extended⁸⁴⁵⁵

وَبَنِينَ شُهُودًا

13. And children present

وَمَهَّدْتُ لَهُ تَمْهِيدًا

14. And made ease⁸⁴⁵⁶ smooth for him.

ثُمَّ يَظْمَعُ أَنْ أَزِيدَ

15. Then hopes he that I should add more.

كَالَّا

16. No, indeed!⁸⁴⁵⁷

8452. 74:9 [1]. I.e. the time of the sounding of the trumpet.

8453. 74:9 [1]. Cf. 25:26.

8454. 74:10 [1]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

8455. 74:12 [1]. I.e. over the course of his life. Cf. 56:30.

8456. 74:14 [1]. Arabic: *mahhada* – as well as senses connected to *smoothing*, *levelling*, and *making easy*, means to *smooth out* (a bed) or *make ready* (such as a cradle or cot).8457. 74:16 [1]. The subject of this chapter is the complaisant, comfortable man who rejects warning. His assumptions are countered here by *kallā* (No, indeed!). A number of chapters make use of what one might call defining mechanisms (i.e. particular word combinations or features which dominate in the chapter in which they occur). In this case, the defining mechanism or characteristic is *kallā*. It occurs four times in a staccato-like sequence throughout the chapter (thus drawing attention to itself), occurring twice at the very end of the chapter, after which we are told that it is a *reminder* (a formula which repeats at 80:11). My investigations show *kallā* to have a secondary function as a marker (or *reminder*) by means of which the attentive reader is directed to all other instances where *kallā* occurs – and that all these instances complement each other and are beneficial when read together. The central point of the set is here at 74:16 since this provides the most extensive treatment of the archetype with which the entire set deals, and does so within the dominant topic of the chapter. Thus, the student of the Qur'an finds he is given a single and extensive argument which comprehensively treats of one of his dominant concerns when he draws the text together by means of these easily identified coordinates. The complete set is found at 19:79, 19:82, 23:100, 34:27, 70:15, 70:39, 74:16, 74:32, 74:53, 74:54, 75:11, 75:20, 75:26, 78:4, 78:5, 80:11, 80:23, 82:9, 83:7, 83:14, 83:15, 83:18, 89:17, 89:21, 96:6, 96:15, 96:19, 102:3, 102:4, 102:5, 104:4. All instances reference this verse.

إِنَّهُ كَانَ لِعَٰيَتِنَا عَنِيدًا

He was obstinate towards our proofs.⁸⁴⁵⁸

سَأَرْهُقُهُ صَعُودًا

17. I will burden him with a steep ascent.

إِنَّهُ فَكَّرَ

18. He considered

وَقَدَّرَ

And determined

فَقُتِلَ كَيْفَ قَدَّرَ

19. (Damned⁸⁴⁵⁹ be how he determined!

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ

20. Then damned⁸⁴⁶⁰ be how he determined!)

ثُمَّ نَظَرَ

21. Then looked

ثُمَّ عَبَسَ وَبَسَرَ

22. Then frowned and scowled

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ

23. Then turned away and was proud

فَقَالَ إِنَّ هَٰذَا إِلَّا سِحْرٌ مُّوْتَرٌ

24. And said: This is only sorcery⁸⁴⁶¹ handed down

إِنَّ هَٰذَا إِلَّا قَوْلُ الْبَشَرِ

25. This is only the speech⁸⁴⁶² of a mortal.8458. 74:16 [2]. Arabic: *āyāt*. See Article X.8459. 74:19 [1]. Lit.: *killed*.8460. 74:20 [1]. Lit.: *killed*.8461. 74:24 [1]. Arabic: *siḥr* – *sorcery*. See 2:102.8462. 74:25 [1]. Arabic: *qawl* – *speech, teaching, doctrine, word*.

- سَأُصْلِيهِ سَقَرَ 26. We will burn him in *saqar*.⁸⁴⁶³
- وَمَا أَذْرَلَكَ مَا سَقَرُ 27. And what will convey to thee what *saqar*⁸⁴⁶⁴ is?
- لَا تُبْقِي وَلَا تَذَرُ 28. It spares not and leaves not.
- لَوَّاحَةٌ لِلْبَشَرِ 29. It makes visible⁸⁴⁶⁵ to mortal man.
- عَلَيْهَا تِسْعَةَ عَشَرَ 30. Above⁸⁴⁶⁶ it are nineteen⁸⁴⁶⁷
- وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً 31. (And we made the companions of the fire only as angels)⁸⁴⁶⁸

8463. 74:26 [1]. **Qur'anic definition:** *saqar* – that which spares not, leaves not and makes visible (the truth) to human beings (74:28-29).

8464. 74:27 [1]. See 74:26.

8465. 74:29 [1]. Muhammad Asad comments here: *Most of the commentators interpret the above elliptic phrase in the sense of "changing the appearance of man" or "scorching the skin of man". The rendering adopted by me, on the other hand, is based on the primary significance of the verb laha - "it appeared", "it shone forth" or "it became visible". Hence, the primary meaning of the intensive participial noun lawwah is "that which makes [something] visible". In the above context, it relates to the sinner's belated cognition of the truth, as well as to his distressing insight into his own nature, his past failings and deliberate wrongdoings, and the realization of his own responsibility for the suffering that is now in store for him: a state neither of life nor of death. (cf. 87:12-13).*

8466. 74:30 [1]. Or *Over*. See notes on *the companions of the fire* below; in a literal sense, all remaining 19 instances of this key phrase are *above* (or *over*) *it* – i.e. *saqar* – given that the instance of *the companions of the fire* which follows is the last in the set.

8467. 74:30 [1]. Typically understood – not without justification given the context – to be the number of those entrusted with the management of *saqar*, although I disagree with that assessment (for more, see notes immediately above and below). Much is made by some of the number 19 based on the work of Rashad Khalifa about whose work (and later developments based thereon) there is no scarcity of information online.

8468. 74:31 [1]. I.e. indestructible. The final word of this clause can be read *angels* or *as angels*. If read the first way, the implication is that *the companions of the fire* mentioned here are themselves angels. While this is the popular reading, the Qur'anic evidence is against it. The expression *the companions of the fire* occurs a total of 20 times (2:39, 2:81, 2:217, 2:257, 2:275, 3:116, 5:29, 7:36, 7:44, 7:47, 7:50, 10:27, 13:5, 39:8, 40:6, 40:43, 58:17, 59:20, 64:10, 74:31) and in all cases outside of the one under discussion at 74:31 it unquestionably references those who are to suffer in Hell. In the absence of explicit, incontrovertible evidence to the contrary, a reasonable man must assume that what is meant in each of the remaining 19 instances is what is meant here also; this simple process of analysis also, incidentally, provides us with a reasonable answer to what is referenced by the number 19 here (which itself has served as the catalyst for so much generative and speculative output of a mathematical nature beginning with Rashad Khalifa) – i.e. all the other cases of *the companions of the fire*; thus, the cardinal number found above at 74:30 merely indicates the number of the remaining cases of *the companions of the fire* all of which precede this one in the text, and acts as a parity bit by means of which we receive a proof point supportive of the Qur'an's claim to be complete, preserved and in the correct order – something which Rashid Khalifa in part, in effect, was compelled to dispute in order to attempt to bend the facts to his theories.

وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا

And we made their⁸⁴⁶⁹ number⁸⁴⁷⁰ only as a means of denial⁸⁴⁷¹ for those who are indifferent to warning⁸⁴⁷²

لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ

That those in possession⁸⁴⁷³ of the law⁸⁴⁷⁴ might be certain⁸⁴⁷⁵

وَيَزِدَّادَ الَّذِينَ ءَامَنُوا إِيمَانًا

And those who heed warning⁸⁴⁷⁶ might increase in faith

وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ

And those in possession⁸⁴⁷⁷ of the law⁸⁴⁷⁸ and the believers⁸⁴⁷⁹ might not doubt⁸⁴⁸⁰

وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ

And that those in whose hearts is disease and those who spurn guidance while claiming virtue⁸⁴⁸¹ might say: What means God by this example?⁸⁴⁸²

وَالْكُفْرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا

8469. 74:31 [2]. I take *their* to refer in the first instance to *those who are indifferent to warning* since an archetype of this category has occupied the majority of the narrative hitherto and is identified by name in this clause. However, a careful reading indicates that the force of *their number* extends to the additional categories of person which follow. Unlike the Khalifa interpretation (which considers that *their* relates to *angels* in the previous verse and proceeds to make much hay on that basis), my attention is on the broader narrative of the chapter; my instinct is always to fight shy of ascribing ambiguous statements highly specific values.

8470. 74:31 [2]. The Arabic *'idda* is used both to denote a *cardinal number* and a *number of days* (count of time) throughout and so it is understandable that one might take it in the first sense, especially coming so close to mention of a cardinal number. However, if we regard the chapter as a whole, the broader narrative treats of human beings (and not *angels* which is what the both the Traditionalist and Rashad Khalifa claim is being referenced in this clause) and therefore the stronger case is that the reference here is either to the number of human beings or to the number of days they live. Given what follows, the second of these two options is the one convincing to me. We each have a number of days to live, the core point of which is that we should declare our hand vis-à-vis God. However, since we do not know how long we shall live, this fact allows those who reject to feel no great urgency about their heedlessness towards God – which serves as the cause of their denial. That same span of time allows the men who heed God's warning to respond in their respective ways also. Cf. 19:84.

8471. 74:31 [2]. Arabic: *fitnah*. See note to 2:102.

8472. 74:31 [2]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

8473. 74:31 [3]. Arabic: *alladhīna ūtū al kitāb*. See Article XI.xi.

8474. 74:31 [3]. Arabic: *al kitāb*. See Article XI.ii.

8475. 74:31 [3]. Arabic: *yaqīna*. See note to 2:4.

8476. 74:31 [4]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

8477. 74:31 [5]. Arabic: *alladhīna ūtū al kitāb*. See Article XI.xi.

8478. 74:31 [5]. Arabic: *al kitāb*. See Article XI.ii.

8479. 74:31 [5]. Arabic: *(al) mu'minūn*. See note to 8:2.

8480. 74:31 [5]. Because such people understand that their span of life has been set by God and they proceed on that basis.

8481. 74:31 [6]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

8482. 74:31 [6]. Cf. 2:26.

كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ
يَشَاءُ

Thus God sends astray whom he wills and
guides whom he wills.

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ

And there knows the forces of thy lord only he.

وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ

And this is only a reminder to mortal man.

كَلَّا

32. No, indeed!⁸⁴⁸³

وَالْقَمَرِ

By the moon

وَاللَّيْلِ إِذَا أَدْبَرَ

33. And the night when it retreats

وَالصُّبْحِ إِذَا أَصْفَرَ

34. And the morning when it glows!

إِنَّهَا لِأَحَدَى الْكُبَرِ

35. (This is one of the greatest⁸⁴⁸⁴)

نَذِيرًا لِلْبَشَرِ

36. As a warning to men

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ

37. Unto him who wills among you to advance or to
tarry)

8483. 74:32 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto. Cf. 74:16.

8484. 74:35 [1]. I.e. oaths.

- كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيَّةٌ 38. Every soul is in pledge for what it earns⁸⁴⁸⁵
- إِلَّا أَصْحَابُ الْيَمِينِ 39. Save the companions of the right hand
- فِي جَنَّاتٍ يَتَسَاءَلُونَ 40. In gardens exchanging questions
- عَنِ الْمُجْرِمِينَ 41. About the evildoers:
- مَا سَلَكَكُمْ فِي سَقَرٍ 42. What brought you into *saqar*?⁸⁴⁸⁶
- قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ 43. They will say: We have not been among the performers of duty⁸⁴⁸⁷
- وَلَمْ نَكُ نَطْعِمُ الْمِسْكِينَ 44. And we have not fed the needy.
- وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ 45. And we jested⁸⁴⁸⁸ with those who jest
- وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ 46. And repudiated the Day of Judgment⁸⁴⁸⁹
- حَتَّى أَتَانَا الْيَقِينُ 47. Until the Certainty came to us.

8485. 74:38 [1]. I.e. the soul itself is the price of the deeds it did.

8486. 74:42 [1]. See 74:26.

8487. 74:43 [1]. Arabic: *ṣ-l-w*. See note to 2:3, and Article III. Generically, *ṣallā* means *to perform duty*. The active participle of the form II verb (*muṣall-*) as here, occurs only at 70:22, 74:43, 107:4 – comparison of the instances of which is instructive.

8488. 74:45 [1]. Lit.: *plunge in*. This verb is treated thusly by most translators.

8489. 74:46 [1]. Arabic: *dīn*. See Article VII. For *Day of Judgment* see 82:17-19.

- فَمَا تَنْفَعُهُمْ شَفْعَةُ الشَّافِعِينَ 48. And no benefit to them is the intercession of intercessors.
- فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ 49. Then what ails them that they turn away from the reminder
- كَأَنَّهُمْ خُمُرٌ مُسْتَنْفِرَةٌ 50. As if they were frightened donkeys
- فَرَّتْ مِنْ قَسْوَرَةٍ 51. Fleeing a lion?
- بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً 52. The truth is:⁸⁴⁹⁰ every man among them desires that he be given writings unfolded.⁸⁴⁹¹
- كَآلَا 53. No, indeed!⁸⁴⁹²
- بَلْ لَا يَخَافُونَ أَلْءَاخِرَةَ 54. The truth is:⁸⁴⁹³ they⁸⁴⁹⁴ fear not the hereafter.
- كَآلَا 54. No, indeed!⁸⁴⁹⁵
- إِنَّهُ تَذْكِرَةٌ 55. It is a reminder:
- فَمَنْ شَاءَ ذَكَرْهُ 55. Whoso wills will remember it.

8490. 74:52 [1]. Arabic: *bal*. See note to 2:88.

8491. 74:52 [1]. I.e. that he be sent an individual revelation on the wings of angels.

8492. 74:53 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

8493. 74:53 [2]. Arabic: *bal*. See note to 2:88.

8494. 74:53 [2]. I.e. the complaisant, comfortable men outlined beginning at 74:11.

8495. 74:54 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ

56. And they will remember only as God wills.

هُوَ أَهْلُ التَّقْوَىٰ

He is worthy of prudent fear⁸⁴⁹⁶

وَأَهْلُ الْمَغْفِرَةِ

And worthy to forgive.

8496. 74:56 [2]. See note to 2:2.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁴⁹⁷ the Merciful.⁸⁴⁹⁸

لَا أُقْسِمُ بِيَوْمِ الْقِيَمَةِ

1. I swear by the Day of Resurrection!

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

2. And I swear by the self-reproaching soul!

أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ

3. Thinks man that we will not assemble his bones?

بَلَىٰ قَدَرِينَا عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ

4. Verily,⁸⁴⁹⁹ we are able to fashion his fingertips.

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ

5. The truth is:⁸⁵⁰⁰ man intends to be unrestrained⁸⁵⁰¹ ahead of him⁸⁵⁰²

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَمَةِ

6. He asks: When is the Day of Resurrection?

فَإِذَا بَرِقَ الْبَصَرُ

7. Then when the sight is dazzled

8497. 75:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8498. 75:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8499. 75:4 [1]. Arabic: *balā*. See note to 2:81.

8500. 75:5 [1]. Arabic: *bal*. See note to 2:88.

8501. 75:5 [1]. Arabic: *fajara*. At 17:90 (the only other instance of this verb in this form) *fajara* undeniably means *to cause to gush forth*. This being the case, my inclination is always to default to the established Qur'anic meaning of any word and render in keeping with that. However, I have done so here in a way which allows the reader to catch a sense of the verb's secondary meaning which is *give oneself up to sin, to fornication, to wrong action* and its tertiary meaning of *to deny, to disbelieve*.

8502. 75:5 [1]. I.e. that which guides or lies ahead. Arabic: *imām* – *leader; master; plumb line; standard, criterion; example, model*. Cf. 15:79.

- وَحَسَفَ الْقَمَرُ 8. And the moon is darkened⁸⁵⁰³
- وَجُمِعَ الشَّمْسُ وَالْقَمَرُ 9. And sun and moon are joined
- يَقُولُ الْإِنْسُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ 10. That day man will say: Whither is escape?
- كَلَّا 11. No, indeed!⁸⁵⁰⁴
- لَا وَزَرَ 12. There is no sanctuary.
- إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ 13. Unto thy lord that day is the destination⁸⁵⁰⁵
- يُنَبِّئُ الْإِنْسُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ 14. The day man is informed of what he has sent before and left behind.⁸⁵⁰⁶
- بَلِ الْإِنْسُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ 15. The truth is:⁸⁵⁰⁷ man is an eye-witness against his soul
- وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ 16. And were he to offer his excuses[...]⁸⁵⁰⁸
- لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ 17. (Move thou not thy tongue with it to hasten it.⁸⁵⁰⁹

8503. 75:8 [1]. Or *sinks* or *disappears*.

8504. 75:11 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

8505. 75:12 [1]. Lit.: *is the place (of stopping, of resting)*.

8506. 75:13 [1]. Cf. 74:37.

8507. 75:14 [1]. Arabic: *bal*. See note to 2:88.

8508. 75:15 [1]. Sc. *they would not be sufficient*.

8509. 75:16 [1]. At 75:16-19 the Traditionalist – as is so often the case – has some stories he prefers to the Qur'an and around which he has constructed a mythology which now forms a lens through which he construes the verses themselves. But if we are to deal with the words on the page, the sense surely is: 75:16: *Move thou not thy tongue with it to hasten it* (it being the Day of Resurrection which has been the dominant subject of the chapter to this point) – that is: *do not claim it to be coming*

17. Upon us is its gathering and its recitation.⁸⁵¹⁰
إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

18. And when we recite it follow thou the
recitation⁸⁵¹¹ thereof.
فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

19. Then upon us is its manifest fact)⁸⁵¹²
ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

20. No, indeed!⁸⁵¹³
كَأَلَّا

The truth is:⁸⁵¹⁴ you love the transient
بَلْ تُحِبُّونَ الْعَاجِلَةَ

21. And leave the hereafter.
وَتَذَرُونَ آخِرَةَ

22. (Faces that day will be radiant
وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ

23. Looking towards their lord.
إِلَىٰ رَبِّهَا نَاظِرَةٌ

24. And faces that day will be scowling⁸⁵¹⁵
وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ

sooner than thou knowest or speak before thou knowest; 75:17: Upon us is its gathering and its recitation (both the realisation of the material fact in the future and the creation of the reading which describes it are incumbent upon God); 75:18: And when we recite it, follow thou the reading thereof (the messenger is to follow only what God reveals concerning the Day of Judgment); 75:19 Then upon us is its manifest fact (i.e. God has taken upon himself the clarification or elucidation of that day, the implementation thereof as a reality, or both).

8510. 75:17 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

8511. 75:18 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

8512. 75:19 [1]. Arabic: *bayān*. See 3:138.

8513. 75:20 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

8514. 75:20 [2]. Arabic: *bal*. See note to 2:88.

8515. 75:24 [1]. This is a direct reference to 74:22 which uses the same verb.

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ 25. Thinking that a crushing calamity⁸⁵¹⁶ is upon them.)⁸⁵¹⁷

كَأَلَّا 26. No, indeed!⁸⁵¹⁸

إِذَا بَلَغَتِ التَّرَاقِي 27. When it⁸⁵¹⁹ reaches the collar-bone

وَقِيلَ مَنْ رَاقٍ 27. And it is said: Who is a healer?⁸⁵²⁰

وَضَنَّ أَنَّهُ الْفِرَاقُ 28. (And he knows that it is the departure

وَالْتَفَتِ السَّاقُ بِالسَّاقِ 29. And the heels are dug in)⁸⁵²¹

إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ 30. Unto thy lord that day will be the driving:

فَلَا صَدَّقَ 31. He neither gave credence

وَلَا صَلَّى 32. Nor performed the duty⁸⁵²²

وَلَكِنْ كَذَّبَ وَتَوَلَّى 32. But rejected and turned away

8516. 75:25 [1]. Lit.: *back-breaking*.

8517. 75:25 [1]. Or *will be done to them*.

8518. 75:26 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

8519. 75:26 [2]. I.e. the soul.

8520. 75:27 [1]. Lit.: *who is an enchanter?* In modern parlance: *a doctor or a healer*.

8521. 75:29 [1]. Lit.: *shin merges with shin*. Many explanations exist for this expression. I think the simplest in the context is that of a futile unwillingness to proceed.

8522. 75:31 [2]. Arabic: *ṣ-l-w*. I.e. to do such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣallā* means *to perform duty*. In this case, I believe it is a man's duty to respond to the call when he receives it to believe in and serve God alone.

ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى 33. Then went to his people in arrogance.

أَوْلَى لَكَ 34. (Nearer to thee!

فَأَوْلَى And nearer!

ثُمَّ أَوْلَى لَكَ 35. Then nearer to thee!

فَأَوْلَى And nearer!)

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى 36. Does man think that he will be left to no purpose?

أَلَمْ يَكُنْ نَطْفَةً مِّن مَّنًى يُمْنَى 37. Has he not been a drop of seminal fluid emitted?

ثُمَّ كَانَ عَلَقَةً 38. Then a clinging thing?

فَخَلَقَ And he created

فَسَوَّى And fashioned

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ 39. And made of him two mates⁸⁵²³

8523. 75:39 [1]. Or *the pair*. Grammar: dual. Arabic: *zawj* – spouse, mate; kind, type; specie.

الذَّكَرَ وَالْأُنْثَى

The male and the female.

أَلَيْسَ ذَلِكَ بِقُدِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ

40. Is then he not⁸⁵²⁴ able to give life to the dead?

8524. 75:40 [1]. Arabic: *alaysa*. See Article XVI.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁵²⁵ the Merciful.⁸⁵²⁶

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ

1. Has there come upon man a time he was not something remembered?⁸⁵²⁷

لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ

2. We created man from a drop of mingled fluid.

نَبْتَلِيهِ

We will test him:

فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

We made him hearing, seeing.

إِنَّا هَدَيْنَاهُ السَّبِيلَ

3. We guided him on the way

إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

Be he grateful or be he ungrateful.

8525. 76:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8526. 76:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8527. 76:1 [1]. I.e. is there a time that man remembers when he did not exist?

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا
وَسَعِيرًا

4. We have prepared for those who spurn guidance while claiming virtue⁸⁵²⁸ chains and yokes and an inferno.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ
مِزَاجُهَا كَافُورًا

5. The virtuous will drink of a cup whereof the mixture is of camphor

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ
يُفَجِّرُونَهَا تَفْجِيرًا

6. A spring whereof the servants of God drink.

They cause it to gush forth abundantly.

يُوفُونَ بِالنَّذْرِ

7. They fulfil the vow

وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

And fear a day the evil of which is widespread

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ

8. And give food for love of him

مِسْكِينًا

To the needy

وَيَتِيمًا

And the fatherless⁸⁵²⁹

وَأَسِيرًا

And the prisoner

8528. 76:4 [1]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

8529. 76:8 [3]. Arabic: *yatāmā*. See 4:2.

- إِنَّمَا نَطْعُمُكُمْ لَوَجْهِ اللَّهِ 9. (We but feed you for the countenance of God.
- لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا We seek no reward or gratitude from you.
- إِنَّا نَخَافُ مِنْ رَبَّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا 10. We fear from our lord a dismal, distressful day.)⁸⁵³⁰
- فَوَقَّاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ 11. So God will protect them from the evil of that day
- وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا And cause them to meet radiance and happiness
- وَجَزَّلَهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا 12. And reward them for that they had been patient with a garden and silk.
- مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ 13. Reclining therein upon raised couches
- لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا They see therein neither sun nor biting frost
- وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا 14. And the shade thereof is near above them
- وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا And the fruits thereof within easy reach.⁸⁵³¹
- وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ 15. And vessels of silver are moved about⁸⁵³² among them:

8530. 76:10 [1]. My opinion is that rather than an imperative to say this to each and every person we help, these sentiments should inform our attitude and bearing; if the recipient of our charity wishes us to enlarge upon the reasons for our actions, that is a different matter and 76:9-10 provide us with the best answers.

8531. 76:14 [2]. Lit.: *are low[...]* with lowness.

8532. 76:15 [1]. Arabic: *ṭawafa*. See 2:125.

وَأَكْوَابٍ كَانَتْ قَوَارِيرًا

Not cups but flagons!⁸⁵³³

قَوَارِيرًا مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا

16. Flagons of silver which they determined perfectly.⁸⁵³⁴

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا

17. And they are given to drink therein a cup whereof the mixture is of ginger

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا

18. Of a spring therein named *Salsabil*.

وَيَطُوفُ عَلَيْهِمْ وِلْدَنٌ مُخَلَّدُونَ

19. And there move about⁸⁵³⁵ among them youths made eternal.

إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثُورًا

When thou seest them thou wouldst think them scattered pearls.

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا

20. And when thou seest thou seest there bliss and great dominion:

عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ

21. Upon them garments of finest green silk and brocade

وَحُلُّوْا أَسَاوِرَ مِنْ فِضَّةٍ

And they adorned with bracelets of silver

وَسَقَلَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

And their lord slaking their thirst with a purifying drink:

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً

22. This is for you as reward

8533. 76:15 [2]. Lit.: *And cups are flagons*.

8534. 76:16 [1]. Lit.: *determined[...]* with a determination. Cf. 74:19-20.

8535. 76:19 [1]. Arabic: *ṭawafa*. See 2:125.

وَكَانَ سَعْيُكُمْ مَشْكُورًا

And your effort is appreciated.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا

23. We sent down upon thee the Qur'an⁸⁵³⁶ as a successive revelation⁸⁵³⁷

فَاصْبِرْ لِحُكْمِ رَبِّكَ

24. So be thou patient for the judgment of thy lord

وَلَا تُطِعْ مِنْهُمْ ءَائِمًا أَوْ كَفُورًا

And obey thou not among them one false⁸⁵³⁸ or an ingrate

وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا

25. And remember thou the name of thy lord morning and evening.

وَمِنَ اللَّيْلِ

26. And part of the night:

فَاسْجُدْ لَهُ

Submit⁸⁵³⁹ thou to him.

وَسَبِّحْهُ لَيْلًا طَوِيلًا

And glorify⁸⁵⁴⁰ thou him in the long night.⁸⁵⁴¹

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ

27. These love the transient

وَيَذَرُونَهَا وِرَاءَهُمْ يَوْمًا ثَقِيلًا

And leave behind them a burdensome day.

8536. 76:23 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

8537. 76:23 [1]. Lit.: (gradual or successive) sending down.

8538. 76:24 [2]. Arabic: *‘-th-m*. See Article XIII.i.

8539. 76:26 [2]. Arabic: *s-j-d*. See Article VI.

8540. 76:26 [3]. Arabic: *s-b-h*. See 2:32.

8541. 76:26 [3]. My view is that the present clause is simply a shorthand summary of what precedes and not a separate imperative.

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ^{هـ}

28. We created them and strengthened their frame.⁸⁵⁴²

وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا

And when we will we will change⁸⁵⁴³ their likenesses completely.

إِنَّ هَذِهِ تَذْكِرَةٌ^{هـ}

29. This is a reminder

فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا

So whoso wills may take a way to his lord.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ^ج

30. And you will only as God wills.

إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

God is knowing, wise.

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ^ج

31. He makes enter whom he wills into his mercy.

وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا

And for the wrongdoers⁸⁵⁴⁴ has he prepared a painful punishment.

8542. 76:28 [1]. Or *joints*.

8543. 76:28 [2]. Lit.: *change[...]* with a *changing*.

8544. 76:31 [2]. Arabic: *ẓālimūn*. See 2:229.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁵⁴⁵ the Merciful.⁸⁵⁴⁶

وَالْمُرْسَلَاتِ عُرْفًا

1. By those sent⁸⁵⁴⁷ according to usage:⁸⁵⁴⁸

فَالْعَصِيفَاتِ عَصْفًا

2. The tempestuous ones a-raging

وَالنَّشِثَاتِ نَشْثًا

3. And the scattering ones a-scattering

فَالْفُرْقَاتِ فَرْقًا

4. And the dividing ones a-dividing

فَالْمُلْقِيَاتِ ذِكْرًا

5. And the deliverers of remembrance⁸⁵⁴⁹

عُذْرًا أَوْ نُذْرًا

6. As justification or warning!

إِنَّمَا تُوعَدُونَ

7. You are but promised:

8545. 77:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8546. 77:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8547. 77:1 [1]. Or *emissaries*.

8548. 77:1 [1]. Arabic: '*urf* – kindness, beneficence; what is customary, known to be good and right; what is approved. Highly subjective interpretations – and hence translations – of this verse exist. The only other instance of this word is found at 7:199 and I have been guided by the sense in which it is found there in this case.

8549. 77:5 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

- لَوْفَعٌ 8. It will befall.
- فَإِذَا النُّجُومُ طُمِسَتْ 8. Then when the stars are put out
- وَإِذَا السَّمَاءُ فُرِجَتْ 9. And when the sky is rent asunder
- وَإِذَا الْجِبَالُ نُسِفَتْ 10. And when the mountains are crushed
- وَإِذَا الرُّسُلُ أُقِيتَتْ 11. And when the messengers are brought to the time appointed--⁸⁵⁵⁰
- لَأَيَّ يَوْمٍ أُجِّلَتْ 12. For what day is it deferred?
- لِيَوْمِ الْفَصْلِ 13. For the Day of Decision.
- وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ 14. And what will convey to thee what the Day of Decision is?
- وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ 15. Woe that day to the repudiators!⁸⁵⁵¹
- أَلَمْ نُهْلِكِ الْأَوَّلِينَ 16. Have we not destroyed the former peoples
- ثُمَّ نَتَّبِعُهُمُ الْآخَرِينَ 17. Then caused to follow⁸⁵⁵² those who came later?

8550. 77:11 [1]. Instances where speech either trails off or is clipped through interruption are found at 2:138, 3:73, 6:143, 6:144, 10:22, 12:94, 22:17, 26:24, 26:26, 26:28, 43:9, 58:22, 77:11.

8551. 77:15 [1]. Found at 52:11, 77:15, 77:19, 77:24, 77:28, 77:34, 77:37, 77:40, 77:45, 77:47, 77:49, 83:10.

8552. 77:17 [1]. Arabic: 'atba'a. See 2:262.

- كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ 18. Thus do we with the evildoers.
- وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ 19. Woe that day to the repudiators!
- أَلَمْ نَخْلُقْكُمْ مِّن مَّاءٍ مَّهِينٍ 20. Have we not created you from a despised liquid⁸⁵⁵³
- فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ 21. And placed it in a secure lodging
- إِلَى قَدَرٍ مَّعْلُومٍ 22. For a measure appointed?
- فَقَدَرْنَا 23. So we determined
- فَنِعْمَ الْقَادِرُونَ 24. And how excellent are we to determine!⁸⁵⁵⁴
- وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ 24. Woe that day to the repudiators!
- أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا 25. Have we not made the earth a container
- أَحْيَاءٍ وَأَمْوَاتًا 26. Of the living and the dead
- وَجَعَلْنَا فِيهَا رُوسًا شَمِخَاتٍ 27. And made therein firm mountains

8553. 77:20 [1]. Lit.: water.

8554. 77:23 [2]. Literally: are those who determine.

- وَأَسْقَيْنُكُمْ مَّاءٍ فُرَاتًا And given you to drink palatable water?
- وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ 28. Woe that day to the repudiators!
- أَنْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تَكْذِبُونَ 29. Get you to what you repudiated!
- أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ 30. Get you to the threefold shadow⁸⁵⁵⁵
- لَا ظِلِيلٍ 31. Neither shading
- وَلَا يُغْنِي مِنَ الْهَبِّ Nor availing against the flame!
- إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ 32. It hurls sparks like logs
- كَأَنَّهُ جِمَلَتٌ صُفْرٌ 33. As if giant fiery ropes.⁸⁵⁵⁶
- وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ 34. Woe that day to the repudiators!

8555. 77:30 [1]. Lit.: *shadow of three branches or off-shoots*. After considering the lexicons, the context, and looking at a number of existing translations I agreed with Muhammad Asad's rendering of the close of this statement, whose lead I have followed. Asad's comment here reads: *I.e., of death, resurrection and God's judgment, all three of which cast dark shadows, as it were, over the sinners' hearts*.

8556. 77:33 [1]. Since being guided by Muhammad Asad at 7:40, I take his point here as well. While I do not admit Bukhari *et al* as authorities of any kind, in the interests of full disclosure I repeat Asad's note here in its entirety (with non-essential information only removed): *Lit., "like yellow twisted ropes", yellow being "the colour of fire" (Baghawi). The conventional rendering of jimalat (also spelt jimalat and jimalah) as "camels", adopted by many commentators and, until now, by all translators of the Qur'an, must be rejected as grossly anomalous; see[...] the second part of 7:40 - "they shall not enter paradise any more than a twisted rope can pass through a needle's eye". In the above verse, too, the plural noun jimalah (or jimalat) signifies "twisted ropes" or "giant ropes" - a connotation that has been forcefully stressed by Ibn Abbas, Mujahid, Sa'id ibn Jubayr and others (cf. Tabari, Baghawi, Razi, Ibn Kathir; also Bukhari, Kitab at-Tafsir). Moreover, our observation of the trajectory of shooting stars fully justifies the rendering "giant fiery ropes". Similarly, my rendering of qasr, in this context, as "[burning] logs" - instead of the conventional (and utterly meaningless) "castles", "palaces", etc. - goes back to all of the above-mentioned authorities.*

- هَذَا يَوْمٌ لَا يَنْطِقُونَ 35. This day they do not speak
- وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ 36. Nor are they given leave to put forth excuses.
- وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ 37. Woe that day to the repudiators!
- هَذَا يَوْمُ الْفَصْلِ ط 38. This is the Day of Decision.
- جَمَعْنٰكُمْ وَالْأَوَّلِينَ We will gather you and the former peoples
- فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ 39. So if you have a plan, plan against me.
- وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ 40. Woe that day to the repudiators!
- إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ 41. (Those of prudent fear⁸⁵⁵⁷ are among shades and springs
- وَفَوْكَهَ مِمَّا يَشْتَهُونَ 42. And such fruits as they desire:
- كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ 43. Eat and drink with ease for what you did!
- إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ 44. Thus reward we the doers of good.)

8557. 77:41 [1]. See note to 2:2.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

45. Woe that day to the repudiators!

كُلُوا وَتَمَتَّعُوا قَلِيلًا

46. Eat and enjoy yourselves a little.

إِنَّكُمْ مُّجْرِمُونَ

You are evildoers.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

47. Woe that day to the repudiators!

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا

48. And when it is said to them: Be lowly⁸⁵⁵⁸

لَا يَرْكَعُونَ

They are not lowly.⁸⁵⁵⁹

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

49. Woe that day to the repudiators!

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

50. Then in what narration⁸⁵⁶⁰ after it will they believe?8558. 77:48 [1]. Arabic: *r-k-ʿ* – lowly (i.e. before God). See Article V.8559. 77:48 [2]. Arabic: *r-k-ʿ* – lowly (i.e. before God). See Article V.8560. 77:50 [1]. Arabic: *ḥadīth* – story; account; narrative, narration. The Qur'an's usage of this term appears at times to anticipate the later abuse of it by Muslims.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁵⁶¹ the
Merciful.⁸⁵⁶²

عَمَّ يَتَسَاءَلُونَ

1. About what do they question one another:

عَنِ النَّبَاِ الْعَظِيمِ

2. About the tremendous report?

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ

3. (That about which they differ[...])⁸⁵⁶³

كَلَّا

4. No, indeed!⁸⁵⁶⁴

سَيَعْلَمُونَ

They will come to know.

ثُمَّ كَلَّا

5. Then no, indeed!⁸⁵⁶⁵8561. 78:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8562. 78:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*8563. 78:3 [1]. Sc. *is empty foolishness* (because they repudiated God's proofs out of hand; cf. 78:28). I parse the text differently than is common because I think the point being made is other than that usually assumed. Saheeh International, for example, renders 78:1-4 *About what are they asking one another? About the great news. That over which they are in disagreement. No! They are going to know.* The problem is that the general point is not clear and *kallā* (*No, indeed!*) has nothing to negate or to express surprise at – which is its function. I believe there is a rhetorical point here which follows thematically from the previous chapter which is: *About what do they question one another? Is it about the tremendous report* (i.e. of the Day of Judgment)? *No, indeed* (i.e. they are questioning one another about something else)! (Cf. 38:67-68, 38:88.) The argument then proceeds: *They will come to know* (i.e. nevertheless, despite the fact that they ignore it).8564. 78:4 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.8565. 78:5 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

- سَيَعْلَمُونَ They will come to know.
- أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا 6. Have we not made the earth a resting-place
- وَالْجِبَالَ أَوْتَادًا 7. And the mountains stakes
- وَخَلَقْنَكُمْ أَزْوَاجًا 8. And created you in pairs⁸⁵⁶⁶
- وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا 9. And made your sleep repose
- وَجَعَلْنَا اللَّيْلَ لِبَاسًا 10. And made the night raiment
- وَجَعَلْنَا النَّهَارَ مَعَاشًا 11. And made the day a living⁸⁵⁶⁷
- وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا 12. And built above you seven strong ones⁸⁵⁶⁸
- وَجَعَلْنَا سِرَاجًا وَهَّاجًا 13. And made a blazing torch
- وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا 14. And sent down from the rain clouds pouring water

8566. 78:8 [1]. Arabic: *ajwāj* – spouses, mates; kinds, types; species.

8567. 78:11 [1]. Arabic: *ma'āsh*. This word occurs only once. It conveys the sense of *life, manner (or style) of living; livelihood, subsistence, living; means of subsistence; income* (Wehr, p. 775). Lane (p. 2262) includes senses such as *that by which one lives and time wherein one seeks sustenance*. Muhammad Asad comments: *According to Zamakhshari, the term ma'ash ("that whereby one lives") is here synonymous with "life". In the polarity of sleep (or "death") and wakefulness (or "life") we see the allusion to bodily death and subsequent resurrection already touched upon in 6:60. On the basis of this, I take ma'ash to indicate here what we mean by a living in English in the expression to earn a living.*

8568. 78:12 [1]. Understood generally to indicate *heavens*.

- لِّنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا 15. That we might bring forth grain and plants
- وَجَنَّاتٍ أَلْفَافًا 16. And densely growing gardens?
- إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتٍ 17. The Day of Decision is an appointed time:
- يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا 18. The day the trumpet is blown and you come in crowds
- وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا 19. And the sky is opened and becomes gates
- وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا 20. And the hills are set in motion and become a mirage.
- إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا 21. Hell is lying in wait
- لِّلطَّغِينِ مَأْبًا 22. For those transgressing all bounds,⁸⁵⁶⁹ a journey's end.
- لَبِثِينَ فِيهَا أَحْقَابًا 23. They will tarry therein long ages.
- لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا 24. They will taste therein neither coolness nor drink
- إِلَّا حَمِيمًا وَغَسَّاقًا 25. Save a scalding liquid and an intense cold

8569. 78:22 [1]. Arabic: *ṭaghūn*. See *ṭaghūt* at 39:17. Cf. 38:55.

- جَزَاءٍ وَفَاءً 26. As meet reward.
- إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا 27. They expected not a reckoning
- وَكَذَّبُوا بِآيَاتِنَا كِذَابًا 28. And they repudiated⁸⁵⁷⁰ our proofs⁸⁵⁷¹ out of hand⁸⁵⁷²
- وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا 29. But everything have we counted by decree.⁸⁵⁷³
- فَذُوقُوا 30. So taste!
- فَلَنْ نَّزِيدَكُمْ إِلَّا عَذَابًا 31. And we will increase you in nothing save punishment.
- إِنَّ لِلْمُتَّقِينَ مَفَازًا 31. For those of prudent fear⁸⁵⁷⁴ is a place of safety:
- حَدَائِقَ وَأَعْنَابًا 32. Gardens and grapevines
- وَكَوَاعِبَ أَتْرَابًا 33. And well-matched⁸⁵⁷⁵ maidens with swelling breasts⁸⁵⁷⁶

8570. 78:28 [1]. Lit.: *repudiated*[...] with *repudiation*.

8571. 78:28 [1]. Arabic: *āyāt*. See Article X.

8572. 78:28 [1]. This is the point to which I think 78:3 obliquely refers. Simply closing one's mind off to reality does not mean one is absolved of the responsibility for dealing with reality, or of answering for one's decision to ignore it.

8573. 78:29 [1]. Arabic: *kitāb*. See Article XI.iii.

8574. 78:31 [1]. See note to 2:2.

8575. 78:33 [1]. Arabic: *atrāb*. See Article XXII.

8576. 78:33 [1]. Arabic: *kawā'ib*. I am including Muhammad Asad's comment at this verse because I respect his mind and considerable academic and contemplative talents. While I am temperamentally inclined to agree with him on this point, in the event I cannot. The reading I have followed (which is the commonest one – from which Asad explains his divergence), is not only in full agreement with the best lexicons (which, of course, do not take precedence over the Qur'an's own definitions, nor are to be trusted blindly) but also confirmed by my full analysis (see Article XXII). I would add that while the Qur'an directs itself principally to men as head of tribes and families, women are of equal value and their efforts are equally rewarded – points which the Qur'an makes clearly. That being the case, when dealing with such metaphorical and highly symbolic parts of the text as this, one naturally extrapolates equivalent pleasures and rewards for women. I make this point

- وَكَأْسًا دِهَاقًا 34. And a cup overflowing.
- لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذْبًا 35. They hear therein neither vain speech nor lying
- جَزَاءٍ مِّن رَّبِّكَ 36. A reward from thy lord
- عَطَاءٍ (A bestowal
- حِسَابًا A reckoning)
- رَبِّ السَّمُوتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا 37. Lord of the Heavens and the Earth and what is between them⁸⁵⁷⁷
- الرَّحْمَنِ ط The Almighty⁸⁵⁷⁸
- لَّا يَمْلِكُونَ مِنْهُ خِطَابًا They possess not from him power of speech.

not because I am infected with that current social virus called political correctness, but because it is objectively the case. As a translator and interpreter and believer, I bear a responsibility for the words as they appear on the page, and it is with cognisance of that responsibility that I have both rendered as I have in this instance and felt moved to include the relevant part of Muhammad Asad's comment for the edification and broader perspective of the interested reader: [...]*it is to be remembered that the term ka'b - from which the participle ka'ib is derived - has many meanings, and that one of these meanings is "prominence", "eminence" or "glory" (Lisan al-Arab); thus, the verb ka'ba, when applied to a person, signifies "he made [another person] prominent", "glorious" or "splendid" (ibid.) Based on this tropical meaning of both the verb ka'ba and the noun ka'b, the participle ka'ib has often been used, in popular parlance, to denote "a girl whose breasts are becoming prominent" or "are budding" hence, many commentators see in it an allusion to some sort of youthful "female companions" who would entertain the (presumably male) inmates of paradise. But quite apart from the fact that all Quranic allegories of the joys of paradise invariably apply to men and women alike, this interpretation of kawa'ib overlooks the purely derivative origin of the above popular usage - which is based on the tropical connotation of "prominence" inherent in the noun ka'b - and substitutes for this obvious tropism the literal meaning of something that is physically prominent: and this, in my opinion, is utterly unjustified. If we bear in mind that the Quranic descriptions of the blessings of paradise are always allegorical, we realize that in the above context the term kawa'ib can have no other meaning than "glorious [or "splendid"] beings", without any definition of sex; and that, in combination with the term atrab, it denotes, "splendid companions well matched" - thus alluding to the relations of the blest with one another, and stressing the absolute mutual compatibility and equal dignity of all of them[...].*

8577. 78:37 [1]. Grammar: dual.

8578. 78:37 [2]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا

38. The day the Spirit and the angels stand in ranks

لَّا يَتَكَلَّمُونَ

They speak not

إِلَّا مَن أَمَرَ لَهُ الرَّحْمَنُ

Save he whom the Almighty⁸⁵⁷⁹ grants leave

وَقَالَ صَوَابًا

And he says what is right.

ذَلِكَ الْيَوْمُ الْحَقُّ

39. That is the True⁸⁵⁸⁰ Day.

فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا

So let him who wills take his lord as a journey's end.⁸⁵⁸¹

إِنَّا أَنْذَرْنَكُمْ عَذَابًا قَرِيبًا

40. We warn you of a near punishment

يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ

The day a man will look on what his hands have sent before him

وَيَقُولُ الْكَافِرُ

And the one who spurns guidance while claiming virtue⁸⁵⁸² will say:

يَلَيْتَنِي كُنْتُ تُرَابًا

Would that I were dust!

8579. 78:38 [3]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8580. 78:39 [1]. Arabic: *al ḥaqq*. See Article XIX (al ḥaqq i.).

8581. 78:39 [2]. Lit.: *take to his lord a journey's end*.

8582. 78:40 [3]. Arabic: *al kāfir*. Typically rendered *the unbeliever*. See 2:19 and Article II.iii.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁵⁸³ the Merciful.⁸⁵⁸⁴

وَالَّذِينَ غَرَقُوا

1. By those who extract by drowning!⁸⁵⁸⁵

وَالَّذِينَ نَشِطُوا

2. By those ever-active!⁸⁵⁸⁶

وَالَّذِينَ سَبَحُوا

3. By those ever-swimming⁸⁵⁸⁷

فَالسَّيِّئَاتِ سَبَقًا

4. And the foremost vanguard⁸⁵⁸⁸

فَالْمُدَبِّرَاتِ أَمْرًا

5. And the arrangers of a matter!

يَوْمَ تَرْجُفُ الرَّاجِفَةُ

6. On the day of complete convulsion⁸⁵⁸⁹

تَتَّبِعُهَا الرَّادِفَةُ

7. There will follow it⁸⁵⁹⁰ one close behind.

8583. 79:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8584. 79:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8585. 79:1 [1]. Creative interpretations exist about what the nouns in verses 79:1-5 refer to, none of them conclusive. I have abstained from interpretation and defaulted here to those meanings of the words established elsewhere in the text or to primary lexical values.

8586. 79:2 [1]. Lit.: *active with activity*.

8587. 79:3 [1]. Lit.: *swimming with swimming*.

8588. 79:4 [1]. Lit.: *the foremost in (being) foremost*.

8589. 79:6 [1]. Lit.: *convulsion with a convulsion*.

8590. 79:7 [1]. I.e. the convulsion (feminine object pronoun agreeing with *convulsion* and not with *day* which is masculine).

8. قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ
That day hearts will throb.
9. أَبْصُرُهَا خَشِيعَةً⁸⁵⁹¹
Their eyes will be humble.
10. يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ
(They say: Are we to be returned to the way by which we came⁸⁵⁹²)
11. أَإِذَا كُنَّا عِظْمًا نَّخِرَةً
Even when we are decayed bones?
12. قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ
They say: That then would be a losing return.)
13. فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ⁸⁵⁹³
And there is but one cry
14. فَإِذَا هُمْ بِالسَّاهِرَةِ⁸⁵⁹⁴
And then will they be awake.
15. هَلْ أَتَاكَ حَدِيثُ مُوسَى⁸⁵⁹⁵
Has there come to thee the account of Mūsā
16. إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى⁸⁵⁹⁶
When his lord called him in the twice-hallowed valley?

8591. 79:9 [1]. Arabic: *khāshi'ūn*. See 2:45.

8592. 79:10 [1]. Arabic: *ḥāfira* – this word is originally connected with concepts related to *digging, making holes in the earth*, thence to those of *tracks* (i.e. those left by cattle and horses) and from there to: *the way by which one comes*. Only in more rarified extractions does it have the connotation translators often give it of *original state*. I have rendered here using the midway development of the value for this word since it gives something of both the primary, originating sense as well of related connotations.

8593. 79:13 [1]. Cf. 37:19.

8594. 79:14 [1]. Arabic: *sāhira* – *sleepless, awake, wakeful*. The word is recorded by Lane (p. 1462) as a *tract of land, surface of the earth* – and some translators render accordingly. It is said to have this meaning due to the distance an Arab could traverse in a night. However, I am wary of these attributions and render according to the primary sense.

8595. 79:15 [1]. Arabic: *ḥadīth* – *story; account; narrative, statement*.

8596. 79:16 [1]. See 20:12.

- أَذْهَبَ إِلَىٰ فِرْعَوْنَ 17. Go thou to Fir'awn.⁸⁵⁹⁷
- إِنَّهُ طَعَىٰ 18. He has transgressed
- فَقُلْ هَلْ لَّكَ إِلَٰهٌ أَن تَزَكَّىٰ 18. So say thou: Wouldst thou purify thyself?
- وَأَهْدِيكَ إِلَىٰ رَبِّكَ 19. And I will guide thee to thy lord
- فَتَخَشَّىٰ 19. So thou shalt fear.
- فَأَرَاهُ آيَةَ الْكُبْرَىٰ 20. Then he showed him the greatest proof⁸⁵⁹⁸
- فَكَذَّبَ وَعَصَىٰ 21. But he rejected and opposed.
- ثُمَّ أَدْبَرَ يَسْعَىٰ 22. Then turned he away in haste
- فَحَشَرَ فَنَادَىٰ 23. And gathered and summoned
- فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ 24. And said: I am your most high lord!
- فَأَخَذَهُ اللَّهُ نَكَالَ آلِ آخِرَةٍ وَالْأُولَىٰ 25. So God seized him in exemplary punishment of the latter and the former.⁸⁵⁹⁹

8597. 79:17 [1]. Arabic: *fir'awn*. See note to 2:49.

8598. 79:20 [1]. Arabic: *āya*. See Article X.

8599. 79:25 [1]. Or *the hereafter and this life or the last and first*; cf. 28:70. The Arabic may be read in more than one way. It could mean either for his last and first transgression, or it could indicate the last and first states; namely, the hereafter and the world that is.

26. In that is a lesson for him who fears.
إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى
27. Are you harder in creation
أَأَنْتُمْ أَشَدُّ خَلْقًا
Or the sky?
أَمْ السَّمَاوَاتُ
He built it.
بَنَاهَا
28. He raised the ceiling⁸⁶⁰⁰ thereof
رَفَعَ سَمَكَهَا
And fashioned it.
فَسَوَّاهَا
29. And he made dark its night
وَأَغْطَشَ لَيْلَهَا
And brought forth its day.
وَأَخْرَجَ ضُحَاهَا
30. And after that he spread out⁸⁶⁰¹ the earth
وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا
31. And brought forth therefrom its water and its pasture.
أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا

8600. 79:28 [1]. Arabic: *samk* – roof, ceiling. This is the only instance of this root.

8601. 79:30 [1]. Arabic: *dahā* – to spread out, to flatten. This is the only instance of this root. Claims are made for this verb which attempt to associate it with ostrich eggs, and thereby to link it with that concept of roundness which is found in popular assertions about the shape of the earth. What is true is that there exists in Arabic the word *udhiya* (ostrich nest) which is based on the same root; however, this word derives from the fact that the female ostrich has no nest in the traditional sense, but rather spreads out and flattens a place on the ground where she lays her eggs.

- وَالْجِبَالَ أَرْسَلَهَا 32. And the mountains he set firmly
- مَتَعًا لَّكُمْ وَلِأَنْعَامِكُمْ 33. As benefit for you and for your cattle.
- فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى 34. Then when the Greatest Disaster comes
- يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى 35. The day man will take heed for what he strove
- وَبُرْزَتِ الْجَحِيمُ لِمَن يَرَى 36. And Hell will be exposed to him who sees:
- فَأَمَّا مَن طَغَى 37. As for him who transgressed
- وَوَآثَرَ الْحَيَاةَ الدُّنْيَا 38. And chose the life of this world:
- فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى 39. Hell will be his habitation.
- وَأَمَّا مَن خَافَ مَقَامَ رَبِّهِ 40. And as for him who feared the station⁸⁶⁰² of his lord⁸⁶⁰³
- وَنَهَى النَّفْسَ عَنِ الْهَوَى 41. And restrained his soul from vain desire:
- فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى 41. The garden will be the habitation.

8602. 79:40 [1]. Arabic: *maqām*. See 2:125.

8603. 79:40 [1]. Cf. 55:46.

يَسْأَلُونَكَ عَنِ السَّاعَةِ

42. They ask thee about the Hour

أَيَّانَ مُرْسَلُهَا

When its arrival will be.⁸⁶⁰⁴

فِيمَ أَنْتَ مِنْ ذِكْرِهَا

43. What is any reminder thereof to thee?⁸⁶⁰⁵

إِلَىٰ رَبِّكَ مُنتَهَلُهَا

44. To thy lord is the finality thereof.

إِنَّمَا أَنْتَ مُنْذِرُ مَنِ يَخْشَاهَا

45. Thou but warnest him who fears it.

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا

46. The day they see it will be as though

لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً

They have not tarried save an evening

أَوْ ضُحَاهَا

Or a morning thereof.

8604. 79:42 [2]. Cf. 7:187.

8605. 79:43 [1]. These frequent Qur'anic limitations on the remit of the messenger are typically ignored by the Traditionalist – or, at least, he is does not see any contradiction between them and the character called Muḥammad in his non-Qur'anic material who demonstrates near-limitless knowledge of future events.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁶⁰⁶ the
Merciful.⁸⁶⁰⁷

عَبَسَ وَتَوَلَّى

1. He frowned and turned away

أَنْ جَاءَهُ الْأَعْمَى

2. That the blind man came to him.

وَمَا يُدْرِيكَ

3. And what can make thee know?

لَعَلَّهُ يَزَكِّيَ

He might have purified himself

أَوْ يَذَّكَّرُ

4. Or taken heed

فَتَنَفَعَهُ الذِّكْرَى

And the reminder benefited him.

أَمَّا مَنْ أَسْتَعْنَى

5. As for him who is rich:

فَأَنْتَ لَهُ تَصَدَّى

6. To him thou payest attention

8606. 80:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8607. 80:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*

وَمَا عَلَيْكَ أَلَّا يَزَكِّيَ

7. But not upon thee⁸⁶⁰⁸ is it that he purify himself not.

وَأَمَّا مَنْ جَاءَكَ يَسْعَى

8. (And as for him who comes to thee in earnest⁸⁶⁰⁹

وَهُوَ يَخْشَى

9. And fears:

فَأَنْتَ عَنْهُ تَلَهَّى

10. From him thou art diverted.)

كَأَنَّ

11. No, indeed!⁸⁶¹⁰

إِنَّهَا تَذْكِرَةٌ

It is a reminder

فَمَنْ شَاءَ ذَكَّرْهُ

12. So whoso wills might remember it

فِي صُحُفٍ مُّكَرَّمَةٍ

13. In honoured writings⁸⁶¹¹

مَّرْفُوعَةٍ مُّطَهَّرَةٍ

14. Exalted, purified

بِأَيْدِي سَفَرَةٍ

15. By the hands of scribes

8608. 80:7 [1]. I.e. thou art not to blame.

8609. 80:8 [1]. Lit.: *running, striving*.

8610. 80:11 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

8611. 80:13 [1]. The Qur'an regards itself as a book written down from the very beginning. The Traditionalist, naturally, has a different account of how the Qur'an came to be written down, one which contradicts the Qur'an both in terms of generalities and specifics.

- كِرَامٍ بَرَرَةٍ 16. Noble, virtuous.
- قَتَلَ الْإِنْسَانَ 17. Damned⁸⁶¹² is man!
- مَا أَكْفَرَهُ 18. How ungrateful is he!
- مِنْ أَيِّ شَيْءٍ خَلَقَهُ 18. From what did he create him?
- مِنْ نُّطْفَةٍ خَلَقَهُ 19. From a drop of fluid he created him
- فَقَدَرَهُ 19. And determined him
- ثُمَّ السَّبِيلَ يَسَّرَهُ 20. Then made he the way easy for him.
- ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ 21. Then gave he him death and buried him.
- ثُمَّ إِذَا شَاءَ أَنشَرَهُ 22. Then when he wills he resurrects him.
- كَلاَّ 23. No, indeed!⁸⁶¹³
- لَمَّا يَقْضِ مَا أَمَرَهُ 23. He⁸⁶¹⁴ does not accomplish what he commands him.

8612. 80:17 [1]. Also: *destroyed, killed*.8613. 80:23 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

8614. 80:23 [2]. I.e. man.

- فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۚ 24. So let man look at his food
- أَنَا صَبَبْنَا الْمَاءَ صَبًّا 25. How we pour water in showers⁸⁶¹⁵
- ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا 26. Then split the earth asunder⁸⁶¹⁶
- فَأَنْبَتْنَا فِيهَا حَبًّا 27. And cause grain to grow therein
- وَعِنَبًا وَقَضْبًا 28. And grapes and herbage
- وَزَيْتُونًا وَنَخْلًا 29. And olives and date-palms
- وَحَدَائِقَ غُلْبًا 30. And gardens dense with foliage
- وَفُكْهَةً وَأَبًّا 31. And fruits and grass
- مَّتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ 32. As benefits for you and your cattle.
- فَإِذَا جَاءَتِ الصَّاحَّةُ 33. Then when the *ṣākhkha*⁸⁶¹⁷ comes
- يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ 34. [The day a man flees from his brother

8615. 80:25 [1]. Lit.: *pour[...]* with pouring.

8616. 80:26 [1]. Lit.: *split[...]* with splitting.

8617. 80:33 [1]. **Qur'anic definition:** *al ṣākhkha*. Said by some to be a *shout* or *call*. However, the Qur'an appears to provide us with a definition at 80:34-36.

- وَأُمُّهُ وَأَبِيهِ 35. And his mother and his father
- وَصَحْبَتِهِ وَبَنِيهِ 36. And his wife and his children)
- لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ 37. Every man of them that day will have an involvement to suffice him.
- وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ 38. Faces that day will glow
- ضَاحِكَةٌ 39. Laughing
- مُسْتَبْشِرَةٌ 39. Rejoicing at glad tidings.
- وُجُوهٌ يَوْمَئِذٍ 40. And faces that day
- عَلَيْهَا غَبَرَةٌ 40. Dust upon them
- تَرَهَقُهَا قَتَرَةٌ 41. Covered in dirt.
- أُولَئِكَ هُمُ الْكَافِرَةُ 42. These are the deniers
- الْفَجَرَةُ 42. The licentious.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁶¹⁸ the
Merciful.⁸⁶¹⁹

وَإِذَا الشَّمْسُ كُوِّرَتْ

1. When the sun is wrapped up

وَإِذَا النُّجُومُ انْكَدَرَتْ

2. And when the stars fall⁸⁶²⁰

وَإِذَا الْجِبَالُ سُيِّرَتْ

3. And when the mountains are set in motion

وَإِذَا الْعِشَارُ عُطِّلَتْ

4. And when the full-term she-camels⁸⁶²¹ are
neglected

وَإِذَا الْوُحُوشُ حُشِرَتْ

5. And when the wild beasts are gathered
together

وَإِذَا الْبِحَارُ سُجِّرَتْ

6. And when the seas boil over

وَإِذَا النُّفُوسُ زُوِّجَتْ

7. And when the souls are coupled

8618. 81:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8619. 81:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*

8620. 81:2 [1]. The connotation here is of hawks or other birds dropping from the sky.

8621. 81:4 [1]. Lit.: *ten-month camels*. Ten months is the gestation period of camels, so young would be expected, providing an increase in wealth. The salient point is of worldly interests faded to nothing.

- وَإِذَا الْمَوْءِدَةُ سُئِلَتْ 8. And when the infant girl buried alive⁸⁶²² is asked
- بِأَيِّ ذَنْبٍ قُتِلَتْ 9. For what transgression⁸⁶²³ she was killed
- وَإِذَا الصُّحُفُ نُشِرَتْ 10. And when the writings are spread
- وَإِذَا السَّمَاءُ كُشِطَتْ 11. And when the sky is removed
- وَإِذَا الْجَحِيمُ سُعِّرَتْ 12. And when Hell is set ablaze
- وَإِذَا الْجَنَّةُ أُزْلِفَتْ 13. And when the garden is brought near
- عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ 14. A soul will know what it brought.
- فَلَا أُقْسِمُ بِالْخُنَّسِ 15. Then do I swear by those retreating:
- الْجَوَارِ الْكُنَّسِ 16. The ships⁸⁶²⁴ withdrawing from view⁸⁶²⁵
- وَاللَّيْلِ إِذَا عَسْعَسَ 17. And the night when it darkens⁸⁶²⁶

8622. 81:8 [1]. Societies have repeatedly practiced the killing of children to curry favour with the gods. The Greeks practiced exposure; the Arabs practiced the killing of female infants. Today, unborn children are sacrificed in their millions on the altars of materialism, narcissism and selfishness. The object is always the same no matter the cult: to improve one's lot.

8623. 81:9 [1]. Arabic: *ḍhanb*. See Article XIII.iv.

8624. 81:16 [1]. Arabic: *jawār*. This word has been consistently rendered as *ships* (lit.: *those flowing*) throughout, a decision supported not only etymologically but contextually. While some translators choose to abandon that value here, I stay with it. I agree with the translators and others who say the reference is to stars. However, I believe the metaphor is twofold: that of ships passing over the horizon and that of stars traversing the sky and entering a hidden (safe) place.

8625. 81:16 [1]. The Arabic *kunnas* denotes something returning to – or hiding in – its place of origin, such as a fox to its covet.

8626. 81:17 [1]. Or *roams*.

- وَالصُّبْحِ إِذَا تَنَفَّسَ 18. And the morning when it shines forth⁸⁶²⁷
- إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ 19. It is the word⁸⁶²⁸ of a noble messenger⁸⁶²⁹
- ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ 20. Possessor of power in the presence of the Lord of the Throne
- مُطَاعٍ ثَمَّ 21. Obeyed there
- أَمِينٍ Trustworthy.
- وَمَا صَاحِبُكُمْ بِمَجْنُونٍ 22. And your companion is not possessed.
- وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ 23. And he has seen him on the clear horizon.⁸⁶³⁰
- وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ 24. And he is not niggardly of the unseen.
- وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ 25. And this is not the word⁸⁶³¹ of an accursed *shayṭān*.
- فَأَيْنَ تَذْهَبُونَ 26. So whither are you going?

8627. 81:18 [1]. Also: *sighs* or *becomes long* (Lane p. 2888).

8628. 81:19 [1]. Arabic: *qawl* – *speech, teaching, doctrine, word*.

8629. 81:19 [1]. Even the Traditionalist concedes that this refers to Gabriel. Muḥammad himself was following both God and – in a literal sense – the messenger.

8630. 81:23 [1]. See 53:7.

8631. 81:25 [1]. Arabic: *qawl* – *speech, teaching, doctrine, word*.

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

27. It is only a remembrance⁸⁶³² for all mankind

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ

28. For whom among you wills to be upright.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

29. And you will only that which God wills

رَبُّ الْعَالَمِينَ

The Lord of All Mankind.

8632. 81:27 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁶³³ the Merciful.⁸⁶³⁴

إِذَا السَّمَاءُ انْفَطَرَتْ

1. When the sky cracks

وَإِذَا الْكَوَاكِبُ انْتَشَرَتْ

2. And when the stars scatter

وَإِذَا الْبِحَارُ فُجِّرَتْ

3. And when the seas are poured out

وَإِذَا الْقُبُورُ بُعْثِرَتْ

4. And when the graves are strewn

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

5. A soul will know what it sent ahead and left behind.

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ رَبِّكَ الْكَرِيمِ

6. O man: what has deceived thee concerning thy lord, the Noble

الَّذِي خَلَقَكَ

7. Who created thee

فَسَوَّلَكَ

Then fashioned thee

8633. 82:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8634. 82:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

- فَعَدَّلَكَ 8635 Then proportioned thee in balance
- فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ 8. In what form he willed assembling thee?
- كَلَّا 9. No, indeed!⁸⁶³⁶
- بَلْ تُكَذِّبُونَ بِالَّذِينَ 8637 The truth is: you repudiate the doctrine.⁸⁶³⁸
- وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ 10. And there are over you custodians
- كِرَامًا كَتِبِينَ 11. Noble, recording.
- يَعْلَمُونَ مَا تَفْعَلُونَ 12. They know what you do.
- إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ 13. The virtuous are in bliss.
- وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ 14. And the licentious are in Hell
- يَصْلَوْنَهَا يَوْمَ الدِّينِ 15. They will burn therein on the Day of Judgment⁸⁶³⁹
- وَمَا هُمْ عَنْهَا بِغَائِبِينَ 16. And they will not be absent therefrom.

8635. 82:7 [3]. Arabic: *ʿadala* – to balance, make equal, act justly.

8636. 82:9 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

8637. 82:9 [2]. Arabic: *bal*. See note to 2:88.

8638. 82:9 [2]. Arabic: *dīn*. See Article VII.

8639. 82:15 [1]. Arabic: *dīn*. See Article VII. For *Day of Judgment* see 82:17-19.

- وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ 17. And what will convey to thee what the Day of Judgment⁸⁶⁴⁰ is?
- ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ 18. Then what will convey to thee what the Day of Judgment⁸⁶⁴¹ is?
- يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا 19. The day a soul will not possess any power over another⁸⁶⁴² soul
- وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ And the command that day belongs to God.⁸⁶⁴³

8640. 82:17 [1]. Arabic: *dīn*. See Article VII. For *Day of Judgment* see 82:17-19.

8641. 82:18 [1]. Arabic: *dīn*. See Article VII. For *Day of Judgment* see 82:17-19.

8642. 82:19 [1]. Lit: *a*.

8643. 82:19 [2]. **Qur'anic definition:** *yawm al dīn*. Rendered throughout *Day of Judgment*, we have at 82:19 the Qur'an's own full definition. All instances are footnoted and reference this verse.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁶⁴⁴ the Merciful.⁸⁶⁴⁵

وَيْلٌ لِّلْمُطَفِّفِينَ

1. Woe to the unfair traders:⁸⁶⁴⁶

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

2. Those who – when they take measure from men – take in full

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

3. But when they give them measure or give them weight, cause loss.

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ

4. Do these not consider that they will be raised

لِيَوْمٍ عَظِيمٍ

5. To a tremendous day

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

6. The day men will stand before the Lord of All Mankind?

كَآلَا

7. No, indeed!⁸⁶⁴⁷

8644. 83:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8645. 83:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8646. 83:1 [1]. **Qur'anic definition:** *mutaffifūn*. The definition is provided at verses 83:2-3 which is, in summary, that they take from men in full but cause loss when they give. Rendered variously (and not incorrectly) by Traditionalist translators as *stinters*, *those who give less than is due*, or *those who deal in fraud*, the sense given here is slightly different; my preference always is to take the Qur'anic definition where there is one.

8647. 83:7 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

إِنَّ كِتَابَ الْفَجَّارِ لَفِي سِجِّينٍ

The law⁸⁶⁴⁸ of the licentious is in *sijjīn*.

وَمَا أَدْرَاكَ مَا سِجِّينٌ

8. And what will convey to thee what *sijjīn* is?

كِتَابٌ مَّرْقُومٌ

9. A decree inscribed:⁸⁶⁴⁹

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

10. Woe that day to the repudiators⁸⁶⁵⁰

الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ

11. Those who repudiate the Day of Judgment!⁸⁶⁵¹

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ

12. And there repudiates it only every false⁸⁶⁵² transgressor.

إِذَا تُلِيَتْ عَلَيْهِ ءَايَاتُنَا قَالِ اسْطِيرُ الْأَوَّلِينَ

13. When thou recitest to him our proofs⁸⁶⁵³ he says: The legends of former peoples.

كَأَيُّ

14. No, indeed!⁸⁶⁵⁴

بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

The truth is:⁸⁶⁵⁵ what they earned has overcome⁸⁶⁵⁶ their hearts.

8648. 83:7 [2]. Arabic: *al kitāb*. See Article XI.ii.

8649. 83:9 [1]. **Qur'anic definition:** *sijjīn*. Verse 83:9 informs us what *sijjīn* is and 83:10-11 set out for us what the decree of *sijjīn* says. Arabic: *kitāb*. See Article XI.iii.

8650. 83:10 [1]. Found at 52:11, 77:15, 77:19, 77:24, 77:28, 77:34, 77:37, 77:40, 77:45, 77:47, 77:49, 83:10.

8651. 83:11 [1]. Arabic: *dīn*. See Article VII. For *Day of Judgment* see 82:17-19.

8652. 83:12 [1]. Arabic: *-th-m*. See Article XIII.i.

8653. 83:13 [1]. Arabic: *āyāt*. See Article X.

8654. 83:14 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

8655. 83:14 [2]. Arabic: *bal*. See note to 2:88.

8656. 83:14 [2]. Arabic: *rāna* – to take possession of, seize, overcome (said of passion); to descend or come upon; to reign, prevail.

كَآءَ

15. No, indeed!⁸⁶⁵⁷

إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

That day will they be veiled from their lord.

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ

16. Then will they burn in Hell.

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

17. Then will it be said: This is that which you repudiated.

كَآءَ

18. No, indeed!⁸⁶⁵⁸

إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيَّانَ

The law⁸⁶⁵⁹ of the virtuous is in 'illiyyūn.

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ

19. And what will convey to thee what 'illiyyūn⁸⁶⁶⁰ is?

كِتَابٌ مَرْقُومٌ

20. A decree inscribed

يَشْهَدُهُ الْمُقَرَّبُونَ

21. To which those brought near⁸⁶⁶¹ bear witness:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

22. The virtuous are in bliss

8657. 83:15 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.8658. 83:18 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.8659. 83:18 [2]. Arabic: *al kitāb*. See Article XI.ii.8660. 83:19 [1]. **Qur'anic definition:** 'illiyyūn. Verses 83:20-21 inform us what 'illiyyūn is and 83:22-23 set out for us what the decree of 'illiyyūn says. Arabic: *kitāb*. See Article XI.iii.8661. 83:21 [1]. All references concerning *those brought near* in the life to come are found at 3:45, 56:88, 83:21, 83:28.

- عَلَى الْأَرَائِكِ يَنْظُرُونَ 23. Upon raised couches looking on!
- تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ 24. Thou wilt recognise in their faces the radiance of bliss.
- يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ 25. They are given to drink of an exquisite wine sealed
- خِتْمُهُ مِسْكٌ 26. Whose seal is musk
- وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ (And for that let the contenders contend)
- وَمِزَاجُهُ مِنْ تَسْنِيمٍ 27. And its mixture of *Tasnīm*⁸⁶⁶²
- عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ 28. A spring whence drink those brought near.⁸⁶⁶³
- إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ 29. Those who were evildoers laughed at those who heeded warning⁸⁶⁶⁴
- وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ 30. And when they passed by them they winked at one another.
- وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ 31. And when they returned to their people they returned in delight.

8662. 83:27 [1]. **Qur'anic definition:** *tasnīm*. Verse 83:28 serves as an immediate definition of *tasnīm* with 83:29-36 providing, perhaps, a further exposition.

8663. 83:28 [1]. All references concerning *those brought near* in the life to come are found at 3:45, 56:88, 83:21, 83:28.

8664. 83:29 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ

32. And when they saw them they said: These have gone astray.

وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ

33. But they were not sent as custodians over them.

فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ

34. This day it is those who heed warning⁸⁶⁶⁵ who laugh at the atheists⁸⁶⁶⁶

يَضْحَكُونَ

عَلَى الْأَرَائِكِ يَنْظُرُونَ

35. Upon raised couches looking on.

هَلْ تُؤْتِبُ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ

36. Will not the atheists⁸⁶⁶⁷ be requited for what they did?⁸⁶⁶⁸

8665. 83:34 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

8666. 83:34 [1]. Arabic: *kuffār*. See 2:109.

8667. 83:36 [1]. Arabic: *kuffār*. See 2:109.

8668. 83:36 [1]. Continued, in my opinion, at 84:1.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁶⁶⁹ the Merciful.⁸⁶⁷⁰

إِذَا السَّمَاءُ انشَقَّتْ

1. When the sky is rent asunder

وَأَذِنَتْ لِرَبِّهَا

2. And hearkens to its lord

وَحُقَّتْ

As it must⁸⁶⁷¹

وَإِذَا الْأَرْضُ مُدَّتْ

3. And when the earth is spread out

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ

4. And casts out all that is in it and is empty

وَأَذِنَتْ لِرَبِّهَا

5. And hearkens to its lord

وَحُقَّتْ

As it must[...]⁸⁶⁷²

8669. 84:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8670. 84:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8671. 84:2 [2]. Lit.: *And it is obliged*.

8672. 84:5 [2]. Lit.: *And it is obliged*. The implication is that nothing of what we do in this life will remain. I am of the opinion that this chapter is a continuation of the one previous. Given such a reading, 84:1-5 are of a piece with a question which begins at 83:36 'Will not the atheists be requited for what they did...'. and the second clause of 84:5 reads *As it must[...]?* Sc. *and they will meet their lord*.

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ

6. O man: thou art toiling towards thy lord in labour

كَدًّا

فَمُلْقِيهِ

Then wilt thou meet him.

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ

7. Then as for him who is given his decree⁸⁶⁷³ in his right hand:

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

8. He will be called to account with an easy reckoning

وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا

9. And he will return to his people well-pleased.

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ

10. And as for him who is given his decree⁸⁶⁷⁴ behind his back:

فَسَوْفَ يَدْعُوا ثُبُورًا

11. He will call for destruction

وَيَصْلَىٰ سَعِيرًا

12. And burn in an inferno.

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا

13. He was among his people well-pleased.

إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ

14. He supposed he would never diminish.⁸⁶⁷⁵

8673. 84:7 [1]. Arabic: *kitāb*. See Article XLiii.

8674. 84:10 [1]. Arabic: *kitāb*. See Article XLiii.

8675. 84:14 [1]. Or *recede* or *decrease*, *be reduced*; *to return*. This is the only instance of this form of the form I of the *ḥ-w-r* root.

- بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا 15. Verily,⁸⁶⁷⁶ his lord saw him.
- فَلَا أُقْسِمُ بِالشَّفَقِ 16. Then do I swear by the twilight glow
- وَاللَّيْلِ وَمَا وَسَقَ 17. And the night and what it enshrouds⁸⁶⁷⁷
- وَالْقَمَرِ إِذَا اتَّسَقَ 18. And by the moon when it is full:⁸⁶⁷⁸
- لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ 19. You will embark upon state after state!
- فَمَا لَهُمْ لَا يُؤْمِنُونَ 20. Then what ails them that they do not believe⁸⁶⁷⁹
- وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ 21. And when the Qur'an⁸⁶⁸⁰ is recited to them do not submit?⁸⁶⁸¹
- بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ 22. The truth is:⁸⁶⁸² those who are indifferent to warning⁸⁶⁸³ reject.
- وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ 23. And God knows best what they hoard.

8676. 84:15 [1]. Arabic: *balā*. See note to 2:81.

8677. 84:17 [1]. Arabic: *wasāqa*. The prosaic and general meaning of this verb is *to load, heap up or gather* yet it has a secondary meaning of *to enshroud, to cover or to envelop (with a covering)*. This is the only instance of the form I of the *w-s-q* root; the only other instance of the root is found in the next verse.

8678. 84:18 [1]. Arabic: *ittasaqa*. The form VIII of the *w-s-q* root occurs just once. It means *to be in harmony, to reach full potential, to be well-ordered*. It is also said to mean *to be full* of the moon, though this meaning may be a later interpretative development rather than a sense intrinsic to the verb.

8679. 84:20 [1]. Arabic: *lā yu'minūn*. Qur'anic usage implies: *(are those) lost in darkness*. See 2:6 and Article II.i.

8680. 84:21 [1]. Arabic: *qur'ān* – *reading, recital, recitation, something which is read out*.

8681. 84:21 [1]. Arabic: *s-j-d*. See Article VI.

8682. 84:22 [1]. Arabic: *bal*. See note to 2:88.

8683. 84:22 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

- فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ 24. So give thou them tidings⁸⁶⁸⁴ of a painful punishment
- إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ 25. Save those who heed warning⁸⁶⁸⁵ and do deeds of righteousness.
- لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ They have a reward unfailing.

8684. 84:24 [1]. Lit.: *glad tidings*.

8685. 84:25 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁶⁸⁶ the Merciful.⁸⁶⁸⁷

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

1. By the sky containing constellations⁸⁶⁸⁸

وَالْيَوْمِ الْمَوْعُودِ

2. And the Promised Day

وَشَاهِدٍ وَمَشْهُودٍ

3. And the witness and the witnessed!

قُتِلَ أَصْحَابُ الْأُخْدُودِ

4. Damned⁸⁶⁸⁹ are the companions of the trench⁸⁶⁹⁰

النَّارِ ذَاتِ الْوُوقُودِ

5. Of the fuel-fed fire

8686. 85:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8687. 85:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8688. 85:1 [1]. Arabic: *burūj* – constellations; signs (of the zodiac); towers.

8689. 85:4 [1]. Also: *destroyed, killed*.

8690. 85:4 [1]. The Traditionalist has some stories which he connects with these verses to derive particular meanings. I ignore them on the basis that whatever lessons we need to take from the Qur'an are found within it. Muhammad Asad here, as so often, provides an oasis of sanity and sense: *Lit., "those responsible (ashab) for the pit of fire abounding in fuel". In order to explain this parabolic passage, the commentators interpret it - quite unnecessarily - in the past tense, and advance the most contradictory legends meant to "identify" those evildoers in historical terms. The result is a medley of stories ranging from Abraham's experiences with his idolatrous contemporaries (cf. 21:68-70) to the Biblical legend of Nebuchadnezzar's attempt to burn three pious Israelites in a fiery furnace (The Book of Daniel iii, 19 ff.), or the persecution, in the sixth century, of the Christians of Najran by the King of Yemen, Dhu Nawas (who was a Jew by religion), or the entirely apocryphal story of a Zoroastrian king who burnt those of his subjects who refused to accept his dictum that a marriage of brother and sister was "permitted by God"; and so forth. None of these legends needs, of course, to be seriously considered in this context. As a matter of fact, the very anonymity of the evildoers referred to in the above Qur'anic passage shows that we have here a parable and not an allusion to "historical" or even legendary events. The persecutors are people who, having no faith whatsoever, hate to see faith in others (see verse 8 below); the "pit of fire" is a metaphor for the persecution of the latter by the former: a phenomenon not restricted to any particular time or to a particular people but recurring in many forms and in varying degrees of intensity throughout recorded history.*

- إِذْ هُمْ عَلَيْهَا قُعُودٌ ۖ
6. When they sit above it
- وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ۖ
7. And are witnesses over what they do to the believers⁸⁶⁹¹
- وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ
الْحَمِيدِ
8. And resent them only that they believe in⁸⁶⁹²
God: the Mighty, the Praiseworthy
- الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۚ
9. To whom belongs the dominion of the heavens
and the earth.
- وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
- And God is over all things witness.
- إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ
لَمْ يَتُوبُوا
10. They who subject the believing men⁸⁶⁹³ and the
believing women⁸⁶⁹⁴ to means of denial⁸⁶⁹⁵
then have repented not:
- فَلَهُمْ عَذَابٌ جَهَنَّمَ
- They have the punishment of Hell
- وَلَهُمْ عَذَابٌ الْخَرِيقِ
- And they have the punishment of the
consuming fire.
- إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحٰتِ
11. Those who heed warning⁸⁶⁹⁶ and do deeds of
righteousness

8691. 85:7 [1]. Arabic: (al) mu'minūn. See note to 8:2.

8692. 85:8 [1]. See note to 58:4 for Qur'anic usage of *to believe in*.

8693. 85:10 [1]. Arabic: (al) mu'minūn. See note to 8:2.

8694. 85:10 [1]. Arabic: (al) mu'minūn. See note to 8:2.

8695. 85:10 [1]. See note on *fitnah* to 2:102.

8696. 85:11 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

They have gardens beneath which rivers flow.

ذَلِكَ الْفَوْزُ الْكَبِيرُ

That is the great achievement.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

12. The power of thy lord is great.

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ

13. He is it who originates and repeats.

وَهُوَ الْغَفُورُ الْودُودُ

14. And he is the Forgiving, the Loving

ذُو الْعَرْشِ الْمَجِيدُ

15. The Owner of the Glorious Throne

فَعَالٌ لِّمَا يُرِيدُ

16. Doer of what he intends.

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ

17. Has there come to thee the account⁸⁶⁹⁷ of the forces

فِرْعَوْنَ وَثَمُودَ

18. Of Fir'awn⁸⁶⁹⁸ and of Thamūd?

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ

19. The truth is:⁸⁶⁹⁹ those who are indifferent to warning⁸⁷⁰⁰ are in denial

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ

20. But God encompasses them from behind.⁸⁷⁰¹

8697. 85:17 [1]. Arabic: *ḥadīth* – story; account; narrative, statement.

8698. 85:18 [1]. Arabic: *fir'awn*. See note to 2:49.

8699. 85:19 [1]. Arabic: *bal*. See note to 2:88.

8700. 85:19 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

8701. 85:20 [1]. Lit.: *from their back*.

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ

21. The truth is:⁸⁷⁰² it is a glorious recitation⁸⁷⁰³

فِي لَوْحٍ مَّحْفُوظٍ

22. On a protected tablet.

8702. 85:21 [1]. Arabic: *bal*. See note to 2:88.8703. 85:21 [1]. Arabic: *qur'ān* – reading, recital, recitation, something which is read out.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁷⁰⁴ the Merciful.⁸⁷⁰⁵

وَالسَّمَاءِ وَالطَّارِقِ

1. By the sky and the ṭāriq!

وَمَا أَدْرَاكَ مَا الطَّارِقُ

2. And what will convey to thee what the ṭāriq is?⁸⁷⁰⁶

النَّجْمِ الثَّاقِبِ

3. The piercing star!

إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ

4. There is no soul but has a custodian over it.

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ

5. So let man see from what he is created:

خُلِقَ مِنْ مَّاءٍ دَافِقٍ

6. He is created from a spurting liquid⁸⁷⁰⁷

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

7. Issuing forth from between the loins and the breast-bones.⁸⁷⁰⁸8704. 86:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8705. 86:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*8706. 86:2 [1]. **Qur'anic definition**: *al ṭāriq*. Verse 86:3 defines *al ṭāriq*.8707. 86:6 [1]. Lit.: *spurting water*.8708. 86:7 [1]. Arabic: *tarā'ib*. The lexicons I consulted have *breast-bones* or (*higher*) *ribs*. Of note is the fact that *tarā'ib* shares a root with *turāb* (*dust*) from which man is made (3:59). I stand by the rendering I have used because this definition is found in the least sectarian sources. While I have not been guided by nor fully agree with Muhammad Asad's comment at this point, I add it for interest: *The plural noun tarā'ib, rendered by me as "pelvic arch", has also the meaning of "ribs" or "arch of bones"; according to most of the authorities who have specialized in the etymology of rare Quranic expressions this term relates specifically to female anatomy (Taj al-Arus).*

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ

8. He is able to return him.

يَوْمَ تُبْلَى السَّرَائِرُ

9. The day the secrets are examined

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ

10. Then will he have neither strength nor helper.

وَالسَّمَاءِ ذَاتِ الرَّجْعِ

11. By the sky full of returning

وَالْأَرْضِ ذَاتِ الصَّدْعِ

12. And the earth full of cracks!

إِنَّهُ لَقَوْلٌ فَصْلٌ

13. It is a decisive word

وَمَا هُوَ بِالْهَزْلِ

14. And it is not for amusement.

إِنَّهُمْ يَكِيدُونَ كَيْدًا

15. They plan a plan.

وَأَكِيدُ كَيْدًا

16. And I plan a plan.

فَمَهِّلِ الْكَافِرِينَ

17. So grant thou time⁸⁷⁰⁹ to those who spurn guidance while claiming virtue.⁸⁷¹⁰

أَمْهَلُهُمْ رُؤْيَا

Let thou them be awhile.

8709. 86:17 [1]. I.e. bear thou with them. Cf. 73:11.

8710. 86:17 [1]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁷¹¹ the
Merciful.⁸⁷¹²

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

1. Glorify⁸⁷¹³ thou the name of thy lord, the Most
High

الَّذِي خَلَقَ

2. Who created

فَسَوَّى

And fashioned

وَالَّذِي قَدَّرَ

3. And who determined

فَهَدَى

And guided

وَالَّذِي أَخْرَجَ الْمَرْعَى

4. And who brought forth the pasture

فَجَعَلَهُ غُثَاءً أَحْوَى

5. Then made it russet-brown decay

سَنُقْرِئُكَ

6. (We will make thee recite

8711. 87:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8712. 87:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*8713. 87:1 [1]. Arabic: *s-b-h*. See 2:32.

فَلَا تَنْسَى

And thou wilt not forget.)

إِلَّا مَا شَاءَ اللَّهُ

7. Save that God should will.⁸⁷¹⁴

إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى

He knows the manifest and the hidden

وَنُيْسِرُكَ لِلْيُسْرَى

8. And we will ease thee towards ease.

فَذَكِّرْ

9. So remind thou.

إِنْ نَفَعَتِ الذُّكْرَى

If the reminder benefit

سَيَذَكِّرُ مَنْ يَخْشَى

10. He will take heed who fears.

وَيَتَجَنَّبُهَا الْأَشْقَى

11. But the most miserable will avoid it⁸⁷¹⁵

8714. 87:7 [1]. Muhammad Asad comments here: *The classical commentators assume that the above words are addressed specifically to the Prophet, and that, therefore, they relate to his being taught the Qur'an and being promised that he would not forget anything thereof; "save what God may will [thee to forget]". This last clause has ever since given much trouble to the commentators, inasmuch as it is not very plausible that He who has revealed the Qur'an to the Prophet should cause him to forget anything of it. Hence, many unconvincing explanations have been advanced from very early times down to our own days, the least convincing being that last refuge of every perplexed Qur'an-commentator, the "doctrine of abrogation". However, the supposed difficulty of interpretation disappears as soon as we allow ourselves to realize that the above passage, though ostensibly addressed to the Prophet, is directed at man in general[...]. My own view is that the case is simpler: the classical commentators have not understood the Qur'an's use of implicit punctuation (i.e. how certain portions of the text cry out that they are asides and should be regarded as parenthetical); thus, this clause relates to the climax of 87:2-5 above; the outline of stages of growth such as we see at 87:2-5 is quite a common one (cf. 22:5, 23:14-15, 40:67) and the implication in such cases is that the continuance or completion of such growth or progression is contingent upon the will of God – a point which is stated explicitly here. The clause in parenthesis at 87:6 is merely a precursor to the only place in the Qur'an where the prophet is told personally (i.e. in the second person singular imperative) to recite (Arabic root: q-r-) – which occurs in chapter 96. This is another nail in the coffin of the Traditionalist's stock of fictions which holds that the ninety-sixth chapter was the first revelation Muḥammad received; on the basis of the internal Qur'anic evidence that view is simply unsustainable. The instance of the form IV of the same verb which means to make recite and is found here at 87:6 is the only one in the text.*

8715. 87:11 [1]. Cf. 68:43 and note thereto.

- الَّذِي يَصْلَى النَّارَ الْكُبْرَى 12. Who will burn in the great fire
- ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى 13. Then will he neither die nor live therein.
- قَدْ أَفْلَحَ مَنْ تَزَكَّى 14. He is successful who purifies himself
- وَذَكَرَ اسْمَ رَبِّهِ 15. And remembers the name of his lord
- فَصَلَّى 16. And performs the duty.⁸⁷¹⁶
- بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا 16. The truth is:⁸⁷¹⁷ you prefer the life of this world
- وَالْآخِرَةَ خَيْرٌ وَأَبْقَى 17. When the hereafter is better and more lasting.
- إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى 18. This is in the former writings
- صُحُفِ إِبْرَاهِيمَ وَمُوسَى 19. The writings of Ibrāhīm and Mūsā.⁸⁷¹⁸

8716. 87:15 [2]. Arabic: *ṣ-l-w*. I.e. to do such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣallā* means to perform duty. In this case, I believe it indicates a man's duty to respond to the call when he receives it to believe in and serve God alone. Cf. 75:31 and note thereto.

8717. 87:16 [1]. Arabic: *bal*. See note to 2:88.

8718. 87:19 [1]. See 53:36-57.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁷¹⁹ the Merciful.⁸⁷²⁰

هَلْ أَتَكَ حَدِيثُ الْغَاشِيَةِ

1. Has there come to thee the narrative⁸⁷²¹ of the Enveloping?

وُجُوهُ يَوْمَئِذٍ

2. Faces that day:

خُشِعَةً

Humble⁸⁷²²

عَامِلَةً

3. Toiling

نَاصِبَةً

Weary

تَصْلَى نَارًا حَامِيَةً

4. Burned by scorching fire

تُسْقَى مِنْ عَيْنٍ عَائِيَةٍ

5. Given drink from a boiling spring.

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ

6. They have no food save of *ḍarīʿ*.⁸⁷²³8719. 88:0 [1]. Arabic: *rahīmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8720. 88:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*8721. 88:1 [1]. Arabic: *ḥadīth* – story; account; narrative, statement.8722. 88:2 [2]. Arabic: *khāshīʿūn*. See 2:45.8723. 88:6 [1]. **Qur'anic definition:** *ḍarīʿ*. This word has meanings claimed for it none of which are convincing as original values.

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ

7. Neither does it sustain nor does it satisfy hunger.

وُجُوهٌ يَوْمَئِذٍ

8. Faces that day:

نَّاعِمَةٌ

Joyous

لَسَعِيهَا رَاضِيَةٌ

9. Pleased with their striving

فِي جَنَّةٍ عَالِيَةٍ

10. In a high garden.

لَا تَسْمَعُ فِيهَا لُغِيَّةً

11. They hear no vain speech therein.

فِيهَا عَيْنٌ جَارِيَةٌ

12. In them: a flowing spring

فِيهَا سُرُرٌ مَرْفُوعَةٌ

13. In them: couches⁸⁷²⁴ raised

وَأَكْوَابٌ مَوْضُوعَةٌ

14. And cups set

وَنَمَارِقُ مَصْفُوفَةٌ

15. And cushions arranged

وَزَرَابَى مَبْثُوثَةٌ

16. And carpets scattered.

However, we have a contextual definition as found at 88:7.
8724. 88:13 [1]. See note to 52:20.

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ

17. Will they then not⁸⁷²⁵ look at the camels

كَيْفَ خُلِقَتْ

How they are created!

وَالِى السَّمَاءِ

18. And at the sky

كَيْفَ رُفِعَتْ

How it is raised!

وَالِى الْجِبَالِ

19. And at the mountains

كَيْفَ نُصِبَتْ

How they are erected!

وَالِى الْأَرْضِ

20. And at the earth

كَيْفَ سُطِحَتْ

How it is spread out!

فَذَكِّرْ

21. So remind thou.

إِنَّمَا أَنْتَ مُذَكِّرٌ

Thou art but one reminding.

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ

22. Thou art not an overseer over them.

8725. 88:17 [1]. Arabic: *afalā*. See Article XVI.

إِلَّا مَنْ تَوَلَّى وَكَفَرَ

23. But whoso turns away and denies:

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ

24. God will punish him with the greater punishment.

إِنَّ إِلَيْنَا إِيَابَهُمْ

25. To us is their return

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

26. Then upon us is their reckoning.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁷²⁶ the Merciful.⁸⁷²⁷

وَالْفَجْرِ

1. By the dawn⁸⁷²⁸

وَلَيَالٍ عَشْرٍ

2. And ten nights⁸⁷²⁹

وَالشَّفْعِ

3. And the even

وَالْوَتْرِ

And the odd

وَاللَّيْلِ إِذَا يَسْرِ

4. And the night when he⁸⁷³⁰ departs!⁸⁷³¹

8726. 89:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8727. 89:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8728. 89:1 [1]. I take this to refer to the dawn which opens upon those peoples who rejected God and his messengers and were destroyed (see below).

8729. 89:2 [1]. The Traditionalist has some stories he prefers here rather than to apply himself to the Qur'an. I am not interested in his stories and limit myself to the Qur'an, Arabic, real history, and the use of reason. This oath presented at 89:5 is a challenge to think – one which clearly indicates for whom it is intended; so let us presume to apply intelligence. This form (i.e. the plural form of *night*: *layāl*) occurs only four times (19:10, 34:18, 69:7 and here at 89:2). At 19:10 it says *'Thy proof is that thou shalt not speak to men three nights being sound'*. At 69:7 it says: *'Which he made serviceable against them for seven nights[...]*. If we take the three nights of 19:10 and the seven nights of 69:7 we have the ten nights of 89:2. The verse at 34:18 has no mention of number and simply states *nights*, and itself serves to connect this part of the riddle with the next (see note on *travel by night* to 89:4 below).

8730. 89:4 [1]. Or *it*, however I think *he* is what is meant. See the note below on *travel by night*.

8731. 89:4 [1]. This form I verb means to *travel by night* or *depart by night*. The instances where travelling or departing at night are portrayed in the Qur'an by means of this verb in this form all treat of destruction for the rejecters: 11:81, 15:65 (Lūt leaving his city prior to destruction), 20:77, 26:52, 44:23 (Mūsā crossing water prior to the destruction of Fir'awn), and 34:18 (the people of Saba' allowed the chance to travel by day and night prior to their destruction). Thus, there are total of six instances (even number) treating of a total of three scenarios (odd number). The narrative then picks up at 89:5-13 with reminders of those whom God destroyed.

- هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ 5. Is there not in that an oath for one of intelligence?⁸⁷³²
- أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ 6. Hast thou not considered how thy lord dealt with 'Ād
- إِرَمَ ذَاتِ الْعِمَادِ 7. Iram of the pillars
- الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ 8. The like of which had not been created in the lands
- وَتَمُودَ الَّذِينَ جَابُوا الصَّخِرَ بِالْوَادِ 9. And Thamūd who cut the rocks in the valley
- وَفِرْعَوْنَ ذِي الْأَوْتَادِ 10. And Fir'awn,⁸⁷³³ Lord of Stakes:
- الَّذِينَ طَعَوْا فِي الْبِلَادِ 11. Those who transgressed all bounds in the lands
- فَأَكْثَرُوا فِيهَا الْفَسَادَ 12. And increased corruption therein
- فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوْطَ عَذَابٍ 13. So thy lord poured out upon them the scourge of punishment?
- إِنَّ رَبَّكَ لَبَالْمُرْصَادِ 14. Thy lord is surely watching.

8732. 89:5 [1]. Arabic: *lidhi hijr* – this collocation means *for one of understanding* or *for one of intelligence*

8733. 89:10 [1]. Arabic: *fir'awn*. See note to 2:49.

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ
وَنَعَّمَهُ فَيَقُولُ

15. And as for man, when his lord tries him by honouring him and providing him with ease, he says:

رَبِّي أَكْرَمَنِ

My lord honours me.

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ

16. And when he tries him by straitening his provision, he says:

رَبِّي أَهْنَنِ

My lord humiliates me.

كَذَّابٌ

17. No, indeed!⁸⁷³⁴

بَلْ لَا تُكْرِمُونَ الْيَتِيمَ

The truth is:⁸⁷³⁵ you honour not the fatherless⁸⁷³⁶

وَلَا تَحْضُونَ عَلَى طَعَامِ الْمَسْكِينِ

18. And encourage not one another to feed the needy

وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَّمًّا

19. But consume the inheritance completely⁸⁷³⁷

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

20. And love wealth with immense love.

8734. 89:17 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

8735. 89:17 [2]. Arabic: *bal*. See note to 2:88.

8736. 89:17 [2]. Arabic: *yatāmā*. See 4:2.

8737. 89:19 [1]. Lit.: *consume[...]* in consuming altogether. Abdullah Yusuf Ali comments here: *Inheritance is abused in two ways. (1) Guardians and trustees for the inheritance of minors or women or persons unable to look after their own interests should fulfil their trusts with even more care than they devote to their own interests. Instead of that they selfishly "devour" the property. (2) Persons who inherit property in their own rights should remember that in that case, too, it is a sacred trust. They must use it for the purposes, objects, and duties which they also inherit. It gives them no licence to live in idleness or waste their days in riotous show. Cf. 4:8.*

- كَلَّا 21. No, indeed!⁸⁷³⁸
- إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا 22. When the earth is levelled completely⁸⁷³⁹
- وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا 23. And thy lord comes with the angels
Rank upon rank
- وَجِئَاءَ يَوْمَيْدٍ بِجَهَنَّمَ 24. And Hell that day is brought
- يَوْمَيْدٍ يَتَذَكَّرُ الْإِنْسُ 25. That day will man take heed.
- وَأَنَّى لَهُ الذِّكْرَى 26. But how will the reminder be for him?
- يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي 27. He will say: Would that I had sent before me for my life!
- فَيَوْمَيْدٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ 28. And that day none will punish as his punishment
- وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ 29. And none will bind as his binding.
- يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ 30. O thou soul at ease:

8738. 89:21 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

8739. 89:21 [2]. Lit.: *levelled with levelling*.

أَرْجِعِي إِلَىٰ رَبِّكَ

28. Return thou to thy lord

رَاضِيَةً

Pleased

مَرْضِيَّةً

Pleasing

فَادْخُلِي فِي عِبَادِي

29. And enter thou among my servants.

وَادْخُلِي جَنَّتِي

30. And enter thou my garden.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁷⁴⁰ the Merciful.⁸⁷⁴¹

لَا أُقْسِمُ بِهَذَا الْبَلَدِ

1. I swear by this city⁸⁷⁴²

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ

2. (And thou art a freeman of this city)

وَوَالِدٍ وَمَا وَلَدَ

3. And a begetter and what he begot!

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

4. We have created man into adversity.⁸⁷⁴³

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ

5. Thinks he that no-one has power over him?

يَقُولُ أَهْلَكْتُ مَا لَا لُبْدًا

6. He says: I have spent vast wealth!

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ

7. Thinks he that no-one sees him?

8740. 90:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8741. 90:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*

8742. 90:1 [1]. Said by the Traditionalist to refer to Makkah. Makkah cannot be shown to have existed at the time of the revelation, and appears on no map until around 900 CE. See Article XVIII.

8743. 90:4 [1]. Arabic: *kabad* – *difficulty; distress; affliction; trouble*. I have rendered as *adversity* in order to encompass as many of these nuances as possible. This is the only instance of this root.

- أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ 8. Have we not made for him two eyes
- وَلِسَانًا 9. And a tongue
- وَشَفَتَيْنِ And two lips
- وَهَدَيْنَاهُ النَّجْدَيْنِ 10. And guided him to the two highways?⁸⁷⁴⁴
- فَلَا أَقْتَحَمَ الْعَقَبَةَ 11. But he has not attempted the steep path.
- وَمَا أَدْرَاكَ مَا الْعَقَبَةُ 12. And what will convey to thee what the steep path is?
- فَكُّ رَقَبَةٍ 13. Freeing a slave
- أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ 14. Or feeding in a day of scarcity
- يَتِيمًا ذَا مَقْرَبَةٍ 15. A fatherless⁸⁷⁴⁵ relation
- أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ 16. Or one needy in destitution
- ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا 17. Then to be among those who heed warning⁸⁷⁴⁶

8744. 90:10 [1]. I.e. of right and wrong.

8745. 90:15 [1]. Arabic: *yatāmā*. See 4:2.8746. 90:17 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

وَتَوَاصَوْا بِالصَّبْرِ

And exhort one another to patience

وَتَوَاصَوْا بِالْمَرْحَمَةِ

And exhort one another to compassion.

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ

18. These are the companions of the right hand.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا

19. But those who deny our proofs⁸⁷⁴⁷

هُمْ أَصْحَابُ الْمَشْأَمَةِ

They are the companions of the left hand.

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ

20. Fire will close in upon them.

8747. 90:19 [1]. Arabic: *āyāt*. See Article X.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁷⁴⁸ the Merciful.⁸⁷⁴⁹

وَالشَّمْسِ وَضُحَاهَا

1. By the sun and its brightness

وَالْقَمَرِ إِذَا تَلَّهَا

2. And the moon when it follows it

وَالنَّهَارِ إِذَا جَلَّلَهَا

3. And the day when it reveals it

وَاللَّيْلِ إِذَا يَغْشَاهَا

4. And the night when it covers it

وَالسَّمَاءِ وَمَا بَنَاهَا

5. And the sky and what built it

وَالْأَرْضِ وَمَا طَحَاهَا

6. And the earth and what extended it

وَنَفْسٍ وَمَا سَوَّاهَا

7. And a soul and what fashioned it

فَالْهَمَّهَا فَجُورَهَا وَتَقْوَاهَا

8. And inspired it with its immorality and its prudent fear!⁸⁷⁵⁰

8748. 91:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8749. 91:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8750. 91:8 [1]. See note to 2:2.

- قَدْ أَفْلَحَ مَنْ زَكَّاهَا 9. He has succeeded who increased it⁸⁷⁵¹ in
purity⁸⁷⁵²
- وَقَدْ خَابَ مَنْ دَسَّاهَا 10. And he has failed who buried⁸⁷⁵³ it⁸⁷⁵⁴
- كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا 11. [Thamūd rejected in its transgression
- إِذِ انْبَعَثَ أَشْقَاهَا 12. When its most miserable⁸⁷⁵⁵ was sent out.
- فَقَالَ لَهُمْ رَسُولُ اللَّهِ 13. The messenger of God to them said:
- نَاقَةَ اللَّهِ 14. The she-camel of God
- وَسُقْيَاهَا 14. And her drink.
- فَكَذَّبُوهُ 14. Then they rejected him⁸⁷⁵⁶
- فَعَقَرُوهَا 14. And brutally slaughtered⁸⁷⁵⁷ her⁸⁷⁵⁸

8751. 91:9 [1]. Arabic: *zakkā*. See 2:129.

8752. 91:9 [1]. I.e. his soul.

8753. 91:10 [1]. Arabic: *dassa* – put, slip, thrust; bury; instil, infuse. Without a broader context or an indirect object, it is not possible to claim the correct nuance here with a high level of confidence. With Muhammad Asad I feel that *bury* best suits the context, my own reasons for choosing *bury* being that it is related to the concept of *kufr* (to deny, to hide, to cover over) and in consideration of the levelling of the earth which follows at 91:14; nevertheless, I do not claim a definitive view here.

8754. 91:10 [1]. I.e. his soul.

8755. 91:12 [1]. I.e. the one who killed the she-camel of God.

8756. 91:14 [1]. Cf. 7:64, 10:73, 16:113, 26:139, 26:189, 29:37, 37:127, 91:14.

8757. 91:14 [2]. Muhammad Asad comments here: *The verb 'aqara primarily denotes "he hamstrung [an animal]"- i.e., before slaughtering it, so that it might not run away. This barbarous custom was widely practiced in pre-Islamic Arabia, so that 'aqr ("hamstringing") gradually became synonymous with slaughtering in a cruel manner (Razi; see also Lane V, 2107 f.).*

8758. 91:14 [2]. See 7:77.

فَدَمَدَمَ عَلَيْهِمُ رَبُّهُمْ بِذُنُوبِهِمْ

And their lord gave them over to destruction
for their transgression.⁸⁷⁵⁹

فَسَوَّاهَا

Then he levelled them.)

وَلَا يَخَافُ عُقْبَاهَا

15. And fears not its final outcome.

8759. 91:14 [3]. Arabic: *dhanb*. See Article XIII.iv.

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In the name of God: the Almighty,⁸⁷⁶⁰ the Merciful.⁸⁷⁶¹

وَالَّيْلِ إِذَا يَغْشَىٰ

1. By the night when it covers

وَالنَّهَارِ إِذَا تَجَلَّىٰ

2. And the day when it reveals

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ

3. And what created the male and the female!

إِنَّ سَعْيَكُمْ لَشَتَّىٰ

4. Your efforts are diverse.

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ

5. And as for him who gives and is in prudent fear⁸⁷⁶²

وَصَدَّقَ بِالْحُسْنَىٰ

6. And confirms good:

فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ

7. We will ease him towards ease.

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ

8. And as for him who is miserly and rich

8760. 92:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8761. 92:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8762. 92:5 [1]. See note to 2:2.

- وَكَذَّبَ بِالْحُسْنَىٰ 9. And repudiates good:
- فَسَنِيْسِرُهُ لِّلْعُسْرَىٰ 10. We will ease him towards hardship
- وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى 11. And his wealth will not save⁸⁷⁶³ him when he falls.
- إِنَّ عَلَيْنَا لَلْهُدَىٰ 12. Upon us is the guidance
- وَإِنَّ لَنَا لَلْآخِرَةَ 13. And to us belong the latter⁸⁷⁶⁴
- وَالْأُولَىٰ And the former.⁸⁷⁶⁵
- فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى 14. So I warn you of a raging fire
- لَا يَصْلَاهَا إِلَّا الْأَشْقَى 15. In which burns only the most miserable⁸⁷⁶⁶
- الَّذِي كَذَّبَ وَتَوَلَّى 16. Who rejected and turned away.
- وَسَيَجَنَّبُهَا الْأَتَقَى 17. And the most prudent in fear⁸⁷⁶⁷ will avoid it
- الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى 18. Who gives his wealth that he might purify himself.

8763. 92:11 [1]. Lit.: *avail*.8764. 92:13 [1]. Or *hereafter*.8765. 92:13 [2]. Or *temporal life*.

8766. 92:15 [1]. Cf. 87:11.

8767. 92:17 [1]. See note to 2:2.

- وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ
19. And none has with him any grace to be rewarded
- إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ
20. Save seeking the countenance of his lord, the Most High.
- وَلَسَوْفَ يَرْضَىٰ
21. And he will be satisfied.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁷⁶⁸ the Merciful.⁸⁷⁶⁹

وَالضُّحَىٰ

1. By the morning light

وَاللَّيْلِ إِذَا سَجَىٰ

2. And the night when it grows dark!⁸⁷⁷⁰

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

3. Thy lord has not forsaken and not loathed thee.

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

4. And the latter⁸⁷⁷¹ is better for thee than the former.⁸⁷⁷²

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ

5. And thy lord will give to thee

فَتَرْضَىٰ

And thou wilt be satisfied.

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

6. Did he not find thee fatherless⁸⁷⁷³ and give shelter8768. 93:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8769. 93:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*8770. 93:2 [1]. Arabic: *sajā* – to grow dark; to grow still.8771. 93:4 [1]. Or *hereafter*. Cf. 92:13.

8772. 93:4 [1]. There are at least two readings here. One is that the hereafter (the latter) is better than the former (this life); the other that what is to come is better than what went before. Cf. 92:13.

8773. 93:6 [1]. Arabic: *yatāmā*. See 4:2.

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

7. And find thee astray⁸⁷⁷⁴ and guide

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

8. And find thee in need and make sufficient?

فَأَمَّا الْيَتِيمَ

9. Then as for the fatherless:⁸⁷⁷⁵

فَلَا تَقْهَرْ

Oppress thou not.

وَأَمَّا السَّائِلَ

10. And as for the one who asks:⁸⁷⁷⁶

فَلَا تَنْهَرْ

Repel thou not.

وَأَمَّا بِنِعْمَةِ رَبِّكَ

11. And as for the grace of thy lord:

فَحَدِّثْ

Recount thou!

8774. 93:7 [1]. The assertion that messengers of God were sinless (which the Traditionalist claims) is comprehensively undone. The Qur'an is clear: the recipient of the Qur'an was astray and then guided (cf. 26:20). Guidance comes from God. It is not complicated to grasp once one gets past tribalism, non-Qur'anic invented stories and man-worship shoehorned into the mind of the intellectually passive under the auspices of respect for a messenger. Those who respect a messenger follow what the messenger himself brought, not hearsay later ascribed to him.

8775. 93:9 [1]. Arabic: *yatāmā*. See 4:2.

8776. 93:10 [1]. This refers – in the light of Qur'anic usage – to one who asks either for material or spiritual guidance.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁷⁷⁷ the Merciful.⁸⁷⁷⁸

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

1. Have we not expanded thy breast for thee

وَوَضَعْنَا عَنْكَ وِزْرَكَ

2. And laid down from thee thy burden

الَّذِي أَنْقَضَ ظَهْرَكَ

3. Which weighed down thy back

وَرَفَعْنَا لَكَ ذِكْرَكَ

4. And raised⁸⁷⁷⁹ for thee thy remembrance?⁸⁷⁸⁰

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

5. And with hardship: ease.

إِنَّ مَعَ الْعُسْرِ يُسْرًا

6. With hardship: ease

فَإِذَا فَرَغْتَ فَانصَبْ

7. Then when thou art unoccupied make thou ready

8777. 94:0 [1]. Arabic: *rahīmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8778. 94:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8779. 94:4 [1]. Raised, in addition, above the untruths later ascribed to the messenger both by those openly against him and many of those who claim to follow him. Part of the remit of the Qur'an is to restore the reputations of the messengers of God of previous times from the insinuations and calumnies levelled against them – most often at the hands of those who claim to follow them.

8780. 94:4 [1]. Arabic: *dhikr* – calling to mind, recalling, reminding; remembrance (of something past); history.

1.

وَالِى رَّبِّكَ فَارْغَبْ

8. And towards thy lord turn thou thy desire.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁷⁸¹ the
Merciful.⁸⁷⁸²

وَالَّتَيْنِ وَالزَّيْتُونَ

1. By the fig and the olive!

وَطُورِ سَيْنِينَ

2. By Mount⁸⁷⁸³ Sīnīn!⁸⁷⁸⁴

وَهَذَا الْبَلَدِ الْأَمِينِ

3. By this city secure!⁸⁷⁸⁵

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

4. We have created man in the best form⁸⁷⁸⁶

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

5. Then send we him back to the lowest of the low

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

6. Save those who heed warning⁸⁷⁸⁷ and do deeds
of righteousness:8781. 95:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8782. 95:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*

8783. 95:2 [1]. Namely, a tree-covered or fertile mountain. See note to 2:63.

8784. 95:2 [1]. Assumed by the Traditionalist to mean Sinai (however, see 23:20 and notes thereto). Badawi-Haleem say of this word: *sinīn* [n. occurring once in the Qur'ān] the commentators differ as to the origin and meaning of this word. The majority consider it a modification of *saynā'* (q.v.) [Sinai] but some others regard it as a borrowing from Ethiopic meaning splendour. Others derive it from the Arabic root s-n-w meaning splendour or blessings, while others regard it as a plural of *sīniyyatun*, a type of tree. This is a question concerning which the Arabia Felix thesis merits further investigation. See Article XVIII.

8785. 95:3 [1]. Assumed by the Traditionalist to refer to Makkah. The Petra thesis – or, at least, the Petra pilgrimage thesis – points to the fact that Petra was a city of sanctuary. The Arabia Felix thesis makes an alternative claim here. Makkah is unsustainable as a value since it cannot be shown to have existed as a fortified or dominant location at the time in question. See Article XVIII.

8786. 95:4 [1]. Arabic: *taqwīm* – mould, symmetry, form, nature, constitution.8787. 95:6 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

They have a reward unfailing.

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ

7. And what will cause thee to repudiate thereafter the doctrine?⁸⁷⁸⁸

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَكَمِينَ

8. Is then God not⁸⁷⁸⁹ the wisest of judges?

8788. 95:7 [1]. Arabic: *dīn*. See Article VII.
8789. 95:8 [1]. Arabic: *alaysa*. See Article XVI.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁷⁹⁰ the Merciful.⁸⁷⁹¹

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

1. Recite thou in the name of thy lord who created⁸⁷⁹²

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

2. Created man from a clinging thing.

اقْرَأْ

3. Recite thou

وَرَبُّكَ الْأَكْرَمُ

And thy lord is the Most Noble

الَّذِي عَلَّمَ بِالْقَلَمِ

4. Who taught by the pen

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

5. Taught man what he knew not.

كَلَّا

6. No, indeed!⁸⁷⁹³

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَاذِبٌ

Man transgresses

8790. 96:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8791. 96:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8792. 96:1 [1]. Claimed by the Traditionalist to be the first chapter revealed, the preponderance of Qur'anic evidence is strongly against such him; see note to 87:7.

8793. 96:6 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

- أَنْ رَّءَاهُ أَسْتَغْنَى 7. That he considers himself rich.
- إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى 8. To thy lord is the return.
- أَرَأَيْتَ الَّذِي يَنْهَى 9. Hast thou considered him who forbids
- عَبْدًا إِذَا صَلَّى 10. A servant when he performs the duty?⁸⁷⁹⁴
- أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَى 11. Hast thou considered if he is upon guidance
- أَوْ أَمَرَ بِالتَّقْوَى 12. Or enjoins prudent fear?⁸⁷⁹⁵
- أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى 13. Hast thou considered⁸⁷⁹⁶ if he rejects and turns away?⁸⁷⁹⁷
- أَلَمْ يَعْلَمِ بِأَنَّ اللَّهَ يَرَى 14. Knows he not that God sees?
- كَلَّا 15. No, indeed!⁸⁷⁹⁸
- لَئِنْ لَّمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ If he cease not we will take by the forelock

8794. 96:10 [1]. Arabic: *ṣ-l-w*. I.e. to do such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣallā* means to perform duty. In this case, I believe it is a man's duty to respond to the call when he receives it to believe in and serve God alone.

8795. 96:12 [1]. See note to 2:2.

8796. 96:13 [1]. Lit.: *hast thou not seen?*

8797. 96:13 [1]. This formula is found at 20:48, 75:32, 92:16, 96:13.

8798. 96:15 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ

16. The lying, erring⁸⁷⁹⁹ forelock.

فَلْيَدْعُ نَادِيَهُ

17. Then let him call his council.

سَنَدْعُ الزَّبَانِيَةَ

18. We will call those who thrust away.⁸⁸⁰⁰

كَلَّا

19. No, indeed!⁸⁸⁰¹

لَا تُطِعْهُ

Obey thou not him!

وَأَسْجُدْ

But submit⁸⁸⁰² thou

وَأَقْتَرِبْ ۖ

And draw thou near.

8799. 96:16 [1]. Arabic: *kh-t-*. See Article XIII.vi.8800. 96:18 [1]. Arabic: *al zabāniyah*. The root senses of this word are *to push, to thrust*. Said by some to be *the sentinels of Hell which thrust into the fire*. That nuance is certainly present but it is an exaggeration to claim it to be explicit in the text.8801. 96:19 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.8802. 96:19 [3]. Arabic: *s-j-d*. See Article VI.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁸⁰³ the Merciful.⁸⁸⁰⁴

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

1. We sent it⁸⁸⁰⁵ down on the night of the determination.⁸⁸⁰⁶

8803. 97:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8804. 97:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8805. 97:1 [1]. There is much to unpack in this chapter. The first question here is: *what* is sent down? The Traditionalist asserts that the pronoun object refers to *revelation*, his view being confirmed as the correct one (albeit for reasons other than those he typically offers) by a review of all instances where the formulation "*we sent it down*" occurs outside the present context (6:92, 6:155, 10:24, 12:2, 13:37, 14:1, 17:105, 18:45, 20:113, 21:50, 22:16, 38:29, 44:3) – each of which deals either directly with revelation or, in a small minority of cases, with water – itself an obvious symbol for God's word. In treating the Traditionalist's existing presentation, we must address 44:3-4 where some see a foreshadowing of, or reference to, what we have here at chapter 97, namely, *layla al qadr* – the value of which they assume to be *the night of divine decree*, an assumption based entirely on sources other than the Qur'an (for more on which see notes below). Verses 44:3-4 read: "*We sent it down on a blessed night, (We are warning), Wherein every wise command is distinguished*"; the context there indisputably treats of revelation (cf. *By the clear law!* at 44:2) and, accordingly, it is that (i.e. that law, book or revelation) which is the object sent down at the beginning of chapter 44; moreover, we agree with the Traditionalist that it is only reasonable that the same is the case here at chapter 97: that which is referenced by means of "*it*" is, likewise, *revelation*. However, at chapter 44, the Traditionalist likes to concentrate on the sending down of the revelation to Muḥammad as a special, private event focused on Muḥammad the prophet, and he leverages and extends this assumption in order to inform the sense one is to derive under his guidance here at chapter 97 – and it is this aspect of this topic we now wish to address. To the extent that the revelation of God reaches those men who are not prophets, God "*sent it down*" to them also (albeit in a general and more diffused sense – a sense which the Traditionalist also accepts where it suits him) and it must be this broader, more general sense which is implied in 44:3-4 since the following context (in fact, the entire chapter) treats of *warning* – that is: the emphasis throughout is not on the private receipt of revelation from God by the prophet, but on the delivery of that revelation to the people; and if we are to claim a correlation between 44:3-4 and chapter 97 – as the Traditionalist does – on the strength of the similarities in their references to God sending down revelation on a particular night (and I certainly accept that correlation) then we should insist upon equivalence between the two segments: if receipt of revelation (whether heeded or not) by the generality of men (rather than an initial, private receipt by the prophet) be accepted as operative in the first case, it should be accepted in like manner in the second case.

8806. 97:1 [1]. The etymological options available to the Arabic *qadr* (often rendered here *divine decree*) may be gathered into five general groupings, here separated by semi-colons: *extent, scope, quantity, amount, scale, rate, measure, number; sum, amount; degree, grade; worth, standing, value, rank; divine decree*. My opinion is that the sense of *divine decree* is a lexical development originating in another place. Be that as it may, it is certainly the case that such a value for *qadr* occurs nowhere outside of the present chapter, even according to the Traditionalist's own assessment. According to the methodology applied in the present work, in order to find which of the remaining semantic groupings is referenced here, we should look to all remaining instances of *qadr* in the text (6:91, 22:74, 39:67, 65:3). We find that at 6:91, 22:74 and 39:67 *qadr* means *measure* in the sense of *appraisal* or *estimation* ("*and they measure not God with the measure due him...*". In the sole remaining case outside the present chapter the context is also that of *extent* or *measure* (*the limits of God* at 65:1, and [waiting] *term* at 65:2). Thus in all cases outside the present chapter, *measure* or *extent* is either the explicit sense, the dominant context, or both. I must, therefore, assume it to be the sense here also. Since at 6:91, 22:74 and 39:67 the connotation of *measure* implied is that of *appraisal* or *determination* (in the sense of *evaluation*), this is the value I identify and use here. The question remains as to who the active agent is in the determination on such a night: God or man? The Traditionalist assumes

- وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ 2. And what will convey to thee what the night of the determination is?⁸⁸⁰⁷
- لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ 3. The night of the determination is better than a thousand moons⁸⁸⁰⁸
- تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ 4. (The angels and the Spirit descend therein by the leave of their lord)⁸⁸⁰⁹
- مِّنْ كُلِّ أَمْرٍ Of every sort⁸⁸¹⁰ of affair.⁸⁸¹¹

the former (e.g. that it is God who is referenced here; who is seen establishing his decree on this special night over all affairs for the coming year). However, this is an assumption, and one for which one can point to no explicit Qur'anic support. The only other place at which the construction *night + definite article + noun* occurs in the Qur'anic text is at 2:187 ("On the night of the fast"); the active agents – i.e. the *doers* of the noun value – in that case are men (for it is not God who fasts but men). If we are interested in consistency – and the Qur'an cites consistency in support of its claim to originate with God – we should incline to the view that the operation of "*al qadr*" here pertains, likewise, primarily to men rather than to God (although, naturally, in both cases – that of *determination* as here and of *fasting* as at 2:187 – God is the instigator, witness, and ultimate rewarder). The above points accepted, the import of this collocation is that God sent down the Qur'an on the night on which men are – or were – to make a determination, evaluation or assessment; but a determination, evaluation or assessment of what? The key to this question is grasped by understanding the full sense of the word *salām* as found at 97:5 (for which see notes thereto) as well as the points covered in the remainder of the notes to this chapter. However, in summary: the believers are to form a determination of the hearers (whether they be friends, believers, rejecters, ignorant ones, etc.) based upon the hearers' own determination of that portion of the Qur'an recited to them by the believers. Additional contextual and linguistic support for the points found in this note will be gained by reading 74:18-25.

8807. 97:2 [1]. The formulation here is telling. The convention "*And what will convey to thee...?*" always indicates something which Muhammad is not expected to understand, and for which there follows an explanation (69:3, 74:27, 77:14, 82:17, 82:18, 83:8, 83:19, 86:2, 90:12, 97:2, 101:3, 101:10, 104:5). Such is the case here; thus, at 97:2 the Qur'an presents an Muhammad ignorant of the meaning of *layla al qadr* – a point which contrasts starkly with the *ḥadīth* literature, which ascribes to Muhammad here – as so often – knowledge the Qur'an denies him. The *ḥadīth* literature has Muslims looking for a special night in the hopes of gaining some uncommon access to God who, on the correct night – so it is claimed – determines all affairs for the year ahead. Such exegesis supplies superficial but unfounded Qur'anic support to those who are temperamentally inclined to abdicate personal responsibility so to do; to refuse to correlate the results of their lives with their own actions; and to look for benefit to particular times – instead of to the observation of the extant and operative laws of God – which practice is properly regarded as a form of polytheism.
8808. 97:3 [1]. Arabic: *shahr* – moon, month. A thousand moons is equal to just over 83 solar years – a long life by any reckoning. Thus "*the night of the determination*" is better than a long life – and as the second clause of 97:4 shows – no matter how spent.
8809. 97:4 [1]. Having properly understood and parsed the rest of the chapter the present clause falls naturally into a nested parenthetical statement; thus, on "*the night of the determination*" it is "*by the leave of their lord*" (i.e. by the leave of the lord of those who make the determination or, possibly, the lord of the angels and the Spirit themselves) that the angels and the Spirit descend – and not because one happened rightly to guess at and observe a particular night, one whose expectation is drawn from an entirely different literature and whose characteristics require (in order for such a phenomenon to seem to be discerned within the Qur'an) the mangling of Arabic usage in the local context out of all alignment with those senses established throughout the corpus (for more see notes below).
8810. 97:4 [2]. Arabic: *min kulli*. See 2:164.
8811. 97:4 [2]. The translators render *min kulli* here as [...]*on every (errand)* or [...]*with each (decree)*. Nowhere in the remaining 44 instances of *min kulli* in the Qur'an do we find anything close to such a value. The task in hand is not to try to bend the Qur'an to what one's favourite school of 'Islam' has constructed on the basis of the *ḥadīth*, but to seek coherence and sense within the integrity of the Qur'an's own fabric. On such a basis, *min kulli* can only mean *every sort of, of every, among every or from (among) every*. And *'amr* means *command, matter or affair*. By treating the phrase above as a nested statement (see

سَلَامٌ

5. Peace!⁸⁸¹²

هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

It⁸⁸¹³ is until the emergence of dawn.

note thereto) and *min kulli* in accordance with its commonest pan-textual value (for more see note at 2:164) the sense becomes *The night of the determination is better than a thousand moons[...] of every sort of affair* – the import of the second part of this statement being *no matter how lived or of any type whatsoever*.

8812. 97:5 [1]. Arabic: *salām* – *soundness, well-being; peace, peacefulness; safety, security*. Contextual comparison of all instances of *salām* as found in this context (i.e. without following modifiers such as *be unto you*) outside the present one (10:10, 11:69, 11:69, 14:23, 15:52, 33:44, 36:58, 43:89, 51:25, 51:25, 56:26, 56:26, 56:91) reveals this convention to possess the following applications: 1. as a general greeting (for persons either known or not known); 2. as a means of respectfully extricating oneself from interaction with those who are either ignorant or who reject faith; 3. God's greeting to the believers (specifically, upon their being received into the joys of the fuller life). The first two applications are fully consonant with the present context as understood and expounded upon here, and the third is aptly and beautifully prefigured (see also note below).

8813. 97:5 [2]. Grammar: feminine pronoun agreeing with *night*. Based on the totality of my investigations – the results of which comprise this translation and the notes thereto – the collocation "*the night of the determination*" is a function of what is identified in the broader work as "*the Submission*" (Arabic: *al sujūd*), i.e. that night vigil to which others are invited to hear the world of God (see Article XXIV; cf. 48:29, 50:40, 68:42, 68:43) the chapters for which comprise a subset of the Qur'an (and of which subset the present chapter forms part of the closing section); on "*the night of the determination*" men make their determinations: some among those outside the fold of believers accept, and others reject; meanwhile, believers themselves make their determinations of those to whom the words of God have been recited, whether they be believers, rejecters, friends or ones lost in ignorance. Understood as presented here and expounded in the supporting notes, this chapter forms an entirely natural precursor to the next.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁸¹⁴ the Merciful.⁸⁸¹⁵

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ مُنْفَكِّينَ

1. Those who are indifferent to warning⁸⁸¹⁶ among the doctors of the law⁸⁸¹⁷ and the idolaters⁸⁸¹⁸ did not separate⁸⁸¹⁹

حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

Until the clear evidence came to them:

رَسُولٍ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً

2. A messenger from God reading purified writings

فِيهَا كُتِبَ قِيمَةٌ

3. In which are upright laws.⁸⁸²⁰

8814. 98:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8815. 98:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8816. 98:1 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

8817. 98:1 [1]. Arabic: *āhl kitāb*. See Article XI.iv.

8818. 98:1 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

8819. 98:1 [1]. Arabic: *munfakkīn*. This is the form VII active participle of the *f-k-k* root and the only instance of a this verb form from this root. It is translated with wild differences by various translators either on the basis, one assumes, of guesswork or reference to non-Qur'anic mythologies. Lane (p. 2486) lists meanings as diverse as *desisting*, *experiencing rest* and *separating (into parties)*. Given the clear and uncontested meaning at 98:4 – and given that 98:4 itself echoes 98:1 – I identify the last of the three options forwarded by Lane as the most likely, a choice which anticipates 99:6.

8820. 98:3 [1]. Arabic: *kutub*. See Article XI.ii.

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ
مَا جَاءَتْهُمْ الْبَيِّنَةُ

4. And those in possession⁸⁸²¹ of the law⁸⁸²² were divided only after the clear evidence⁸⁸²³ came to them.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ

5. And they are commanded only to serve God

مُخْلِصِينَ لَهُ الدِّينَ

Sincere to him in doctrine⁸⁸²⁴

حُنَفَاءَ

Inclining to truth⁸⁸²⁵

وَيُقِيمُوا الصَّلَاةَ

And to uphold the duty⁸⁸²⁶

وَيُؤْتُوا الزَّكَاةَ

And to give the purity.⁸⁸²⁷

وَذَلِكَ دِينُ الْقَيِّمَةِ

And that is the doctrine⁸⁸²⁸ of the upright.⁸⁸²⁹

8821. 98:4 [1]. Arabic: *allaḥhina ūtū al kitāb*. See Article XI.xi.

8822. 98:4 [1]. Arabic: *al kitāb*. See Article XI.ii.

8823. 98:4 [1]. I.e. that mentioned above at 98:2-3.

8824. 98:5 [2]. Arabic: *dīn*. See Article VII.

8825. 98:5 [3]. Arabic: *ḥanāfa* – inclining to a right state or tendency; spurning falsehood. See note to 2:130.

8826. 98:5 [4]. Arabic: *aqāma al ṣalāt*. I.e. to uphold such duty as is incumbent. See note to 2:3 and Article III. In its primary sense it is the duty both to serve and seek help from God alone as per the covenant at 1:1-7 of which the statement at 1:5 forms our part – commitment to which also satisfies the pre-existing obligation every person has to acknowledge God's authority (see 7:172).

8827. 98:5 [5]. Arabic: *ātā al zakāt*. Claimed by the Traditionalist to reference an obligatory tax, the collocation *ātā al zakāt* is shown in this work to mean to give (what is conducive to) – or to pay (the price of) – (sexual) purity (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. See Article IV.

8828. 98:5 [6]. Arabic: *dīn*. See Article VII.

8829. 98:5 [6]. I have rendered grammatically consistently as does A.J. Arberry. It is debatable whether it refers here finally to God or to one who follows the doctrine of God.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ

6. Those who are indifferent to warning⁸⁸³⁰ among the doctors of the law⁸⁸³¹ and the idolaters⁸⁸³² are in the fire of Hell

خَالِدِينَ فِيهَا

They abiding eternally therein.

أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ

These are the worst of creatures.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

7. Those who heed warning⁸⁸³³ and do deeds of righteousness

أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

These are the best of creatures.

جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ

8. Their reward is with their lord

جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

Gardens of perpetual abode beneath which rivers flow

خَالِدِينَ فِيهَا أَبَدًا

They abiding eternally therein forever.

رَضِيَ اللَّهُ عَنْهُمْ

God is pleased with them

وَرَضُوا عَنْهُ

And they are pleased with him.

8830. 98:6 [1]. Arabic: *alladhīna kafarū*. Typically rendered *the unbelievers*. See 2:6 and Article II.i.

8831. 98:6 [1]. Arabic: *āhl kitāb*. See Article XLiv.

8832. 98:6 [1]. Arabic: *sh-r-k*. See 6:78 and Article VIII.

8833. 98:7 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.

ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

That is for him who fears his lord.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁸³⁴ the
Merciful.⁸⁸³⁵

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

1. When the earth is in complete convulsion⁸⁸³⁶

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

2. And the earth brings forth its burdens

وَقَالَ الْإِنْسَانُ مَا لَهَا

3. And man says: What ails it?

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

4. That day will it recount its tales⁸⁸³⁷

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

5. Because thy lord will instruct⁸⁸³⁸ it.

يَوْمَئِذٍ يَصْدُرُ النَّاسُ

6. That day will men come out

أَشْتَاتًا

Separated

لِيُرَوْا أَعْمَلَهُمْ

To be shown their deeds.

8834. 99:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8835. 99:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*8836. 99:1 [1]. Lit.: *convulsed*[...] with convulsion.8837. 99:4 [1]. Arabic: *akhbār* – news; information; reports, communications; stories. Occurs at 9:94, 47:31, 99:4.8838. 99:5 [1]. Arabic: *waḥī* and *awḥā*. See 3:44.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

7. Then whoso does the weight of an atom of good will see it.

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

8. And whoso does the weight of an atom of evil will see it.

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العاديات

100

al 'ādiyāt The Chargers

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁸³⁹ the Merciful.⁸⁸⁴⁰

وَالْعَدِيَّتِ صَبِحًا

1. By the chargers snorting

فَالْمُورِيَّتِ قَدْحًا

2. And the strikers of sparks of fire

فَالْمُغِيرَتِ صُبْحًا

3. And the raiders at dawn:

فَأَثَرُنَ بِهِ نَقْعًا

4. Raising dust thereby

فَوَسَطْنَ بِهِ جَمْعًا

5. Then breaching thereby the midst together!

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

6. Man is ungrateful to his lord

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

7. And he is to that witness

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

8. But in love of good is he strong.

8839. 100:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8840. 100:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

﴿ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴾

9. Does he then not⁸⁸⁴¹ know when what is in the graves is strewn

وَحُصِّلَ مَا فِي الصُّدُورِ

10. And what in the breasts obtained

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

11. Their lord that day will be of them aware!⁸⁸⁴²

8841. 100:9 [1]. Arabic: *afalā*. See Article XVI.

8842. 100:11 [1]. Arabic: *afalā*. See Article XVI.

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القارعة 101 *al qāri'a* The Calamity

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁸⁴³ the Merciful.⁸⁸⁴⁴

الْقَارِعَةُ

1. The Calamity!⁸⁸⁴⁵

مَا الْقَارِعَةُ

2. What is the Calamity?⁸⁸⁴⁶

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

3. And what will convey to thee what the Calamity is?⁸⁸⁴⁷

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

4. The day mankind will be as moths dispersed

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

5. And the mountains will be as wool fluffed up.

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ

6. Then as for him whose balance is heavy:

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

7. He will be in a pleasant life.

8843. 101:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8844. 101:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8845. 101:1 [1]. See 101:3.

8846. 101:2 [1]. See 101:3.

8847. 101:3 [1]. **Qur'anic definition:** *al qāri'a*. Rendered throughout as per its primary value, we have at 101:4-11 the full Qur'anic definition. All instances are footnoted and reference this verse.

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ

8. And as for him whose balance is light:

فَأُمُّهُ هَاوِيَةٌ

9. His embrace⁸⁸⁴⁸ will be an abyss.⁸⁸⁴⁹

وَمَا أَذْرَكَ مَا هِيَ

10. And what will convey to thee what it is?

نَارٌ حَامِيَةٌ

11. A scorching fire.

8848. 101:9 [1]. Lit.: *mother*. (Arabic: *ummah* – *mother; community, nation*.) Muhammad Asad comments here: *Lit., "his mother [i.e., goal] will be an abyss", sc., of suffering and despair. The term "mother" (umm) is used idiomatically to denote something that embraces or enfolds.*

8849. 101:9 [1]. Lit.: *his mother is an abyss.*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁸⁵⁰ the Merciful.⁸⁸⁵¹

أَلْهَكُمُ التَّكَاثُرُ

1. The competition for increase diverts you⁸⁸⁵²

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ

2. Until you visit the graves.

كَأَنَّ

3. No, indeed!⁸⁸⁵³

سَوْفَ تَعْلَمُونَ

You will come to know.

ثُمَّ كَلَّا

4. Then no, indeed!⁸⁸⁵⁴

سَوْفَ تَعْلَمُونَ

You will come to know.

كَأَنَّ

5. No, indeed!⁸⁸⁵⁵8850. 102:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8851. 102:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*

8852. 102:1 [1]. Cf. 63:9.

8853. 102:3 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.8854. 102:4 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.8855. 102:5 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

If you had known with the knowledge of certainty[...]⁸⁸⁵⁶

لَتَرَوُنَّ الْجَحِيمَ

6. You will see Hell.

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ

7. Then will you see it with the eye of certainty.

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

8. Then on that day will you be asked about bliss.⁸⁸⁵⁷8856. 102:5 [2]. Sc. *You would have put everything into the life to come.*

8857. 102:8 [1]. I understand this to mean that a man will be asked about that for which he strove. Each of us wants bliss. In what we consider bliss to consist is the measure of who we are.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁸⁵⁸ the
Merciful.⁸⁸⁵⁹

وَالْعَصْرِ

1. By the span of time!⁸⁸⁶⁰

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

2. Man is in loss

إِلَّا الَّذِينَ ءَامَنُوا

3. Save those who heed warning⁸⁸⁶¹

وَعَمِلُوا الصَّالِحَاتِ

And do deeds of righteousness

وَتَوَاصَوْا بِالْحَقِّ

And counsel one another to truth⁸⁸⁶²

وَتَوَاصَوْا بِالصَّبْرِ

And counsel one another to patience.

8858. 103:0 [1]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8859. 103:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*8860. 103:1 [1]. Arabic: *'aṣr*. Often translated as *time* or *afternoon*, these renderings – while not exactly incorrect – miss a crucial point. A wider acquaintance with Arabic reveals that *'aṣr* is used for *age* (as in Ice Age, Bronze Age, etc.), and *epoch*, and *period*. That is, *'aṣr* denotes a *span of time*, *time with a beginning and an end*. Both *time* and *afternoon* have some connection with this most important point rattling about in them somewhere, but to render bluntly thus in English excludes the reader from the core point. The salient sense here is the *span of time* (i.e. a period with a beginning and an end) not simply *time* as an open-ended concept or as something which happens after lunch.8861. 103:3 [1]. Arabic: *alladhīna āmanū*. Typically rendered *those who believe*. See 2:257 and Article II.iv.8862. 103:3 [3]. Arabic: *bil ḥaqqi*. See Article XIX (bil ḥaqqi i.).

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁸⁶³ the Merciful.⁸⁸⁶⁴

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

1. Woe to every slanderer, faultfinder

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

2. Who accumulates wealth and counts it

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ

3. Thinking that his wealth makes him immortal!

كَالَّذِي لَيُبَدِّلَنَّا فِي الْحُطَمَةِ

4. No, indeed!⁸⁸⁶⁵ He will be cast into the *ḥuṭama*.⁸⁸⁶⁶

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ

5. And what will convey to thee what the *ḥuṭama* is?

نَارُ اللَّهِ الْمُوَقَّدَةُ

6. The fire of God stoked

الَّتِي تَطَّلِعُ عَلَى الْآفَتَةِ

7. Which will examine the hearts

8863. 104:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8864. 104:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8865. 104:4 [1]. Arabic: *kallā*. This exclamation operates also as a pan-textual marker. See 74:16 and note thereto.

8866. 104:4 [2]. **Qur'anic definition:** *ḥuṭama*. The definition is found at 104:6-8.

8. Closing in upon them
إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ

9. In extended pillars.
فِي عَمَدٍ مُمَدَّدَةٍ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁸⁶⁷ the Merciful.⁸⁸⁶⁸

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

1. Hast thou not considered how thy lord dealt with those⁸⁸⁶⁹ weak in judgment?⁸⁸⁷⁰

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

2. Did he not make their plan go astray?

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا

3. And he sent against them flights⁸⁸⁷¹

أَبَابِيلَ

In successive waves⁸⁸⁷²

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ

4. Hurling upon them stones of brimstone.

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

5. Then he made them like eaten straw.

8867. 105:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8868. 105:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8869. 105:1 [1]. Lit.: *the companions of*. This expression is often used to mean *those belonging to* or *those living in* or *those forming part of* or *those possessing* (a particular quality).

8870. 105:1 [1]. Arabic: *fil*. The Traditionalist has some fanciful ideas about this chapter whose origins have no Qur'anic basis and which posit that *fil* here means *elephant*. It is true that one of the meanings of *fil* is *elephant*. However, *fil* also means *base*, *weak*; *weak in judgment*. For those interested in the Qur'an rather than in hearsay, the following points are worth noting: firstly, this instance of *fil* is the only one in the Qur'an so there is nothing to cross-reference the word with; secondly, we find in this chapter *ḥijāratī min sijjil* which means – and is rendered as – *stones of brimstone*. This exact expression occurs twice more (at 11:82 and 15:74) and in both instances unequivocally references the people of Lūt. We also know that the people of Lūt are described as lacking 'a right-minded man' among them (11:78). Thus, if we are to judge this chapter on the basis of the Qur'anic evidence as opposed to something else, *fil* denotes *weak in judgment*, *base*, *weak* – which we should understand as Qur'anic nomenclature for the inhabitants of the city of Lūt.

8871. 105:3 [1]. Arabic: *ṭair*. This does mean *bird* (as per the Traditionalist's stories), however the word for *bird* is simply the active participle from *ṭara* – *to fly* and also means *flying things*, *flights* and *omens*.

8872. 105:3 [2]. Arabic: *abābil* – *flocks*, *droves*; *successive waves*.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁸⁷³ the Merciful.⁸⁸⁷⁴

لَا يَلْفُ قُرَيْشٍ

1. For the accustomed security of quraysh:⁸⁸⁷⁵

إِلْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

2. Their accustomed security is the journey of winter and summer.

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

3. Then let them serve the lord of this house

الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ

4. Who feeds them against hunger

وَعَآمَنَهُمْ مِّنْ خَوْفٍ

And makes them safe against fear.

8873. 106:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8874. 106:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8875. 106:1 [1]. The Traditionalist claims 106:1 to refer to the tribe known as Quraysh and 106:3 to a house used during pilgrimage. He may be right; I really cannot say with certainty. And nor can he – at least not on the basis of the Qur'an. Certainly the Arabs made pilgrimage to Petra; no such evidence exists for Makkah until well after the Qur'anic revelation. Today, Petra is a ruin; its interest is merely historical. The text does not say *serve the lord at this house*, it says *serve the lord of this house*. One can do that anywhere. Whether the Quraysh tribe pre-existed the Qur'anic revelation or was concocted along with the *hadīth* literature afterwards in order to benefit certain people is a question which requires objective historical investigation. If you have done such research on the basis of provable facts, please let me know. We do know that various groups claimed to be Sabaeans in order to garner privileges under Muslim kings and priesthoods, and that there are countless millions more in the world today who claim direct descent from the prophet than can genuinely be the case. Such points are of anthropological, social and political interest but do not have a direct bearing on the chapter in question. What was of more immediate interest to me is the fact that *quraysh* means *shark* (*Blackwell Companion to the Qur'an*, p. 130, Michael Carter, contributor, writes concerning the foreign source of certain words: 'It is only the word quraysh "shark" which is traced to Greek [via Syriac]/...') and that, as recently as the 1980s, it was discovered that many sharks migrate – travelling huge distances across oceans in summer and winter – to feed or reproduce; prior to that it was believed that they lived regionally. Lastly, *bayt* – rendered here *house* – also means *family*. While it is not a point of doctrine with me, I entertain the idea that what is meant is the family (in the generic sense of *species*) of the shark. Such thoughts – as with the Traditionalist's assertions on this point – are purely speculative, and God knows best.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁸⁷⁶ the Merciful.⁸⁸⁷⁷

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْأَيْدِي

1. Hast thou considered him who repudiates the Doctrine:⁸⁸⁷⁸

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ

2. That it is he who repels the fatherless⁸⁸⁷⁹

وَلَا يَحْضُرُ عَلَى طَعَامِ الْمِسْكِينِ

3. And encourages not the feeding of the needy?

فَوَيْلٌ لِلْمُصَلِّينَ

4. Then woe to the performers of duty⁸⁸⁸⁰

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

5. (Those who are heedless of their duty)⁸⁸⁸¹

الَّذِينَ هُمْ يُرَاءُونَ

6. Those who make show

وَيَمْنَعُونَ الْمَاعُونَ

7. And refuse small things!

8876. 107:0 [1]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8877. 107:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8878. 107:1 [1]. Arabic: *dīn*. See Article VII. I have rendered here consonant with my rendering of *dīn* throughout though capitalised in this case since the context strongly implies *yaum al dīn* (rendered throughout *Day of Judgment*).

8879. 107:2 [1]. Arabic: *yatāmā*. See 4:2.

8880. 107:4 [1]. Arabic: *ṣ-l-w*. See note to 2:3, and Article III. Generically, *ṣallā* means *to perform duty*. The active participle of the form II verb (*muṣall-*) as here, occurs only at 70:22, 74:43, 107:4 – comparison of the instances of which is instructive.

8881. 107:5 [1]. Arabic: *ṣalāt*. I.e. such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣalāt* denotes duty.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁸⁸² the Merciful.⁸⁸⁸³

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

1. We have given thee abundance⁸⁸⁸⁴

فَصَلِّ لِرَبِّكَ

2. So perform thou the duty⁸⁸⁸⁵ to thy lord

وَأَنْحَرْ

And attain thou superlative mastery.⁸⁸⁸⁶

إِنَّ شَانِئَكَ

3. Thy adversary⁸⁸⁸⁷

8882. 108:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8883. 108:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8884. 108:1 [1]. Arabic: *kawthar* – *abundance*. The Traditionalist makes claims for the meaning of *kawthar* which have no Qur’anic basis; the plain meaning of *kawthar* is as rendered here.

8885. 108:2 [1]. Arabic: *ṣ-l-w*. I.e. to do such duty as is incumbent. See note to 2:3, and Article III. Generically, *ṣallā* means *to perform duty*. In this case – given the preceding context – it would be to give in purity of that which God has given in abundance. What God gave the prophet in abundance was that revelation contained in the Qur’an. It is my opinion that this chapter serves to encourage the messenger (and those who would follow him) to share this revelation with others. See end of Article XX.

8886. 108:2 [2]. Arabic: *naḥara*. This root occurs only once which fact makes it vulnerable to corruption by interested parties. This form I verb has come to mean *to slaughter, to butcher* and it is claimed in the sense of *to sacrifice*, generally speaking, by the Traditionalist to support him in one of his favourite pastimes: killing things. I argue that this meaning has attached itself over time. The concept of animal sacrifice is demonstrably alien to the Qur’an as we see ‘[...]Their flesh and their food reach not God, but the prudent fear reaches him from you[...]’ (22:37). On that basis, it is impossible to consider *slaughter* or *sacrifice* the meaning here since the text reads ‘to thy lord’ (which is a natural object for both imperatives in the verse – and the Traditionalist typically assumes as much). But God cannot expect one to sacrifice to him that which he has told us does not reach him. We must, if we are to be intellectually honest and consistent, look to other accepted meanings for *naḥara*. It has two: *to master superlatively* (which is the sense to which Lane devotes most of his attention); and *to do something as soon as it becomes due* (meanings which both Lane and Badawi-Haleem include). However, since to my mind if one has fully mastered something one does it in a timely manner, I feel that *to master superlatively* includes within it a mastery of time as a given, and I render on that basis.

8887. 108:3 [1]. I take this to indicate the *shayṭān* as well as human enemies.

هُوَ الْأَيْتَرُ

He is the one cut off.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁸⁸⁸ the Merciful.⁸⁸⁸⁹

قُلْ يَا أَيُّهَا الْكَافِرُونَ

1. Say thou: O you who spurn guidance while claiming virtue.⁸⁸⁹⁰

لَا أَعْبُدُ مَا تَعْبُدُونَ

2. I serve not what you serve

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ

3. Nor serve you what I serve.

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

4. Neither serve I what you have served

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ

5. Nor serve you what I serve.

8888. 109:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8889. 109:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8890. 109:1 [1]. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii. This is the only instance where this category of person is addressed in the vocative. In my considered opinion, this chapter is generally understood – and thus rendered – in a way which strikes a sadly mistaken tone. The dominant assumption – given a wrong value for *al kāfirūn* – is that those addressed are ‘unbelievers’ (i.e. a fundamentally distinct group, one possessed of a wildly different set of beliefs to the believers) and that God is directing the messenger to say something along the lines of: *you and I have different doctrines, so let’s just accept the fact*. But this is not what is being said; the statement is of an entirely different order. Its purpose is to distance the speaker (one who truly believes and whose actions issue forth from that fact) from a group which wears the garb of faith – that is, from people who go about as believers but whose actions are not commensurate with such a claim; thus, it is making an entirely different point to the one claimed by the Traditionalist; namely: *that religion you have – that which simulates virtue but which rejects the requisite guidance virtue demands – that is not what I believe (no matter how much you might like to have it otherwise)*.

لَكُمْ دِينُكُمْ

6. You have your doctrine.⁸⁸⁹¹

وَلِيَ دِينِ

And I have my doctrine.⁸⁸⁹²

8891. 109:6 [1]. Arabic: *dīn*. See Article VII.
8892. 109:6 [2]. Arabic: *dīn*. See Article VII.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁸⁹³ the
Merciful.⁸⁸⁹⁴

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

1. When the help of God and the victory come

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ

2. And thou seest mankind enter the doctrine⁸⁸⁹⁵
of God in crowds:

أَفْوَاجًا

فَسَبِّحْ بِحَمْدِ رَبِّكَ

3. Give thou glory⁸⁸⁹⁶ with the praise of thy lord

وَأَسْتَغْفِرْهُ

And seek thou forgiveness of him.

إِنَّهُ كَانَ تَوَّابًا

He is receptive.

8893. 110:0 [1]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8894. 110:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8895. 110:2 [1]. Arabic: *dīn*. See Article VII.8896. 110:3 [1]. Arabic: *s-b-ḥ*. See 2:32.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁸⁹⁷ the
Merciful.⁸⁸⁹⁸

تَبَّتْ يَدَا أَبِي لَهَبٍ

1. Perish the hands⁸⁸⁹⁹ of the father of flame!⁸⁹⁰⁰

وَتَبَّ

And perish he!

مَا أَغْنَىٰ عَنْهُ مَالُهُ

2. What will his wealth avail him

وَمَا كَسَبَ

And what he earned?⁸⁹⁰¹

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

3. He will burn in a fire of flame

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

4. And his wife a bearer of firewood⁸⁹⁰²

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

5. Around her neck a rope of twisted strands.⁸⁹⁰³8897. 111:0 [1]. Arabic: *rahīmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8898. 111:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*8899. 111:1 [1]. Grammar: dual. In Arabic the word for *hand* also denotes *power, wealth, substance*.8900. 111:1 [1]. Arabic: *'abu lahab*. Lit.: *father of flame*. The type of person this denotes is made perfectly clear in the chapter. The Traditionalist has stories which he attaches to this chapter which have no Qur'anic basis and which I ignore.

8901. 111:2 [2]. I am indebted to Muhammad Asad for the rendering of this verse.

8902. 111:4 [1]. Arabic: *ḥaṭab* – *fuel, firewood; tales, slander*. Both senses are certainly contained here.8903. 111:5 [1]. Muhammad Asad comments here: *The term masad signifies anything that consists of twisted strands, irrespective of the material (Qamus, Mughni, Lisan al-Arab). In the abstract sense in which it is evidently used here, the above phrase seems to have a double connotation: it alludes to the woman's twisted, warped nature, as well as to the spiritual truth that "every human*

being's destiny is tied to his neck"[...].

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁹⁰⁴ the
Merciful.⁸⁹⁰⁵

قُلْ

1. Say thou:

هُوَ اللَّهُ أَحَدٌ

He is God, One.

اللَّهُ الصَّمَدُ

2. God, the Absolute⁸⁹⁰⁶

لَمْ يَلِدْ

3. Has not begotten

وَلَمْ يُولَدْ

Nor been begotten

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

4. Nor is there equal to him anyone.

8904. 112:0 [1]. Arabic: *raḥmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8905. 112:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*8906. 112:2 [2]. Arabic: *ṣamad* – eternal, everlasting; one to whom one repairs or appeals in cases of extremis; one without whom no affair is accomplished; one upon whom all creation is dependent. One struggles to render succinctly here in English. Muhammad Asad, for example, renders freely as *the Eternal Uncaused Cause of All Being*.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁹⁰⁷ the Merciful.⁸⁹⁰⁸

قُلْ

1. Say thou:

أَعُوذُ بِرَبِّ الْفَلَقِ

I seek refuge in the Lord of the Daybreak

مِنْ شَرِّ مَا خَلَقَ

2. From the evil of what he created

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

3. And from the evil of darkness when it darkens

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

4. And from the evil of the blowers on knots⁸⁹⁰⁹

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

5. And from the evil of the envier when he envies.

8907. 113:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8908. 113:0 [1]. See note to 2:1 and Article XX.

(*nūn*):

nūn: God keeps his promises.

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

8909. 113:4 [1]. I include Muhammad Asad's comment here for interest despite the fact that he appears to treat witchcraft as something capable only of imagined results, a position with which I do not agree: [...] "of those that blow (an-naффathat) upon knots": an idiomatic phrase current in pre-Islamic Arabia and, hence, employed in classical Arabic to designate all supposedly occult endeavours; it was probably derived from the practice of "witches" and "sorcerers" who used to tie a string into a number of knots while blowing upon them and murmuring magic incantations. The feminine gender of naффathat does not, as Zamakhshari and Razi point out, necessarily indicate "women", but may well relate to "human beings" (anfus, sing. nafs, a noun that is grammatically feminine).'

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God: the Almighty,⁸⁹¹⁰ the
Merciful.⁸⁹¹¹

قُلْ

1. Say thou:

أَعُوذُ بِرَبِّ النَّاسِ

I seek refuge in the Lord of Mankind

مَلِكِ النَّاسِ

2. The King of Mankind

إِلَهِ النَّاسِ

3. The God of Mankind

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

4. From the evil of the retreating⁸⁹¹² whisperer⁸⁹¹³

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

5. Who whispers in the hearts of mankind

مِنْ الْجِنَّةِ وَالنَّاسِ

6. From *jinn* and mankind!⁸⁹¹⁴8910. 114:0 [1]. Arabic: *rahmān*. Typically rendered *most merciful*. See 36:23, note to 1:1 and Article I.

8911. 114:0 [1]. See note to 2:1 and Article XX.

(nūn):

nūn: God keeps his promises.*Those who believe not in the hereafter**We have made their works fair to them so they wander blindly.**These are they for whom is the evil of punishment**And in the hereafter are they those most in loss. (27:4-5)*8912. 114:4 [1]. Arabic: *al khannās*. The root *kh-n-s* denotes that which retreats, goes back, recedes. Generally, *al khannās* is said to be an epithet of the *shayṭān* since he retires or hides himself, and retreats when God is remembered.8913. 114:4 [1]. Or *whisper*. Arabic: *waswās* – *devilish insinuation, temptation; wicked thought; doubt, misgiving, suspicion; delusion, fixed idea; uneasiness, anxiety, concern; melancholy*.8914. 114:6 [1]. An allusion also, surely, to the phrase 'I will fill Hell with jinn and mankind all together' found at 11:119 and 32:13 – the only other formula (and the only other places) in which the exact phrase '*min al jinn wa al nās*' (*from or with jinn and mankind*) occurs.

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APPENDIX

Notes on Articles in the Appendix

The Articles which follow grew out of my personal study notes. They are in short form and lay out the bare facts and supporting evidence. They are not written in a scholarly format or with a view to engaging an academic audience. They contain the supporting evidence for key decisions I have taken in the rendering into English of the original text and are intended for the engaged and self-directed student.

Expanded versions of these Articles may accompany later editions or appear on my website. But I felt that the imperative to publish a first edition outweighed any possible benefit which might result from labouring to bring each of the Articles into conformity with the niceties of academic conventions.

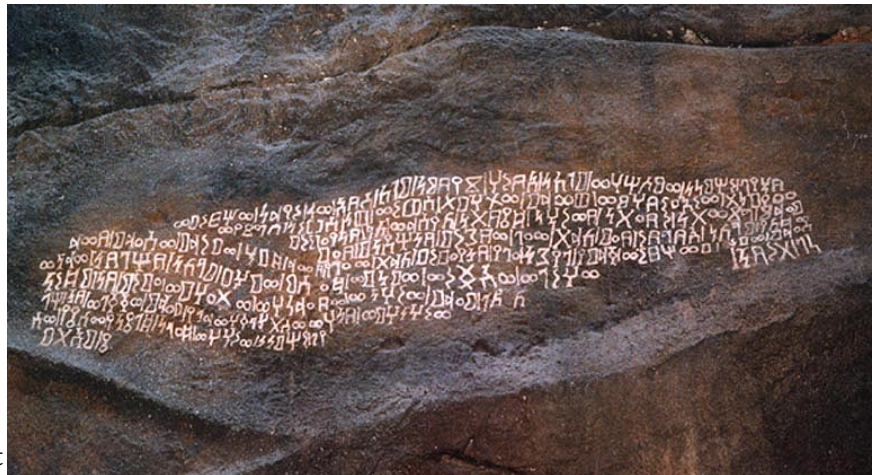
Article I

rahmān – the almighty

Almost all translations of the Qur'an render *rahmān* as *beneficent* or *most merciful* or synonyms thereof.

While *rahmān* and *rahīm* (*merciful*) do, it is true, come from the same root (*r-ḥ-m*) it would be surprising if the Qur'an – a scripture characterized by economy of words – opened with and repeated a tautologous statement.

There is objective historical support for the value of *almighty* for *rahmān*. The term is found in a eulogy carved in rock to a Nabataean king who had successfully destroyed his enemies. In it he is described as *rahmān* – hardly the adjective of choice if *beneficent* or *merciful* were its value.⁸⁹¹⁵



Since I connect Muḥammad with the city of Petra (at least in the sense that it was the location of the pilgrimage – an event he was expected to attend in order to witness to the truth of the One God – until such time as it was annulled for believers at 9:28) on the basis of both the Qur'anic narrative and historical data – and since Petra is in Northern Arabia and was occupied by the Nabataeans – this linguistic point supports the broader case for the Nabataean locus of at least part of the Qur'anic revelation also.⁸⁹¹⁶

By reviewing all instances of *rahmān* the reader will see that concepts of *mercy* cannot be sustained in a number of cases (for example 36:23), whereas *almighty* fits every context perfectly.

On this basis, I conclude that *almighty* is the correct value.

All instances in the text are footnoted.

References

1:1, 1:3, 2:163, 13:30, 17:110, 19:18, 19:26, 19:44, 19:45, 19:58, 19:61, 19:69, 19:75, 19:78, 19:85, 19:87, 19:88, 19:91, 19:92, 19:93, 19:96, 20:5, 20:90, 20:108, 20:109, 21:26, 21:36, 21:42, 21:112, 25:26, 25:59, 25:60, 25:60, 25:63, 26:5, 27:30, 36:11, 36:15, 36:23, 36:52, 41:2, 43:17, 43:19, 43:20, 43:33, 43:36, 43:45, 43:81, 50:33, 55:1, 59:22, 67:3, 67:19, 67:20, 67:29, 78:37, 78:38.

8915. I am indebted to Sister W.H. for this insight.

8916. See Article XVIII.

Article II

Specific Qur’anic usage of *k-f-r* and *a-m-n* roots

II.i

alladhīna kafarū – *those who are indifferent to warning*

The Traditionalist renders *alladhīna kafarū* as *those who disbelieve* and synonyms thereof. The subtext accompanying this definition is: *those who reject the religion of Islam as defined by one of the various accepted schools of thought and who does not submit to the tenets, doctrines and dogmas of said schools of thought.*

It is true that *kafara* means *to reject* or *to deny* (and I render it accordingly those cases where such a reading is not overridden, or clarified by a Qur’anic definition). I also admit that *alladhīna kafarū* in a true, pre-dogmatic sense means what the Traditionalist claims for it now – i.e. *those who deny* or *those who disbelieve*. The point I am making is that this collocation has a specific connotation which has been polluted, wearied or compromised by time, tradition and usage, and that the Qur’an contains within it the means to access that original connotation.

The Qur’anic definition then of *alladhīna kafarū* is clear and found at 2:6:

[*alladhīna kafarū*:] It is the same to them whether thou warnedst them or thou hast not warned them.⁸⁹¹⁷ (2:6)

On this basis, I render *alladhīna kafarū* as *those who are indifferent to warning* throughout.

The discrete compound *alladhīna āmanu* is identified as the opposite of *alladhīna kafarū* at 2:257 and is treated as such throughout (see II.iv below).

This rendering applies only to this collocation, i.e. those instances where *alladhīna kafarū* does not take an object (which is the form in which it occurs in the Qur’anic definition above). Where it takes an object, I assume the Qur’anic definition no longer to prevail over the default standard lexicon definition.

All instances in the text are footnoted.

References

2:6, 2:26, 2:39, 2:89, 2:105, 2:161, 2:171, 2:212, 2:257, 2:258, 3:10, 3:12, 3:55, 3:55, 3:56, 3:90, 3:91, 3:116, 3:127, 3:149, 3:151, 3:156, 3:178, 3:196, 4:42, 4:51, 4:76, 4:84, 4:101, 4:102, 4:167, 4:168, 5:3, 5:10, 5:36, 5:73, 5:78, 5:80, 5:86, 5:103, 5:110, 6:1, 6:7, 6:25, 7:66, 7:90, 8:12, 8:15, 8:30, 8:36, 8:36, 8:38, 8:50, 8:55, 8:59, 8:65, 8:73, 9:3, 9:26, 9:30, 9:37, 9:40, 9:40, 9:90, 10:4, 11:7, 11:27, 13:7, 13:27, 13:31, 13:32, 13:33, 13:43, 14:13, 15:2, 16:39, 16:84, 16:88, 18:56, 18:102, 19:37, 19:73, 21:30, 21:36, 21:39, 21:97, 22:19, 22:25, 22:55, 22:57, 22:72, 22:72, 23:24, 23:33, 24:39, 24:57, 25:4, 25:32, 27:67, 29:12, 30:16, 30:58, 32:29, 33:25, 34:3, 34:7, 34:31, 34:33, 34:43, 35:7, 35:26, 35:36, 36:47, 38:2, 38:27, 38:27, 39:71, 40:4, 40:6, 40:10, 41:26, 41:27, 41:29, 41:50, 45:31, 46:3, 46:7, 46:11, 46:20, 46:34, 47:1, 47:3, 47:4, 47:8, 47:12, 47:32, 47:34, 48:22, 48:25, 48:25, 48:26, 51:60, 52:42, 57:15, 57:19, 59:2, 59:11, 60:5, 64:5, 64:7, 64:10, 66:7, 66:10, 67:27, 68:51, 70:36, 74:31, 84:22, 85:19, 98:1, 98:6.

II.ii

lā yu’minūn – *they are lost in darkness*

The Traditionalist renders this collocation as *they do not believe* or similar. The subtext to his reading is comparable to that for *alladhīna kafarū* above, namely: *they reject the religion of Islam as defined by one of the various accepted schools of thought and do not submit to the tenets, doctrines and dogmas of said schools of thought.*

As with *kafara* above, *lā yu’minūn* in a true, pre-dogmatic sense means what the Traditionalist claims for it

8917. The Qur’an: A Complete Revelation.

now – i.e. *they do not believe*. Again, the point I am making is that this collocation has a specific connotation and that this meaning has been likewise polluted, wearied or compromised by time, tradition and usage, and that the Qur'an contains within it the means to access that original connotation.

The Qur'anic definition is clear and is found at 2:6-7.

[*lā yu'minūn:*] Whose hearts God has sealed
And whose hearing
And over whose sight is a covering.
And they have a tremendous punishment.⁸⁹¹⁸ (2:6-7)

The sense central to the clause is that *they are lost in darkness*, which rightly describes those whose hearing, heart (intellect) and sight have been covered.

Again, the Traditionalist's reading of *they do not believe* is not incorrect exactly, but the attendant subtext which he infers (i.e. *they do not embrace the religion of Islam and observe all its nuances as defined by a man with a long beard*) is entirely absent.

The reasoning here applies only to those instances above where *lā yu'minūn* does not take an object (which is the form in which it occurs in the Qur'anic definition). Where it takes an object, I assume the Qur'anic definition no longer to prevail over the default standard lexicon definition.

While I render after the accepted formula (i.e. as *they do not believe*) I include the Qur'anic usage discussed here in the footnotes.

All instances in the text are footnoted.

References

2:6, 2:100, 4:46, 4:65, 4:155, 6:12, 6:20, 6:109, 6:125, 7:27, 8:55, 10:33, 10:88, 10:96, 10:101, 11:17, 11:121, 13:1, 19:39, 21:30, 23:44, 36:7, 36:10, 40:59, 41:44, 43:88, 52:33, 84:20.

II.iii

al kāfirūn – *those who spurn guidance while claiming virtue*

The Traditionalist's reading here is *disbelievers* or *infidels* or similar. The subtext to his reading is the same as it is for *alladhīna kafarū* above, namely: *those who reject the religion of Islam as defined by one of the various accepted schools of thought and who does not submit to the tenets, doctrines and dogmas of said schools of thought*.

I repeat what I say about *kafara* (from which *kāfirūn* derives as the active participle) and agree that it means *to reject* or *to deny*. The point I am making is that this particular formula has a specific connotation which has been polluted, wearied or compromised by time, tradition and usage, and that the Qur'an contains within it the means to access that original connotation.

Of the terms defined in the first pages of *al baqarah* it is *al kāfirūn* which receives most extensive treatment. In my opinion, this is because this category of persons is the most pernicious and destructive.

Defining (*al*) *kāfirūn* as *unbelievers*, *rejecters* and *infidels* (in the connotation identified above) has helped maintain the cult known today as Islam, but it is patently wrong from the Qur'anic point of view.

Verses 2:8-20 together serve to define (*al*) *kāfirūn* – a point utterly missed by the Traditionalist. According to these verses *al kāfirūn* have the following characteristics:

- they claim to believe in God when they are not among those who truly believe
- they try to deceive both God and those who believe
- they are themselves deceived
- they are diseased in heart

8918. The Qur'an: A Complete Revelation.

- they create corruption in the earth while failing to see that they do so
- they have contempt for the faith of the generality of mankind
- they claim to believe and side with those who believe in God but in fact side with the *shayṭāns*
- they sell guidance for error
- they are in darkness (the result of the failure of the 'light' of their own making)
- the full power and majesty of true light puts them in fear of death
- they are permitted to operate only by the grace of God, but fail to acknowledge their own dependence and vulnerability

We should bear in mind that such people are not ignorant of God's laws; they have access to guidance and claim to follow it. Moreover, they are active in the world and create corruption, convinced that they are doing good. This is a far cry from *unbelievers* in the typical sense.

A full definition then of such people would be: *those deceived and deceiving, who are diseased in heart and oblivious to the fact that what they create is corrupt, and who have contempt for the faith of the generality of mankind; while they claim to believe in God and do good works they side with the satans which fact blinds them to the full power and majesty of God; while they wander lost having traded guidance to buy error, they are ultimately powerless and dependent on God's grace and utterly compassed about by God and his knowledge.*

I have pruned this unwieldy definition down to: *those who spurn guidance while claiming virtue* and render accordingly throughout.

This rendering applies only to those instances above where *(al) kāfirūn* or *(al) kāfir* occur in the form in the definition. Where it takes an object I revert to a standard lexical definition.

This definition of *(al) kāfirūn* makes perfect sense in contexts where the Traditionalist's assumed value either falls flat or is at odds with the sense, the context, or both.

The Traditionalist conflates his understanding of *(al) kāfirūn* with his understanding of *alladhīna kafarū* (for which he is likewise unaware of the Qur'anic value).

All instances in the text are footnoted.

References

2:19, 2:24, 2:34, 2:89, 2:90, 2:98, 2:104, 2:217, 2:191, 2:250, 2:254, 2:264, 2:286, 3:28, 3:32, 3:100, 3:131, 3:141, 3:147, 4:37, 4:101, 4:102, 4:139, 4:140, 4:141, 4:141, 4:144, 4:151, 4:151, 4:161, 5:44, 5:54, 5:67, 5:68, 6:42, 6:122, 6:130, 7:37, 7:50, 7:93, 7:101, 8:7, 8:14, 8:18, 9:2, 9:26, 9:32, 9:37, 9:49, 9:55, 9:85, 9:125, 10:2, 10:86, 11:42, 12:87, 13:14, 13:35, 14:2, 16:27, 16:83, 16:107, 17:8, 18:100, 18:102, 19:83, 22:44, 23:117, 25:26, 25:52, 26:19, 27:43, 28:82, 28:86, 29:47, 29:54, 29:68, 30:45, 33:1, 33:8, 33:48, 33:64, 35:39, 35:39, 36:70, 38:4, 38:74, 39:32, 39:59, 39:71, 40:14, 40:25, 40:50, 40:74, 40:85, 42:26, 47:10, 47:11, 48:13, 50:2, 54:8, 58:4, 58:5, 61:8, 67:20, 67:28, 69:50, 70:2, 71:26, 74:10, 74:31, 76:4, 86:17, 109:1.

II.iv

alladhīna āmanu – *those who heed warning*

This term is rendered by the Traditionalist as *those who believe* and synonyms. As with its antonym (see II.i above) what he means by this is those who have believed in the religion which he calls Islam. However, this is not what the Qur'an indicates by this term.

As the Traditionalist correctly says, *alladhīna āmanu* does in fact mean – at least in a wan sense – *those who believe*. The point I am again making is that this particular formula has a specific connotation which has been polluted, wearied or compromised by time, tradition and usage, and that the Qur'an contains within it the means to access that original connotation.

The definition of *alladhīna āmanu* is derived from comparison with its antonym. We know from the Qur'anic definition at 2:6 that *alladhīna kafarū* means *those who are indifferent to warning*. At 2:257 this known value is set in unambiguous contradistinction with *alladhīna āmanu*. This Qur'anic value for

alladhīna āmanu, then, is *those who heed warning*.

All messengers warn their people to submit to God. Those who heed that warning are *alladhīna āmanu*. No particular religion is mentioned.

This rendering applies only to those instances where *alladhīna āmanu* does not take an object (which is the form in which it occurs in the Qur'anic definition). Where it takes an object, I assume the Qur'anic definition to have been waived and default to a standard lexical definition.

All instances in the text are footnoted.

References

2:9, 2:14, 2:25, 2:26, 2:62, 2:76, 2:82, 2:104, 2:153, 2:165, 2:172, 2:178, 2:183, 2:208, 2:212, 2:213, 2:214, 2:218, 2:249, 2:254, 2:257, 2:264, 2:267, 2:277, 2:278, 2:282, 3:57, 3:68, 3:72, 3:100, 3:102, 3:118, 3:130, 3:140, 3:141, 3:149, 3:156, 3:200, 4:19, 4:29, 4:43, 4:51, 4:57, 4:59, 4:71, 4:76, 4:94, 4:122, 4:135, 4:136, 4:137, 4:144, 4:173, 5:1, 5:2, 5:6, 5:8, 5:9, 5:11, 5:35, 5:51, 5:53, 5:54, 5:55, 5:56, 5:57, 5:69, 5:82, 5:82, 5:87, 5:90, 5:93, 5:94, 5:95, 5:101, 5:105, 5:106, 6:82, 7:32, 7:42, 7:88, 8:12, 8:15, 8:20, 8:24, 8:27, 8:29, 8:45, 8:72, 8:72, 8:74, 8:75, 9:20, 9:23, 9:28, 9:34, 9:38, 9:61, 9:113, 9:119, 9:123, 9:124, 10:2, 10:4, 10:9, 10:63, 10:103, 11:23, 11:29, 11:58, 11:66, 11:94, 12:57, 13:28, 13:29, 13:31, 14:23, 14:27, 14:31, 16:99, 16:102, 18:30, 18:107, 19:73, 19:96, 22:14, 22:17, 22:23, 22:38, 22:50, 22:54, 22:56, 22:77, 24:19, 24:21, 24:27, 24:55, 24:58, 26:227, 27:53, 29:7, 29:9, 29:11, 29:12, 29:56, 29:58, 30:15, 30:45, 31:8, 32:19, 33:9, 33:41, 33:49, 33:53, 33:56, 33:69, 33:70, 34:4, 35:7, 36:47, 38:24, 38:28, 39:10, 40:7, 40:25, 40:30, 40:35, 40:38, 40:51, 40:58, 41:8, 41:18, 41:44, 42:18, 42:22, 42:23, 42:26, 42:36, 42:45, 45:14, 45:21, 45:30, 46:11, 47:2, 47:3, 47:7, 47:11, 47:12, 47:20, 47:33, 48:29, 49:1, 49:2, 49:6, 49:11, 49:12, 52:21, 57:7, 57:13, 57:16, 57:27, 57:28, 58:9, 58:10, 58:11, 58:11, 58:12, 59:10, 59:18, 60:1, 60:10, 60:13, 61:2, 61:10, 61:14, 61:14, 62:9, 63:9, 64:14, 65:10, 65:11, 66:6, 66:8, 66:8, 66:11, 74:31, 83:29, 83:34, 84:25, 85:11, 90:17, 95:6, 98:7, 103:3.

Article III

ṣalāt – duty

Introductory comments

The Traditionalist's position, in summary, is that his non-Qur'anic literature tells him that the value for ṣalāt is equal to x (a certain number of daily rituals, at least five but sometimes more) and that since he does not find x in the Qur'an, he (and we) should understand that the Qur'an requires his non-Qur'anic literature to be understood or implemented.⁸⁹¹⁹

One might assume, given the Traditionalist's high dudgeon and energetic presentation, that there exists a single statement in his supposedly reliable non-Qur'anic literature where the form and content of the complete ritual he calls ṣalāt is clearly set out. But one would be mistaken. He has constructed a ritual out of little pieces carved out of the corpus of the *ḥadīth* literature and claimed the result to be of divine origin. Nowhere does any single *ḥadīth* which he claims to be reliable contain a full explanation of the ritual he claims to be the central – if not the *defining* – characteristic of his religion.

This is problematic for the Traditionalist. His theology is predicated on the idea that the supposed sources for his stories had superlative memories and were the best Muslims that ever existed. Yet not one of the stories attributed to any one of his sources provides a single instance where one of the best Muslims who ever existed proved capable of doing what any child of only average intelligence and perhaps less-than-average piety brought up in a Traditionalist Muslim household can today do with ease, namely: list the received daily prayers and summarise their exact format.

Again, the Qur'an itself nowhere says that the value for ṣalāt is equal to x . The Traditionalist assumes a value of x and then attacks those who are sceptical of his claims for not finding his claimed value for x in the Qur'an – a value he himself cannot find within it nor yet cut of whole cloth within that vast library of external sources which he claims to be canonical.

We are men and not children. We are called to use reason and to seek knowledge, not to satisfy ourselves with assumptions – no matter how widespread such assumptions have become, how long they have persisted, or how useful they might be to ruling elites and their religion-touting quislings. Perhaps we can do better than the Traditionalist if we ignore him and answer the Qur'anic imperatives to consider the Qur'an with care and to use reason.

The treatment of ṣalāt in the Qur'an

As ever, whenever there does not exist a clear Qur'anic definition, as here, the first port of call in our investigations is the established Arabic language.

The core, non-religious dictionary meaning of ṣalāt is *that part of the rump or tail bone of a lead horse to which a second horse adheres when following the lead horse closely*. Both the Traditionalist and I regard this value as historical or vestigial. But if the Traditionalist were to take this meaning as the literal one and then to treat it the way he does his actual understanding of the word ṣalāt he would need to say something like: the correct way to perform ṣalāt is to follow the rump of a lead horse at a distance of exactly eighty centimetres, to be facing in a north-easterly direction, to lead with the right hoof, to be travelling at exactly twenty miles per hour, to be saddled using an Arabian short saddle with the stirrups strapped high, and for the rider to be wearing Arabian garb of the seventh century CE.⁸⁹²⁰

A comparable case is that of *patience*. There is no precisely correct way to have patience. One either has patience or one does not have it. And while it is true that in some cases a man may grit his teeth and

8919. It may seem strange to one not familiar with such a mindset that any thinking individual could function unimpeded by the contradiction between such a stance on this point on the one hand and acceptance of the Qur'anic position (which is that the Qur'an is complete and perfect) on the other. But such Doublethink is not the preserve of any one culture or system – religious or otherwise. Western 'morality' abounds with equally obvious contradictions and most people within that cult are perfectly happy with them. People, in general, do not seek truth; they seek social confirmation, safety in authority, and absolution from any requirement to think for themselves. Manipulation of this reality is how the intelligent psychopath caste manages the masses.

8920. While the point I am making is patently ridiculous it, unfortunately, needs to be made given the accretions which have blocked the intellectual arteries of those who have claimed monopoly rights over the Qur'an for so long; one way to help dislodge them is to parody them.

clench his fists while having patience, that does not mean that the gritting of the teeth or clenching of the fists define *patience* in any way, let alone exhaustively.

There is no precisely *correct* way of following a horse. One either follows a horse or one does not follow it. There is no precisely *correct* way of having patience. The precise circumstances and method will differ in each case.

I have referred to *patience* here for a reason:

*And seek help through patience*⁸⁹²¹ *and ṣalāt [...]*⁸⁹²² (2:45)

Since the Qur'an links these words⁸⁹²³ by the same verb it is reasonable – in fact, necessary – to assume them to be of the same type. It is not reasonable that a single verb would connect an abstract noun with a concrete one. Abstract nouns may be joined – *hope* and *fear*; concrete ones may be joined – *burger* and *milkshake*. However, it is hard to envisage a situation in which a single verb can sensibly treat both *fear* and *burger* because they are made of different conceptual stuff. And since we know – and it is uncontested by the Traditionalist – that *ṣabr* means *patience* (or a synonym thereof), and since we know that *patience* is an abstract noun and not a concrete one, the inescapable implication is that *ṣalāt* is, likewise, an abstract noun.

Here we must hold the Traditionalist's feet to the fire. He will claim – as evinced by his translations – that *ṣalāt* means *prayer*. And the unwitting Western reader will assume on that basis prayer to be an abstract noun. But this is because he has been wrong-footed by means of a disingenuous presentation.

Of course, prayer can be viewed as an abstract thing – an ephemeral communication of the soul with God – and if that is how we mean it, then is abstract. But this is not how the Traditionalist means the word – at least, not all the time. He generally means by it a very precisely prescribed formula of washing, standing, bowing, prostrating and sitting in which prayer (in the abstract sense in which we have just used the term) may or may not be present. This second, prevalent sense in which the Traditionalist uses the word *ṣalāt* is comparable to a specific martial arts *kata*⁸⁹²⁴ (concrete) in which improvement (abstract) may or may not take place.

In summary, vagueness on the part of the Traditionalist translator is assisted by the fact that prayer for the average English speaker is an abstract rather than concrete concept, and thus translations which use *prayer* manage to slip a conflation of noun types past the attention of the non-specialist reader.

Noun types

A little information on the grammatical terms we are discussing is in order. There are three basic ways of describing the character of nouns:

Proper nouns vs common nouns: a proper noun names one specific person place or thing (*Woofy*, *Mount Everest*), whereas a common noun names a class or group (*dog*, *mountain*).

Concrete nouns vs abstract nouns: a concrete noun refers to a material object (*the table*, *a dog*), whereas an abstract noun refers to something intangible (*love*, *art*).

Count nouns vs noncount (or mass) nouns: A count noun identifies something that can be preceded by *many* or *fewer* and can become plural with the addition of *-s*: *fewer coins*, *many rivers*. A noncount noun designates something that cannot become divisible, such as *money*, *tuberculosis*, or *happiness*. [...] Often abstract nouns are noncount nouns as well: *honour*, *duty*, *authority*, *love*.⁸⁹²⁵

There are multiple layers of confusion and inconsistency to the Traditionalist's understanding – and

8921. In point of fact the noun here is *al ṣabr* (literally *the patience*) so whatever claims are made for *al ṣalāt* on the grounds that it has a definite article must also be made for *al ṣabr*.

8922. Saheeh International translation with *ṣalāt* left untranslated

8923. The meaning of *ṣabr* as *patience* (or a synonym thereof) is uncontested by the Traditionalist

8924. A choreographed series of training moves used in karate and other forms of martial arts.

8925. From *Writer's Digest Grammar Desk Reference*, Gary Lutz, Diane Stevenson.

therefore treatment – of this noun. It is as well to begin by identifying the noun type of the value which, by default, he ascribes to *ṣalāt* (namely, a set number of actions performed at particular times).

While he does not always capitalise the noun, he still treats it as a proper noun, i.e. *the Prayer*. Like *Mount Everest* in the grammar section above, by *the Prayer* he means something known and recognised as a discrete thing. Yet the Traditionalist shifts around to other values for *ṣalāt* as we shall see:

- Default: the Islamic ritual (proper noun)
- Prayer as an abstraction (abstract noun)
- The Jewish prayer⁸⁹²⁶ (proper noun)
- Blessings – most commonly: blessings sent by the believer upon the dead prophet (abstract noun)⁸⁹²⁷
- Blessings – from God toward men (abstract noun)⁸⁹²⁸
- Synagogues⁸⁹²⁹ (common noun)

We must remind ourselves at this point that the Qur'an treats *ṣalāt* together with *ṣabr*, and that *ṣabr* is uncontested as an abstract noun.

It is an interesting characteristic of abstract nouns that once one knows what they are one needs no further instructions. To date, no Traditionalist has tried to justify to me his preference for non-Qur'anic sources on the basis that the requirement to have *patience* cannot be understood without them. A man knows if he has patience or not. The same holds true for *hope* or *love* or *fear*. Not only are these things for which the Qur'an does not provide exhaustive definitions, they defy any sort of exhaustive definition by virtue of what they are.

Since *ṣalāt* is fundamentally of the same stuff as *patience* – i.e. it is an abstract noun – once identified, it will require no more external information to be comprehended than does *ṣabr* (*patience*).⁸⁹³⁰

If we accept that *ṣalāt* is an abstract noun – and for me no alternative view has any Qur'anic justification given the way *ṣalāt* is joined with a proven abstract noun value – it still remains to establish how we can identify *ṣalāt* in the Qur'anic context and, if we should achieve a value which seems reasonable, how we can demonstrate that we are correct

To take the second point first, I suggest here what I hold to elsewhere, namely: that what is right will fit – and will fit across all contexts. A hand and a glove enjoy a correlation which a foot and the same glove simply do not enjoy no matter how one pushes. And what the Traditionalist has does not fit. It neither fits in terms of word meaning nor in terms of noun type. He is forced to render *ṣalāt* in multiple ways in his translation in order to maintain his underlying assumptions. And none of these meanings has anything in common with the non-religious sense of *ṣalāt* as that part of the tail bone of the lead horse to which a following horse adheres.

I assert that the correct value will fit all parts; it will be consistent in terms of word meaning; it will be consistent in terms of noun type; and it will bear some clear relation to the original and prosaic sense of the word.

Concerning the first point – how correctly to identify the meaning of *ṣalāt* from the Qur'anic context – we should first recognise the difficulty inherent in any attempt to infer the exact meaning of any abstract noun in circumstances in which the meaning for such a noun is not given. If we use *ṣabr* (*patience*) as an example: had the meaning of *ṣabr* been lost, it would be more difficult to reconstruct this value with confidence from context than, for example, the meaning of *horse*, *foot* or *water*, by virtue of the difference in type between abstract and concrete concepts.

In our favour we can count the fact that *ṣalāt* features significantly in the Qur'anic narrative. The noun occurs 83 times and the *ṣ-l-w* root a total of 99 times. It is reasonable to hope that the very incidence of

8926. Zakariyyā, the Jewish high priest performs that duty in the temple (3:39).

8927. At 33:56.

8928. At 33:43.

8929. This highly dubious value is required by the Traditionalist at 22:40 so that he can complete the verse with dignity in tact.

8930. Where some further information is required is in the difference between count and noncount abstract nouns, e.g. *authority* (as a general concept), *an authority* and *the authorities*. We will discuss this point when we have a firmer grasp on the nature of the abstract noun in question.

contexts which reveal the fault lines in the Traditionalist's claim for *ṣalāt* will also provide a sufficient pool of contexts from which to derive a reasonable thesis and, having measured that thesis across the set, to be sure of our findings if and when our thesis fits all contexts.

But where to start?

aqīmū al ṣalāt wa ātu al zakāt

As anyone familiar with the Qur'an in the Arabic will know, the object of our inquiry (*ṣalāt*) forms part of that frequent Qur'anic imperative: *aqīmū al ṣalāt wa ātu al zakāt*.⁸⁹³¹ This, I would suggest, is the most significant and visible of all Qur'anic refrains, and it was with this that I began my investigation.

It occurred to me that looking at the verb used with *ṣalāt* here (*aqāma*) in other contexts might shed some light on its meaning, both in combination with *ṣalāt* in this formula, as well as on *ṣalāt* where it occurs with other verbs.

The Traditionalist claims *aqāma* means *establish* (and synonyms) where it occurs with *ṣalāt*.⁸⁹³² However, the form IV verb *aqāma* occurs 54 times (multiple instances of which are not connected with *ṣalāt*) and I looked at them all.

I noticed that the verb *aqāma* takes *ḥudūd allah* (*the limits of God*) as a direct object. Here, the Traditionalist is forced to render *aqāma* as *to keep to, to observe, to uphold* (in the sense of *to implement*).

But this is not what he means by *aqāma* when he talks of *ṣalāt*.

The *ḥudūd allah* (*the limits of God*) – even by the Traditionalist's yardstick – are not mere habit or custom or the execution of a ritual requirement such as he assumes *ṣalāt* to be, but clear directives in the business of life⁸⁹³³ and meant to be upheld and implemented as such.

The *ḥudūd allah* (*the limits of God*) can be thought of as banks maintaining those rivers upon which the believers may choose their own course. The extremities are out of bounds; anything which is between those extremities is permissible.⁸⁹³⁴ What the Traditionalist's own rendering means here is *to observe, uphold, implement, adhere to the ḥudūd allah*. It means it in the way that one might tell someone to observe traffic laws. So what *aqāma* means in comparable contexts is: *adopt a course of action in keeping with known criteria*. This is the only possible meaning.

But this value cannot be applied, properly speaking, to a ritual of any kind. One may make a ritual a habit. One may repeat a ritual. One may do a ritual. But the *ḥudūd allah* provide a believer with practical limits which impact his actions and which must be observed. A ritual prayer, *per se*, impacts nothing.

To summarise at this juncture:

- We have seen the Qur'anic contextual evidence supporting *ṣalāt* as an abstract noun
- We have seen that abstract nouns are generally readily understood (we know what *have patience* means; we do not require substantive instructions on how to have it)
- We know – because the Traditionalist never tires of making the point – that the Quran has no instructions regarding *ṣalāt*; but unlike him we take this as no more significant than the absence of specific instructions on the subject of patience
- We know that the imperative used regarding the *ḥudūd allah* (*the limits of God*) is the verb most

8931. Generally rendered by the Traditionalist as *establish the obligatory prayers and pay the poor tax*. Support for an annual tax is found nowhere in the Qur'an. The reasons why, Qur'anically speaking, *ātu al zakāt* cannot mean paying a set poor tax *per se* as well as what it does mean are set out in Article IV.

8932. As a native speaker of English, I must admit I do not completely understand what the Traditionalist means by *establish* in this context. One *establishes* a beach head or an institution. *To establish* means to set something up, to initiate it, to start doing something. Perhaps he means *establish as a habit*. Frankly, I believe he himself cannot properly define what he wants to say on this point above insisting that his religion should be injected into the text at all costs.

8933. The *ḥudūd allah* (*limits of God*) are imperatives of a legal nature (see 2:229, 2:230). The word *ḥudūd* occurs 13 times in 11 verses (2:187, 2:229, 2:229, 2:229, 2:230, 2:230, 4:13, 4:14, 9:97, 9:112, 58:4, 65:1, 65:1) the Traditionalist's rendering of which is typically consistent as *limits* or *bounds*.

8934. Naturally, this meaning will be corrupted by those who wish to impose a system of micromanagement upon those they control; I am speaking here of how the Qur'an uses the term.

commonly used with regard to *ṣalāt*

- We know that the *ḥudūd allah* denote circumstance-dependant obligations which allow a man latitude within set range of permissible action

On the basis of the above, I began to consider the possibility that the *ḥudūd allah* (which require a man to uphold certain principles) and *ṣalāt* might substantively be the same thing – since they share a verb in common – and that while *ḥudūd allah* are principles (the details of which are known and should be applied) illustrative of that *from which one should stay away*, the question arose: could *ṣalāt* be characterised by those principles *to which one should adhere*?

Next came the question of how best to render such a value in English. The abstract noun which to me best describes the concept of *striving to adhere as closely as possible* to something is *duty*.

This line of thought brought me back to that etymological base upon which the *ṣ-l-w* root is formed. The analogy fits perfectly. A lead horse dictates a particular path dependent upon circumstances and the second horse stays as close to that first horse as possible. Whatever the lead horse does represents the following horse's duty.

The duty of the faithful man, one can justifiably reason, is to please God by believing in him alone and keeping his commandments. The following horse knows what his duty is by looking to the horse in front. A faithful man knows what his duty is by looking to the commandments of God.

The next step was to test *duty* as a value across all instances in the text. It fits in every case. It fits like a hand in a glove, not a foot in a glove. There are no overlaps or unclear instances. Gone are blessings sent upon a dead prophet, Jewish synagogues and all the rest of the workarounds to which the Traditionalist has had to resort in order to maintain his pre-existing allegiance to a religion found nowhere in the Qur'an. The reading flows and is unproblematic throughout, including in those instances such as 9:84, 9:103, 11:87, 19:59, 24:41, 33:43, 33:56, 35:18 and 58:13 where the tension created by the surrounding context is so great that the Traditionalist is generally forced to abandon his preferred value in order to complete the verse with a straight face.

Importantly, gone also is any need to hop from one noun type to another.

Count noun

The only difference between *ṣalāt* and *ṣabr* in the terms we are looking at here is that *ṣalāt* is both a count noun and a non-count noun, whereas *ṣabr* is a non-count noun only. This point is in alignment with both Qur'anic usage and normative Arabic since *ṣalāt* has a plural and *ṣabr* does not.

Since *ṣalāt* is a count noun there are times when *the duty* is exactly what is meant. Unfortunately, there is no difference in form (the noun takes the definite article in most cases) whether *duty* or *the duty* is meant.⁸⁹³⁵ There is a clear difference in the function (one treats of *duty* in general, the other of a *particular duty*) yet that difference is not indicated in the same way as it would be in English by the absence or presence of the definite article.

Context and usage are our guide.

Connotations of duty

My investigations have led me to the conclusion that *ṣalāt* has three connotations:

- the duty (in the sense of the primary duty pertaining to a man)
- *duty* in general
- specific (context-dependent) duty

The three are connected and overlap, but it is as well to understand them.

8935. However, *ṣabr* takes the definite article in many cases where a generalised concept is envisaged, not something specific, and would be rendered in English simply as *patience*.

The first use of the word *ṣalāt* occurs at 2:2-3. Here is the present translation:

That is the covenant about which there is no doubt

Guidance for those of prudent fear:

Those who believe in the unseen

And uphold the duty

And spend of what we have provided them (2:2-3)

Our part of that covenant is found at 1:5:

Thee alone will we serve

And from thee alone will we seek help. (1:5)

This, then, is *the duty* (*ṣalāt*). It is to serve none but God and to seek help from him alone. This is the core of true monotheism and is in no way the exclusive preserve of those who call themselves Muslims.

The two remaining connotations of duty are either general (i.e. duty as a concept) or context specific (i.e. indicating a particular duty arising from and implicit in the context).

The attempt to turn this abstract noun into something specific and concrete is to apply to the word a quality which the Qur'an itself denies it.

To summarise: *ṣalāt* has the following connotations:

- *Our primary duty to God* (i.e. 1:5)
- *Duty as a general concept* (cf. *hope* or *patience*)
- *A context-dependent duty* (i.e. something clear from the context that we should do)

Clearly, there is some crossover between the three as there is in the English use of the word *duty*.

Worship

Given the pounding that *ṣalāt* has undergone in more than a millennium I need to say a few words about worship.

There are instances in the Qur'an which treat of worship in the context of *ṣalāt* (*duty*). Clearly, worship was a duty upon the messenger. If we choose to follow the messenger, we make worship a duty upon ourselves also.

For myself, I regard worship as a *ṣalāt* (*duty*). But it is no more a duty than is the writing of this book or any other of the obligatory activities in which I am engaged. And as there is no objectively correct way to perform any duty so long as it conforms to the general principles in the Qur'an, so there is no absolutely correct way to worship – and to claim there to be one is to ascribe a lie to God.

I am quite comfortable conforming to the preferred forms of worship of the Traditionalist in the mosques⁸⁹³⁶ but I do not see them as binding or exclusively correct – rather, I see any claim that such-and-such a method is the one correct method as anathema to the spirit and letter of the Qur'an.

My view is that to criticise a man for his form of worship is as foolish as criticising him for driving on the

8936. However, I tend not to enter them much since many incorporate a hidden – and pagan – symbology as much as any Christian church, though one not widely understood by the laity. As concerns the format of prayer, I have no objection to the Islamic prayer, except that: I have no preference for any direction; I do not say *amen* after *al fātiḥah*; nor do I mention any other name with that of God, pay mind to any prophet, or greet angels during the procedure. I also do not get disproportionately irritated if someone happens to walk in front of me as I am praying. Given that it is all but impossible to discuss the Qur'an in the mosque with any degree of intelligence, I find it best to stay away.

left instead of the right. The question for me is not which side of the road he drives on, but whether he is fulfilling the duty of getting to his destination safely and responsibly in the local context.

As a final word, Qur'anically speaking, nothing more sectarian or 'Islamic' can be claimed for *ṣalāt* than can for *ṣabr*.

All instances in the text are footnoted.

References

ṣallata

3:39, 4:102, 4:102, 9:84, 9:103, 33:43, 33:56, 33:56, 75:31, 87:15, 96:10, 108:2.

muṣalīn

70:22, 74:43, 107:4.

ṣalāt

2:3, 2:43, 2:45, 2:83, 2:110, 2:153, 2:157, 2:177, 2:238, 2:238, 2:277, 4:43, 4:77, 4:101, 4:102, 4:103, 4:103, 4:103, 4:142, 4:162, 5:6, 5:12, 5:55, 5:58, 5:91, 5:106, 6:72, 6:92, 6:162, 7:170, 8:3, 8:35, 9:5, 9:11, 9:18, 9:54, 9:71, 9:99, 9:103, 10:87, 11:87, 11:114, 13:22, 14:31, 14:37, 14:40, 17:78, 17:110, 19:31, 19:55, 19:59, 20:14, 20:132, 21:73, 22:35, 22:40, 22:41, 22:78, 23:2, 23:9, 24:37, 24:41, 24:56, 24:58, 24:58, 27:3, 29:45, 29:45, 30:31, 31:4, 31:17, 33:33, 35:18, 35:29, 42:38, 58:13, 62:9, 62:10, 70:23, 70:34, 73:20, 98:5, 107:5.

muṣallan

2:125

Article IV

zakāt – purity

The Traditionalist claims that the expression *ātā al zakāt* means *to pay a specific annual tax on wealth in order to purify it*.

I previously subscribed to the view that *ātā al zakāt* bore some relation to the value the Traditionalist claims for it albeit in a way which precluded any insistence upon a particular amount; one which emphasised, rather, a right attitude; namely, the imperative to give some part of that which God gives one with the intention of seeking the countenance of God.⁸⁹³⁷

That view was actuated in part by the only instance in which *zakāt* can be directly connected both with *giving* (at least in a context where any sort of indirect object may be discerned) and with an implied imperative addressed to believers. This single instance occurs in an adverbial phrase; that is, it outlines *how* one should give, not *what* one should give:

*But what you give of purity desiring the countenance of God:
These receive recompense manifold.*⁸⁹³⁸ (30:39)

I continue in the view that such is the right – and, in fact, the only Qur'anically sanctioned and eternally beneficial – method of giving, and that the Qur'an requires a believer to give some part of what God gives him.

However, having revisited this question, I have come to the view that *ātā al zakāt* bears no direct relationship whatever with the requirement to give in the mundane sense, and in this revised Article I outline what my position is vis-à-vis *ātā al zakāt* and the reasons for it.

The verb *ātā*

There is a grammatical ambiguity implicit in the verb *ātā* since this weak verb has forms which could make it either a form III or form IV verb. This situation is summarised by Badawi-Haleem (p. 9), who say:

ātā [a phonetically ambiguous form of either v. III or v. IV. Contextually there seem to be good grounds for assigning the 204 occurrences of ātā in the Qur'an to form IV rather than to form III. However the subject must remain open]

The form III of the verb without a preposition encompasses meanings such as: *to furnish; to favour; to benefit*. The form IV of the verb without a preposition encompasses meanings such as: *to give; to pay; to render*.

It is clear why Badawi-Haleem discern contextual grounds for favouring verb form IV (the values of which are unquestionably those the Traditionalist requires one to accept): his expectation of *al zakāt* as a yearly tax – a position found nowhere in the Qur'an – requires it of them. However, one can reasonably and rationally infer (based upon Badawi-Haleem's own observations) that this collocation may equally mean: *to favour purity or to benefit purity*.

The meaning of *ātā al zakāt* in the Qur'an

I have elected not to approach this question on the basis of the verb's admittedly ambiguous grammatical form since I think the results will, at best, remain open-ended and unsatisfactory; rather, I leave *ātā al zakāt* as *to give the purity* – a rendering that should be entirely acceptable to everyone, including the Traditionalist – and focus, rather, upon the question of what this collocation, as found in the Qur'an, denotes.

In summary, the facts are these:

- The core, non-sectarian dictionary definitions of *zakāt* are *purity, sincerity* and *integrity*

8937. Note the words of American economist Mark Skousen: "Taxation is the price we pay for failing to build a civilised society. The higher the tax level, the greater the failure. A centrally planned totalitarian state represents a complete defeat for the civilised world, while a totally voluntary society represents its ultimate success."

8938. The Qur'an: A Complete Revelation.

- There are occasions in the Qur'an where this noun is rendered – and, in fact, can only be rendered – after its core, non-sectarian dictionary definitions (18:81, 19:13), a point with which the Traditionalist himself concurs
- Nowhere do the Traditionalist's values for either the noun *al zakāt* or the collocation *ātā al zakāt* find support in the Qur'an; he claims that what is referenced is a tax on wealth (the details of which, naturally, he claims to know), and one simply has to believe him
- The Qur'an nowhere applies indirect objects to *ātā al zakāt*; that is, it nowhere says *ātā al zakāt of such-and-such to such-and-such*; it simply states *ātā al zakāt* as a blanket imperative or statement, one devoid of any object or clarification; all claims as to what this collocation denotes have originated with the Traditionalist and his extraneous literature
- Not only does the Traditionalist's creeping claim for a specific tax not find support in the Qur'an, it contradicts explicit Qur'anic precepts; namely, the fact that material giving is by free will and in an amount to be decided upon by the giver (2:219)
- There are several cases where an exhortation to give *and* the expression *ātā al zakāt* are met together, rendering *ātā al zakāt* (if it, in fact, meant *giving material goods*) redundant or superfluous (2:83, 2:177, 5:12, 73:20)
- The only occasion in which the verb *to give* (Arabic: *ātā*) and *zakāt* occur together with a clear indirect object, the recipient is the prophet Yaḥyā – who is given *zakāt* by God (19:12-13); Yaḥyā's central and defining characteristic is that of (sexual) purity (3:39) – i.e. '*honourable and chaste*'
- The term *ātā al zakāt* is one component of the allegiance believing men and believing women have toward each other (9:71) and is found in the context of enjoining what is fitting and forbidding perversity
- God enjoined *al zakāt* upon 'Īsā, son of Maryam throughout his life (19:31); it is not possible to argue convincingly that an infant is capable of paying anything to anybody
- The expression *ātā al zakāt* occurs twice in chapter 24 (24:37, 24:56); the unifying point and focus of chapter 24 is the safeguarding of sexual morals in the context of a believing community
- The wives of the prophet are exhorted *ātā al zakāt* at 33:33 in a context where they can be assumed to have little or no material wealth of their own (33:28) and in which they are expressly directed to embrace perfect marital commitment to the prophet (to the exclusion of possible further husbands after his death) and to maintain an exacting level of marital scrupulosity befitting their roles as his wives; see 33:28-34
- Two characteristics of the idolaters are that they do not *ātā al zakāt* and that they deny the hereafter (41:7); sexual immorality is a consequence of idolatry in its broadest sense
- Those who fear (i.e. due to lack of means) to send ahead charity at the time of confidential conversation with the prophet – and who are, therefore, understood to be bereft of material means – are told, nevertheless, that they should *ātā al zakāt* (see 58:12-13) – an imperative which jars appreciably with the context given the Traditionalist's reading; sexual purity is something one may maintain in any material circumstance

My rendering of 23:1-11 is below. The key terms and parsing decisions were all taken in compliance with the methodology which governs the entire work; what I have rendered *act in accordance with* is the verb *to do* or *to act* (Arabic: *fa'ala*) in combination with the preposition *li*. Commentators try, unconvincingly, to bend this collocation to mean *those who work with* (i.e. collect) the yearly tax which they call *al zakāt*; the meaning, in fact, is *to do* or *to act* (*for the sake of, for the purpose of, what is fitting or behoves*) plus the object – in this case *al zakāt*.

*Successful are the believers:
 Those who are humble in their duty
 And those who turn away from vain speech
 And those who act in accordance with the purity
 And those who are custodians of their modesty
 Save with their spouses
 Or what their right hands possess
 (Then are they not censured.
 But whoso seeks beyond that:
 These are the transgressors.)
 And those who are compliant with their trusts and their pledge
 And those who keep to their duties.
 These are the heirs
 Those who inherit Paradise*

Wherein they abide eternally. (23:1-11)

The obvious and plain reading is that the general imperative to act in accordance with *al zakāt* is something (along with the requirement to be humble in one's duty, to refrain from vain speech, and to maintain modesty) which one may relax only with a legally acceptable marital partner.

It is a fact that a person speaks about himself and his achievements to a spouse more freely than with outsiders; it is, likewise, natural for a married couple to enjoy a lightness and frivolity in conversation which is unfitting beyond the bounds of their relationship; it is in the order of things that spouses see each other without clothing.

It is also natural and right for married people to have sexual relations if they so choose. Thus, it is with a spouse only that one does not need to act in accordance with '*the purity*' or *al zakāt*.

On the basis of the above, I conclude that the import of the expression *ātā al zakāt* – i.e. what it denotes – is the imperative, in its most basic form, to constrain sexual activity of any kind strictly within the bounds of marriage; at higher levels of scrupulosity it would encompass bringing all actions into conformity with this ethos and controlling the eyes and the thoughts to that end.

Thus, *ātā al zakāt* is, in effect, an exhortation to eschew fornication of any kind; it is the imperative to be fully chaste in every sense; it means to give – to God, to the community, to one's spouse or spouses – that purity which is the seal and the confirmation of a believer's integrity and sincerity.

Summary

Compliance with the imperative *ātā al zakāt* is a normative obligation upon a believer; the believer is also – as objectively and unambiguously stated in the Qur'an – obliged to give something of whatever God gives him. The Traditionalist is correct on both counts. But he has – as he so often does – assumed his conclusions (here, those he has imported from outside the Qur'anic narrative as a value for *ātā al zakāt*) and he has conflated that assumption with the Qur'anic imperative to give. There is no Qur'anic basis for either of the operations he has performed.

To assert that *ātā al zakāt* means what the Traditionalist claims for it is to ascribe to the term a value nowhere corroborated in the Qur'an. The result is the loss of the central place which sexual purity occupies within the Qur'anic preaching and, instead, the creation and surreptitious imposition of a tax the principle of which contradicts the content and tenor of a number of Qur'anic statements (for example 2:215, 2:219, 2:188, 4:29, 6:136, 7:199).

The value discerned here for *ātā al zakāt* (that of *preserving moral and sexual purity*) is entirely consonant with all contexts as well as with the uncontested common meanings (i.e. those senses untouched by the Traditionalist's hand) of the Arabic noun *zakāt*.

I render this convention *to give the purity* for simplicity's sake; to enter the quagmire of grammatical ambiguity which Badawi-Haleem mention and argue from that direction would distract from my broader case. My argument rests on the demonstrable preponderance of Qur'anic contexts rather than on my ability to prove definitively a moot point of grammar which the Traditionalist himself cannot resolve.

In summary, by the collocation *ātā al zakāt* I understand *to give (what is conducive to) – or to pay (the price of) – (sexual) purity* (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage), and I do so on the basis of pan-textual contexts and usage.

All instances in the text are footnoted.

References

2:43, 2:83, 2:110, 2:177, 2:277, 4:77, 4:162, 5:12, 5:55, 7:156, 9:5, 9:119:18, 9:71, 18:74, 18:81, 19:13, 19:19, 19:31, 19:55, 21:73, 22:41, 22:78, 23:4, 24:37, 24:56, 27:3, 30:39, 31:4, 33:33, 41:7, 58:13, 73:20, 98:5

Article V

raka'a – to be lowly

The word *raka'a* is associated by the Traditionalist with *bow* or *bowing* (specifically, to bow as part of the ritual prayer which he insists God has in mind but which cannot be found, by his own admission, within the pages of the Qur'an).

Besides the religious meaning ascribed to *raka'a* of *ritual bowing*, Arabic lexicons furnish other meanings such as *to become lowered or abased* (such as becoming poor after being rich), and *to humble oneself before God*. Admittedly, the latter could, conceivably mean to bow physically. I have no pre-existing allegiance to one view or the other. I simply want to know what the Qur'an means by the term.

As with so many of the Qur'anic terms to which the Traditionalist has riveted his pre-existing religious concepts, the contexts in which *raka'a* occurs are predominantly open-ended and non-specific. We only have the Traditionalist's word for it that *raka'a* means ritual bowing. Certainly, nowhere in the Qur'an could one derive that meaning had one not been primed to expect it.

Our only course of action is to review such evidence as we have.

Happily, the Qur'an furnishes evidence at 38:24 which allows us reasonably to conclude that *raka'a* in the Qur'anic context indicates inner humility and not ritual bowing. Here is that verse from a Traditionalist translation:

[David] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they." And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah].⁸⁹³⁹ (38:24)

The Traditionalist knows what his object is: he wants to indicate that Dāwūd was a 'Muslim', that he had a form of ritual worship materially like what the Traditionalist claims for his cult. He has duly rendered the adverbial object based on *raka'a* as *bowing*. However, he has two problems.

Firstly, this object is preceded by *kharrā* which everywhere means *to fall down* and the word *prostration* (which he would dearly like to be present for the same reason as he wants *raka'a* to mean *bowing*) is irritatingly not there. So he has added it.

The second problem he has is purely practical. How can one, in reality, fall down bowing in prostration without serious physical injury? One can fall down. One can bow. One can prostrate. But all three at once?

To begin with what we know:

We know that *kharrā* means *to fall down* in every single instance: 7:143, 12:100, 16:26, 17:107, 17:109, 19:58, 19:90, 22:31, 25:73, 32:15, 34:14, 38:24. It is used of Mūsā falling down unconscious and Sulaymān falling down dead. This is not bowing, or even any kind of controlled prostration. Perhaps *collapse* is a good way of summarising the action in such contexts.

We also know that the context of Dāwūd's *falling down* is that of asking forgiveness and turning in repentance (38:24). In such a case, is *bowing* a likely value in a situation where someone is falling to the floor entirely? Of course not. That would serve only to confuse a full measure by means of a half measure.

Given what we know about the possible meanings for *raka'a* and the context in the one case where a form of the word is given with factual, contextual parameters around it, the most logical claim for *raka'a* is *lowliness* in the sense of *humility before God*.

Moreover, this value fits in all cases. And on this basis I render *raka'a* as *to be lowly*.

All instances in the text are footnoted.

References

verb

2:43, 3:43, 22:77, 77:48, 77:48.

participle

2:43, 2:125, 3:43, 5:55, 9:112, 22:26, 38:24, 48:29.

Article VI

sajada – to submit

It is true that in standard Arabic *sajada* can denote the lowering of one's body towards the ground. For example, it can be used to describe a camel lowering itself to allow a rider to mount. However, the salient point is that of *submission* to an authority or directive, a condition for which the physical process is a mere expression.

To illustrate the distinction, let's say a camel were to lower itself not on command prior to a race but for some reason of its own during a race. This would be the same physical action as before the race, but it would not be *sajada* because the context would show it to be an act of rebellion or defiance, or one arising from some other motivation known to the camel and not originating with the rider.

The question, then, is in what sense the Qur'an uses the verb *sajada*.

It is easy to demonstrate that the Qur'an employs the *s-j-d* root in contexts where physical prostration is impossible as a value; for example where the adverb *sujjadan* is used with regard to entering a city (2:58, 4:154, 7:161). It is not possible to enter a city with one's forehead on the ground, or at any rate, extremely impractical, especially if one is expected to fight a battle – which is the case in the instances cited here.

The broader question now extends to the verb proper.

At 12:4 Yūsuf has a dream in which eleven stars and the sun and the moon are *sājidīn* to him. All the items named are spherical – or at the least round – and suspended in space. It is physically impossible for a round thing in space to prostrate in any meaningful sense for at least two reasons: firstly, it has no head, so the best it could manage is to roll around and, secondly, because in space there is no ground.

It can submit or obey, however.

The corollary to the point above is found at 12:100 where the dream is fulfilled. A typical Traditionalist rendering of the beginning of 12:100 reads:

And he raised his parents upon the throne, and they bowed to him in prostration. And he said, "O my father, this is the explanation of my vision of before. My Lord has made it reality[...]"⁸⁹⁴⁰

The operative verb in this case (rendered above *bowed*) does not mean *to bow* at all; it means *to fall down* (Arabic – *kharra*) and it is used in that sense in every instance: 7:143, 12:100, 16:26, 17:107, 17:109, 19:58, 19:90, 22:31, 25:73, 32:15, 34:14, 38:24. It is used of Mūsā falling down unconscious and Sulaymān falling down dead. This is not bowing, or even any kind of controlled prostration. Perhaps *collapse* is a good way of summarising the action in such contexts.

The core features of the verse in question are these:

- Yūsuf raised his two parents (the object is in the dual) upon the throne
- They (plural) fell down (i.e. collapsed) *sājidūn* (rendered by the Traditionalist as *in prostration*)
- Yūsuf converses with his father

Aged parents raised on thrones are not given to falling prostrate. That which falls is in the masculine plural and indicates the brothers, who had every reason to seek Yūsuf's forgiveness and good graces. And it is while they are so placed that Yūsuf turns to his father and speaks to him.

That is the plain reading of the text.

Even if we wink at the fact that *kharra* means *fall down* and not *prostrate* or *bow* the scene still does not

8940. Saheeh International translation (underlining mine).

place Yūsuf's aged parents on the floor – they have been raised upon the throne and Yūsuf is speaking with his father (unless we are to say that Yūsuf placed his aged parents on the throne then quickly threw them on the floor so he could speak to them).

More dramatically, if *sajada* really meant *prostrate* at 12:4, we would have a scenario at 12:100 in which not only has Yūsuf's famous dream *not* been fulfilled (since Ya'qūb is conversing with his son rather than lying prostrate on the floor), but in which two great prophets of God, both knowing that *sajada* in fact means *to physically prostrate* – are colluding together in a bare-faced lie at the culmination of perhaps the greatest historical drama of all time (namely, pretending together that the dream has been factually fulfilled when they both know that it has not).

However, if *sajada* indicates *submit (to the will of another)* there is no conflict since Ya'qūb has complied with his son's wishes: he has come to the land from which his son called him and is placed where his son put him.

For the reasons I have summarised above, I am fully satisfied in my own mind that *sajada* does not – and cannot – denote purely physical prostration in the Qur'an, and that its sense can only be that of the subjection or submission of the will to the authority of another.

The *s-j-d* root is also found in combination with *alqā* (*to fall*). But, again, the significance, albeit physical as with the brothers at 12:100, is primarily an act of submission or of admitting defeat. It is not an act of worship (7:120, 20:70, 26:46) and nor is it controlled prostration in the sense which the Traditionalist wishes to ascribe to it.

I translate *sajada* across the entire text as *to submit*.

The meaning and use of *masjid* (which is based on the *s-j-d* root) is discussed in Article IX.

All instances in the text are footnoted.

References

2:34, 2:34, 2:58, 2:125, 3:43, 3:113, 4:102, 4:154, 7:11, 7:11, 7:11, 7:12, 7:120, 7:161, 7:206, 9:112, 12:4, 12:100, 13:15, 15:29, 15:30, 15:31, 15:32, 15:33, 15:98, 16:48, 16:49, 17:61, 17:61, 17:61, 17:107, 18:50, 18:50, 19:58, 20:70, 20:116, 20:116, 22:18, 22:26, 22:77, 25:60, 25:60, 25:64, 26:46, 26:219, 27:24, 27:25, 32:15, 38:72, 38:73, 38:75, 39:9, 41:37, 41:37, 48:29, 50:40, 53:62, 55:6, 68:42, 68:43, 76:26, 84:21, 96:19.

Article VII

dīn – doctrine

My treatment of this word is not radically different to how the Traditionalist treats it beyond the fact that I can provide a rational explanation for what it means which is consistent with the Qur’anic usage, and thereafter render it thus throughout.

The Arabic root of *dīn* is *d-y-n*. The common meanings arising from this root relate to *duty, loans, debt, and obligation*. Traditionalist translations commonly duck and weave with regard to *dīn* depending on their requirements. At times they understand it to mean *religion* (under which rubric they assume the Islamic religion replete with its precepts and dogmas); at other times something different.

In a very specific sense the meaning of *dīn* is that of *religion* – but only in the sense of *that which a man truly believes, that from which his actions follow*.

Islam is a *dīn* as is fundamentalist Christianity a *dīn*. But equally, so is Communism a *dīn*, Earth-worshipping environmentalism a *dīn*, and scientific materialism a *dīn*. Belief that if you buy enough, own enough or gain enough fame you will be happy is a *dīn*. A *dīn* is the totality of the precepts upon which you base your life. Every sentient person has a *dīn*. Claiming one has no *dīn* or that no such thing exists is itself a *dīn*. A man’s *dīn* is that narrative which informs his decisions.

The point that the Qur’an is making with regard to *dīn* is not that the *dīn* of the Islamic religion is superior to other *dīns*, but that the moral law found in the Qur’an (and previously in other scriptures) is superior to other *dīns*.

Every sentient being adheres to one *dīn* or another and all else follows from that. Foolish people have been trained to parrot the view that it does not matter what you believe. It matters very much what you believe and, as G.K. Chesterton observed, it is perhaps the only thing that matters. Beliefs are the DNA of the soul.

While the Islamic *dīn* claims an origin in the Qur’an, even a cursory acquaintance with it will disabuse the enquirer of any genuine relationship between it and the Qur’an, and the honest investigator will be unable to ignore the conclusion that any small areas of correspondence between the two are either vestigial or coincidental.

In conclusion, the sense behind *dīn* is not that there exists one *dīn* and God chose this unique thing and gave it to ‘Muslims’ and it constitutes the Islamic religion. Rather, there are many *dīns* and God chose that *dīn* – that code of ethics or moral law or doctrine – he wanted for Ibrāhīm, Ya‘qūb and their line. The righteous of all times have had it. ‘Īsā, son of Maryam adhered to it. His early disciples adhered to it. His true disciples today – those who follow him rather than worship him – certainly have it. And by following the Qur’an one can participate in it also. It is a life transaction, a moral law based on *taqwā* (prudent fear of God) and good works. It is not an *ism* and it certainly does not correspond with sectarian membership of any kind.

I translate *dīn* as a free-standing concept across the entire text as *doctrine*.

In addition, there is the use of *dīn* as part of the collocation *yawm al dīn*. This could be rendered *Day of Doctrine* (in the sense that God’s power will uncover the true doctrine by which each man lived on the Final Day), but that would sound too odd in English, and I have kept to the commonly accepted *Day of Judgment* which carries the same sentiment but by a different route.

All instances in the text are footnoted.

References

1:4, 2:132, 2:193, 2:217, 2:217, 2:256, 3:19, 3:24, 3:73, 3:83, 3:85, 4:46, 4:125, 4:146, 4:171, 5:3, 5:3, 5:3, 5:54, 5:57, 5:77, 6:70, 6:137, 6:159, 6:161, 7:29, 7:51, 8:39, 8:49, 8:72, 9:11, 9:12, 9:29, 9:33, 9:33, 9:36, 9:122, 10:22, 10:104, 10:105, 12:40, 12:76, 15:35, 16:52, 22:78, 24:2, 24:25, 24:55, 26:82, 29:65, 30:30, 30:30, 30:32, 30:43, 31:32, 33:5, 37:20, 38:78, 39:2, 39:3, 39:11, 39:14, 40:14, 40:26, 40:65, 42:13, 42:13,

42:21, 48:28, 48:28, 49:16, 51:6, 51:12, 56:56, 60:8, 60:9, 61:9, 61:9, 70:26, 74:46, 82:9, 82:15, 82:17,
82:18, 83:11, 95:7, 98:5, 98:5, 107:1, 109:6, 109:6, 110:2.

Article VIII

sh-r-k – to ascribe partnership

The Traditionalist renders the sh-r-k root as *to ascribe partners* (to God), *to associate something* (with God) *polytheism, idolatry* and the like. This is correct but it needs some unpacking since without proper analysis we simply end up with a new idol, albeit one with a monopoly.

The prophet who most strongly personifies rejection of shirk is Ibrāhīm. Therefore, a summary of his philosophical pathway is in order.

At 6:74 we see Ibrāhīm's rejection of what his people made as objects of worship. At 6:75 God shows Ibrāhīm his creation. Through recognising its transient nature (6:76-78), Ibrāhīm understands that creation – even impressive creation – is not God. Having rejected both what man makes and what God makes as potentially being God what he is left with is God himself. God is neither contained by nor defined by what God himself makes or what man makes.

Holding to anything of a created nature as God (be it a statue or a mental representation or conception) is shirk.

When the atheist says there is no God, he is half right. Nothing we can conceive of – nothing we can point to within ourselves or outside ourselves – is God. When the atheist looks to his imagination for God and says he cannot find him there, he potentially speaks more honestly than do many who claim to have faith.

We can know about the infinite God by means of what he tells us in revelation or by what we see in the world about us in the same way we can tell something, let's say, about a person in whose house we are currently living (but whom we have not met) by virtue of the things we find in that house. But those things are indications only; signposts, clues. While they may offer us insights into his character and status, they are never rightly confused with the man himself. When we begin to speak on behalf of the owner of the house we overstep a line. The fact is that we are house guests, not representatives of the owner.

There is a subtle difference between what I am describing here and what the Traditionalist means (or, at least what one understands him to mean from what he says and does) by the term shirk. From his treatment of shirk one is given to understand that his particular conception of God is the correct one and anything added to that conception represents an idol. The Qur'anic position is that adherence to anything created as God (even if it be a conception of God and there be just one such conception and everyone is agreed upon it) is itself an idol and therefore an instance of shirk. An idol – even an incorporeal one with a monopoly – is still an idol.

As the Traditionalist correctly notes, the Qur'an does not contain instructions on the religion he follows. A man is welcome to serve God as he sees fit – including the Traditionalist. But when a man ascribes divine origin to his chosen methods where no such evidence exists in what God sends by way of revelation, he makes his religion a god and thereby ascribes a partnership to God.

All instances in the text are footnoted.

References

2:96, 2:105, 2:135, 2:221, 2:221, 2:221, 2:221, 3:64, 3:67, 3:95, 3:151, 3:186, 4:12, 4:36, 4:48, 4:48, 4:116, 4:116, 5:72, 5:82, 6:14, 6:19, 6:22, 6:22, 6:23, 6:41, 6:64, 6:78, 6:79, 6:80, 6:81, 6:81, 6:88, 6:94, 6:100, 6:106, 6:107, 6:121, 6:136, 6:136, 6:136, 6:137, 6:137, 6:139, 6:148, 6:148, 6:151, 6:161, 6:163, 7:33, 7:173, 7:190, 7:190, 7:191, 7:195, 9:1, 9:3, 9:4, 9:5, 9:6, 9:7, 9:17, 9:28, 9:31, 9:33, 9:36, 9:113, 10:18, 10:28, 10:28, 10:28, 10:34, 10:35, 10:66, 10:71, 10:105, 11:54, 12:38, 12:106, 12:108, 13:16, 13:33, 13:36, 14:22, 15:94, 16:1, 16:3, 16:27, 16:35, 16:54, 16:86, 16:86, 16:86, 16:100, 16:120, 16:123, 17:64, 17:111, 18:26, 18:38, 18:42, 18:52, 18:110, 20:32, 22:17, 22:26, 22:31, 22:31, 23:59, 23:92, 24:3, 24:3, 24:55, 25:2, 27:59, 27:63, 28:62, 28:64, 28:68, 28:74, 28:87, 29:8, 29:65, 30:13, 30:13, 30:28, 30:31, 30:33, 30:35, 30:40, 30:40, 30:42, 31:13, 31:13, 31:15, 33:73, 33:73, 34:22, 34:27, 35:14, 35:40, 35:40, 39:29, 39:65, 39:67, 40:12, 40:42, 40:73, 40:84, 41:6, 41:47, 42:13, 42:21, 46:4, 48:6, 48:6, 48:6, 52:43, 59:23, 60:12, 61:9, 68:41, 68:41, 72:2, 72:20, 98:1, 98:6.

Article IX

masjid/masājid – place of worship

IX.i

masjid / masājid – place of worship

The word *masjid* comes from the *s-j-d* root.

To summarise:

- There is no Qur’anic basis to the notion that the *s-j-d* root denotes *physical prostration*; rather, it means *submission* or *subjection* (see Article VI)
- The Arabic noun pattern *mafʿid / mafāʿid* (the noun pattern which *masjid* follows) denotes place and / or occasion of the root concept

On the basis of the above, we can reasonably surmise that *masjid* means *a place and / or occasion characterised by submission or subjection* (to something – in this case God).

Thus, it means *a place and / or occasion characterised by submission or subjection to God* – or, in other words, *a time or place of worship or service*.

The Traditionalist has it (at least some of the time because certain Qur’anic contexts force him to abandon his preference) that *masjid* denotes *mosque*. If by *mosque* we mean a place where a man is in subjection to and worships God, then that meaning is acceptable. But that is not the sense the Traditionalist wishes us to derive.

He means, firstly, a place in which a man physically prostrates and, secondly, where a man prostrates according to the non-Qur’anic concept of *ṣalāt* as practiced within the non-Qur’anic religion he calls Islam. However, this reading of the word *masjid* is precluded by the context in the Qur’an in certain places, a point which the Traditionalist is forced to concede in his translations.

For example:

[And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]." Then when the final [i.e., second] promise came, [We sent your enemies] to sadden your faces and to enter the masjid [i.e., the temple in Jerusalem], as they entered it the first time, and to destroy what they had taken over with [total] destruction.⁸⁹⁴¹ (17:7)

All interpolations in the verse belong to the Traditionalist. He knows perfectly well there was no Islamic place of worship in Jerusalem at that time in question and is forced to replace his default meaning for *masjid* with another one.

The Traditionalist’s aim at all times is the same: to impress upon the mind of the reader that a direct and natural correlation exists between the Qur’an and his religion.

I don’t care one way or another about a religion. If what is claimed by the Traditionalist were truly found in the Qur’an, I would be ready to follow it.⁸⁹⁴² But it is not, so I must disregard it.

The value which I claim for *masjid* is *time or place of worship* (but not specifically of an ‘Islamic’ nature). But does it fit? And if so, what ramifications does it have for our understanding of the text?

Here is the Traditionalist’s translation of 2:113-116.

The Jews say, "The Christians have nothing [true] to stand on," and the Christians say, "The Jews have

8941. Saheeh International.

8942. I am making a rhetorical point, of course. If what the Traditionalist claims for the Qur’an were truly in the Qur’an the Qur’an would not be from God, so I would not follow it

nothing to stand on," although they [both] recite the Scripture. Thus do those who know not [i.e., the polytheists] speak the same as their words. But Allāh will judge between them on the Day of Resurrection concerning that over which they used to differ. (2:113)

And who are more unjust than those who prevent the name of Allāh from being mentioned [i.e., praised] in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment. (2:114)

And to Allāh belongs the east and the west. So wherever you [might] turn, there is the Face of Allāh. Indeed, Allāh is all-Encompassing and Knowing. (2:115)

They say, "Allāh has taken a son." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him⁸⁹⁴³ (2:116)

Because the Traditionalist requires *masjid* to reference his religion, his reading of 2:114 pulls the topic in an awkward direction. However, the natural reading of this passage (including the word translated *mosques*) treats only of the Jews and Nazarenes – including 2:114 – and has nothing to say about the so-called Islamic religion.

Here is another example:

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.⁸⁹⁴⁴ (7:31)

The Traditionalist has switched here to *masjid* again. (His entire presentation depends upon the reader never doing due diligence on his claims.) But no matter, the obvious question one would ask the Traditionalist at this juncture is: how can the Qur'anic value for *masjid* be what he claims for it (i.e. the mosque of the Islamic religion) when the verse is directed toward all humanity? It doesn't make sense. It would need to address the *mu'minūn* or the *muslimūn*⁸⁹⁴⁵ for his value to make sense.

The Traditionalist's value for *masjid* is required by him since he has a religion to maintain and all efforts are bent to that predetermined end.

The verifiable fact is that *place of worship* fits every context where *masjid* occurs in the text and is demonstrated by usage to be a generic term with no affiliation with any religion. Certainly, the Muslim's religious buildings are places of worship,⁸⁹⁴⁶ but they do not exhaust the possibilities of the word *masjid* in the same way that while soccer stadiums are sports arenas they do not exhaust the possibilities of what a sports arena is. There exist many sports arenas in which soccer is not played.

In summary, the Qur'anic usage of the term thwarts any claim that *masjid* and *mosque* are exclusively synonymous since there are both instances where the fit is openly suspect, and ones where the Traditionalist is forced to abandon his preferred value in order to complete the verse with a straight face.

On that basis, we can say that the Qur'anic value for *masjid* has some overlap with what the Traditionalist claims for it but is in no way synonymous with it.

References

2:114, 2:187, 7:29, 7:31, 9:17, 9:18, 9:107, 9:108, 17:7, 18:21, 22:40, 72:18.

IX.ii

8943. Saheeh International.

8944. Saheeh International.

8945. I.e. *believers* or *submitted ones (muslims)* respectively.

8946. Incidentally, I love classical Arabic Islamic architecture when found free of pagan symbology such as stars and moon, double Masonic pillars and offset overlapping double squares, and appreciate mosques absent these features since such places best embody my view of what a space of public monotheist worship should look like. However, I do not allow this emotional, personal preference to blind me to broader considerations.

al masjid al ḥarām – the inviolable place of worship.

To the Traditionalist the meaning of *al masjid al ḥarām* is more or less clear and uncontested. To him it comprises the environs of the box-like structure in the city of Makkah which he calls the *kaʿaba*. I will not concentrate here on the obvious problem he has with this definition such as the fact that said environs have expanded multiple times. I will also leave the question that if *al masjid al ḥarām* (not what he takes to be the *kaʿaba*) were truly the direction of prayer (which is a claim the Traditionalist assumes the Qurʾan makes although that is not what the text says) how would one know where to face for prayer when one is within what he takes to be *al masjid al ḥarām*? While these are fair questions, they are a distraction from the broader picture, and it is on this broader picture that I wish to concentrate.

According to the Traditionalist the narrative pertaining to *al masjid al ḥarām* goes something like:

- Built by Ibrāhīm (or even Ādam) in the city today called Makkah
- Ibrāhīm founded the place of pilgrimage at *al masjid al ḥarām*
- Muḥammad was told to pray towards it
- It had become filled with idols by Muḥammad's time
- Muḥammad focused on that place and performed pilgrimage to it
- Muḥammad was later prevented from going there
- Muḥammad had trials and tribulations after which he reclaimed *al masjid al ḥarām* for 'Islam'
- All Muslims are meant to visit this place and perform pilgrimage there

The point on which I wish now to concentrate and will lay before the reader became clear to me only late in this project.⁸⁹⁴⁷ It centres on 9:28.

The Traditionalist reading of this verse is as follows:

*O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Ḥarām after this, their [final] year. And if you fear privation, Allāh will enrich you from His bounty if He wills. Indeed, Allāh is Knowing and Wise.*⁸⁹⁴⁸ (9:28)

The underlined portion of the verse above indicates that part of the text which is rendered by the form I verb *qaraba* (to approach, draw near).

The total number of instances of the form I of this verb is 11. They occur at 2:35, 2:187, 2:222, 4:43, 6:151, 6:152, 7:19, 9:28, 12:60, 17:32, 17:34.

Any student who cares to review this list may confirm that all instances are in the plural and all cases are preceded by the negative particle *lā*.

In 10 of the 11 instances we have *qaraba* + *lā* + the jussive mood and one case (12:60) where is *lā* is followed by the imperfective mood. In all cases it provides a direct warning against approaching something or, as in the case of 12:60, provides a statement of limitation of access to something.

Only in the Traditionalist's reading of 9:28 is the subject anything other than the second person (you) form (i.e. *approach you not[...]*). Instead, here we have the verb in the third person plural: [...]*they approach not[...]*.

The verse at 9:28, then, stands out as immediately conspicuous because:

- all 11 instances of this verb form in the Qurʾan are preceded by *la*
- all 11 forms are in the plural
- no less than 9 of the 11 are the second person plural imperative (*approach you not*) using the jussive

8947. I make the points which follow not because I did not personally like what Muslims claim to be the reading here and wanted another; I did not pluck my assertions out of the ether. By this point in the project, I had simply developed a method – a habit if you will – of working which had become automatic: in all cases where questions arise I make a pan-textual comparison of all instances of that root form and work from there. The information I am about to present requires some understanding of Arabic grammar to follow.

8948. Saheeh International.

- the one instance where the jussive is not used still uses the second person plural (*you approach not*)
- it is only at 9:28 (which uses the jussive) where the Traditionalist has pointed the text not as second person plural (*approach you not*) but third person plural (*let them not approach*)
- the difference between second person plural and third person plural is merely that of placing a diacritical point to achieve *ya* rather than *ta* (the placing of two dots below the stem rather than above it) – an arbitrary choice in any case and not one intrinsic to the original unadorned text

The grammatical point I am making here is not the only evidence in support of my claim that 9:28 directs the believers *to forsake al masjid al ḥarām* (although I do in fact claim that this is the right reading of the text). Rather, I am presenting a case, and the grammatical point above is one part of that evidence. However, if we place this current understanding within the broader context of what we know about *al masjid al ḥarām* from the Qur'an, the case becomes much stronger:

- *ḥajj* (i.e. the yearly practice of participating in pan-tribal convocation to witness to and worship the One God) was instituted by Ibrāhīm (22:27)
- Muḥammad told to focus on *al masjid al ḥarām* (2:145-150)
- Muḥammad told to fight there as a last resort (2:191, 2:217)
- Muḥammad to participate in *ḥajj* (beginning 2:196) where he witnesses to the truth of God
- The believers are blocked from going there (5:2)
- Those indifferent to warning forsake their modest duty there (8:34)
- Victory (i.e. access to *al masjid al ḥarām* for the believers) comes in the form of a treaty made with the idolaters at 9:7 (one which they keep with varying degrees of integrity)
- Idolaters are not to frequent places of worship – i.e. they are now barred from *al masjid al ḥarām* – (9:17)
- The believers hold *al masjid al ḥarām* (9:19)
- There is a battle which the believers – initially at least – lose (9:25-27). It seems all is lost
- That the believers are told to forsake *al masjid al ḥarām* at 9:28 makes far more sense than not to allow idolaters near it; the believers are not to give up fighting to protect the law of God
- (The verse at 17:1 treats of a night journey from *al masjid al ḥarām* at Petra to *al masjid al aqṣā* – which I regard as a strong contender for the place where Mūsā talked with God and is found at Jabal al Lawz about 120 miles away)
- Verse 22:25 is a lament and lists further warnings against those who block the path to God and to the inviolable place of worship
- The narrative at chapter 48 presents a battle (with all the attendant archetypes) in which the believers deliver a strong blow against those holding *al masjid al ḥarām* and which ends in a respectable stand-off (48:24-25)
- At 48:27 the messenger promised in addition to entering *al masjid al ḥarām* "a near victory". This, I assert, was not realised by turning the area into a new 'Islamicised' religious centre, but by the destruction of *al masjid al ḥarām* in Petra after the idolaters had taken it.⁸⁹⁴⁹

Taken together – the narrative as we have it in the Qur'an, the historical record free of the Traditionalist's overlay (which shows Petra as the original centre of *ḥajj* – one later destroyed by the Muslims themselves) and the internal grammatical evidence – I can come to no other conclusion than that *al masjid al ḥarām* was abandoned at the direction of God. It had served its purpose. Muḥammad had warned the people. His job was done.

To return to 9:28, the reality, surely, is simpler than the Traditionalist would have us believe and the instance of jussive of the form I verb (*q-r-b*) at 9:28 correctly reads *lā taqrabū* and not *lā yaqrabū*. This reading brings all 11 instances of the form I verb (*q-r-b*) into harmony meaning exactly what it means at 2:35, 2:187, 2:222, 4:43, 6:151, 6:152, 7:19, 17:32, 17:34, namely: *do not approach*.

The implications of such a position are many and obvious. Bereft of the place of pilgrimage he loves so much and which he, in effect, worships, the Traditionalist is lost. He has no claims to specialness: no special prayer, no special city, no special centre for his Caliphate-building projects, nowhere to go every year to kill lots of animals – because we can now point to the Qur'anic narrative, to the integral grammatical structures and to historical facts and demonstrate that the messenger of God (like those before him) was not in the religion-creation business.

8949. Wikipedia reports about Petra: *the last inhabitants abandoned the city (further weakened by another major earthquake in 551) when the Arabs conquered the region in 663.*

The Traditionalist is left with a choice. Either he can ignore the evidence, or he can content himself with what the Qur'an tells followers of the messenger to do; namely: to fear God, to do good works and to follow the messenger's example of warning people by means of the Qur'an.

I would like to close this section with a few comments from a slightly different angle, drawing not upon what *al masjid al ḥarām* was geographically – since that episode is firmly closed – but, rather, its value and purpose symbolically both in the past and today.

One must not forget that the area of *al masjid al ḥarām* at Petra is peppered with cave tombs. Right burial was important in the ancient Middle East. The obligation to bury and visit the dead at family or tribal tombs was an integral part of the functioning of the site. In searching my mind for equivalents closer to home I can best suggest Westminster Abbey which is where England's noblest sons are interred. When I, as an Englishman, visit Westminster Abbey I am not simply entering a house of God. I am entering upon a precinct imbued with the presence of my forefathers. I am made aware of their lives, of their achievements, of the fact of their deaths and of the inevitability of my crossing that threshold which they have crossed before me. It holds, however, a decidedly tribal and racial aspect for me. By virtue of my history and genetics in combination with the locale of this particular building I hold a greater connection to the place than any Chinaman or even any Texan ever could. And I think that this phenomenon is why *al masjid al ḥarām* had to be decommissioned in the lifetime of the prophet: to preclude any influence of that racial and cultural pride which is normal in human groups from colouring and defining men's relationship with God.

Therefore, despite the fact that *al masjid al ḥarām* is now closed to us⁸⁹⁵⁰ in geographical terms, the power of its symbology remains. In terms of archetype, due to its historical connotations *al masjid al ḥarām* contains within it an implicit connection with death – both that of our forefathers in faith, and our own.

When today we turn our faces – our countenances, our inner selves – towards *al masjid al ḥarām* we direct our inner vision towards the tomb. By so doing we transcend the mundane, the vain, the futile, the pointless and the temporary, and we bind ourselves to – and renew our communality with – the faithful of all ages. This act realigns us with what matters and places us mentally in the Day when we, like they, will stand before God and give account.

A final point in this regard is that the *hajj* which took place at *al masjid al ḥarām* provided Muḥammad and those with him a platform from which to call people to give up their idols and commit themselves to God alone and to seek his protection from the judgments to come. The imperative to call people to turn to God alone remains today.

In summary:

- Ibrāhīm founded the place of pilgrimage at *al masjid al ḥarām* at Petra
- Muḥammad focused on that place and performed pilgrimage there as the best place and time to witness to the Arabian tribes
- Muḥammad fulfilled that mission
- The *mushrikūn* took possession of *al masjid al ḥarām*, after which the site was abandoned
- At a later date there was a battle and the site at Petra was destroyed by the Muslims
- The key takeaways of the Qur'an's coverage of *al masjid al ḥarām* are a general imperative to witness the truth of the Qur'an to the people of our time, some key arguments to use in debate, and moral and practical lessons arising in the narrative of this Qur'anic history – itself one history among many

References

2:144, 2:149, 2:150, 2:191, 2:196, 2:217, 5:2, 8:34, 9:7, 9:19, 9:28, 17:1, 22:25, 48:25, 48:27.

IX.iii

al masjid al aqṣā – the ultimate place of worship

8950. See note to 9:28.

The phrase *al masjid al aqṣā* occurs once, at 17:1. This verse is taken by the Traditionalist – on the basis of no Qur’anic evidence – to denote a journey by Muḥammad into the heavens to negotiate with God the number of prayers the members of the new religion should pray. The episode is central to the religion of Islam and reads like an excerpt from the Talmud. I repeat: there are no Qur’anic grounds for accepting this story.

While I cannot prove definitively what this verse means, I can provide the following:

- evidence for what *al masjid al aqṣa* does not mean
- Qur’anic contextual support for the subject of 17:1
- a reasoned hypothesis for the meaning of 17:1

The word *masjid* has been established simply as *place of worship*.⁸⁹⁵¹

The genuine historical record excludes the possibility that *al masjid al ḥarām* has any connection with the city of Makkah and points, instead, to Petra.⁸⁹⁵²

The genuine historical record denies *al masjid al aqṣā* any Qur’anic-based connection with the mosque of that name in Jerusalem since such a mosque was not built until after the Qur’anic revelation. Whether there was a temple at the site at some previous point in history is immaterial, at the time of the revelation there was no temple there – and the site which later became a mosque was at that time used as a place for refuse.

A natural reading of the opening of the chapter does not readily admit Muḥammad as the subject since he is not mentioned. The first person to be named is Mūsā (17:2). On this basis I assume Mūsā to be the subject of 17:1 also – a reading which fits perfectly.

A journey from *al masjid al ḥarām* in Petra to a likely location for the true Sinai (Jabal al Lawz in Midian) is feasible in one day and night on horse or camel if undertaken at a trot.⁸⁹⁵³

Mūsā’s meetings with God on Sinai represent the pinnacle of Man’s interaction with God and the place where this happened readily merits the title *al masjid al aqṣā* or *the ultimate place of worship*.

References

17:1.

8951. See Article IX.i.

8952. See Article XVIII.

8953. Approximately 120 miles.

Article X

āya/*āyāt* – proof / proofs

The Traditionalist translates *āya* and *āyāt* generally as either the singular or plural of *miracle*, *sign* or *verse of the Qur'an*. He has no method – it all depends on what value he wants to achieve.

I have reviewed every instance of this word in context and my conclusion is that *proof* is the operative meaning (in the sense of *evidence capable of providing grounds for a rational decision*).

While it can apply to some portion of the Qur'an there is no one-to-one correspondence of any kind with individual verses despite the fact that the Traditionalist uses the terms interchangeably in general conversation and writing. The term also applies to physical proofs or evidence of God's existence and authority.

This value falls within the scope of what the Traditionalist allows, the difference being that I apply it consistently throughout.

All instances in the text are footnoted.

References

āya (sg. and dual)

2:106, 2:118, 2:145, 2:211, 2:211, 2:248, 2:248, 2:259, 3:13, 3:41, 3:41, 3:49, 3:49, 3:50, 5:114, 6:4, 6:25, 6:35, 6:37, 6:37, 6:109, 6:124, 7:73, 7:106, 7:132, 7:146, 7:203, 10:20, 10:92, 10:97, 11:64, 11:103, 12:105, 13:7, 13:27, 13:38, 15:77, 16:11, 16:13, 16:65, 16:67, 16:69, 16:101, 16:101, 17:12, 17:12, 17:12, 19:10, 19:10, 19:21, 20:22, 20:47, 20:133, 21:5, 21:91, 23:50, 25:37, 26:4, 26:8, 26:67, 26:103, 26:121, 26:128, 26:139, 26:154, 26:158, 26:174, 26:190, 26:197, 27:52, 29:15, 29:35, 29:44, 30:58, 34:9, 34:15, 36:33, 36:37, 36:41, 36:46, 37:14, 40:78, 43:48, 48:20, 51:37, 54:2, 54:15, 79:20.

āyāt (plural)

2:39, 2:41, 2:61, 2:73, 2:99, 2:118, 2:129, 2:151, 2:164, 2:187, 2:219, 2:221, 2:231, 2:242, 2:252, 2:266, 3:4, 3:7, 3:11, 3:19, 3:21, 3:58, 3:70, 3:97, 3:98, 3:101, 3:103, 3:108, 3:112, 3:113, 3:118, 3:164, 3:190, 3:199, 4:56, 4:140, 4:155, 5:10, 5:44, 5:75, 5:86, 5:89, 6:4, 6:21, 6:27, 6:33, 6:39, 6:46, 6:49, 6:54, 6:55, 6:65, 6:68, 6:93, 6:97, 6:98, 6:99, 6:105, 6:109, 6:118, 6:126, 6:130, 6:150, 6:157, 6:157, 6:158, 6:158, 7:9, 7:26, 7:26, 7:32, 7:35, 7:36, 7:37, 7:40, 7:51, 7:58, 7:64, 7:72, 7:103, 7:126, 7:133, 7:136, 7:146, 7:146, 7:147, 7:156, 7:174, 7:175, 7:176, 7:177, 7:182, 8:2, 8:31, 8:52, 8:54, 9:9, 9:11, 9:65, 10:1, 10:5, 10:6, 10:7, 10:15, 10:17, 10:21, 10:24, 10:67, 10:71, 10:73, 10:75, 10:92, 10:95, 10:101, 11:1, 11:59, 11:96, 12:1, 12:7, 12:35, 13:1, 13:2, 13:3, 13:4, 14:5, 14:5, 15:1, 15:75, 15:81, 16:12, 16:79, 16:104, 16:105, 17:1, 17:59, 17:59, 17:98, 17:101, 18:9, 18:17, 18:56, 18:57, 18:105, 18:106, 19:58, 19:73, 19:77, 20:23, 20:42, 20:54, 20:56, 20:126, 20:127, 20:128, 20:134, 21:32, 21:37, 21:77, 22:16, 22:51, 22:52, 22:57, 22:72, 22:72, 23:30, 23:45, 23:58, 23:66, 23:105, 24:1, 24:18, 24:34, 24:46, 24:58, 24:59, 24:61, 25:36, 25:73, 26:2, 26:15, 27:1, 27:12, 27:13, 27:81, 27:82, 27:83, 27:84, 27:86, 27:93, 28:2, 28:35, 28:36, 28:45, 28:47, 28:59, 28:87, 29:23, 29:24, 29:47, 29:49, 29:49, 29:50, 29:50, 30:10, 30:16, 30:20, 30:21, 30:21, 30:22, 30:22, 30:23, 30:23, 30:24, 30:24, 30:25, 30:28, 30:37, 30:46, 30:53, 31:2, 31:7, 31:31, 31:31, 31:32, 32:15, 32:22, 32:24, 32:26, 33:34, 34:5, 34:19, 34:38, 34:43, 36:46, 38:29, 39:42, 39:52, 39:59, 39:63, 39:71, 40:4, 40:13, 40:35, 41:15, 40:23, 40:56, 40:63, 40:69, 40:81, 40:81, 40:81, 41:3, 41:28, 41:37, 41:39, 41:40, 41:44, 41:53, 42:29, 42:32, 42:33, 42:35, 43:46, 43:47, 43:69, 44:33, 45:3, 45:4, 45:5, 45:6, 45:6, 45:6, 45:8, 45:9, 45:11, 45:13, 45:25, 45:31, 45:35, 46:7, 46:26, 46:27, 51:20, 53:18, 54:42, 57:9, 57:17, 57:19, 58:5, 62:2, 62:5, 64:10, 65:11, 68:15, 74:16, 78:28, 83:13, 90:19.

Article XI

kitāb

According to the Traditionalist, *kitāb* in the Qur'an means something like *book* or *scripture*. At least, this is his default position. He is vague about the exact meaning, but it can be understood to be along the lines of a pre-existing scripture which the Torah, the Gospel and the Qur'an either comprise in total, or form some part of.

But he shifts this position on an *ad hoc* basis to encompass a range of other meanings including – but not limited to – *letter*, *decree*, *record* and *contract* as required based on the circumstances created by his *a priori* adherence to non-Qur'anic teachings.

I accept that *kitāb* can, and should, indicate different values in different contexts and as a part of different word collocations. I do, however, insist that there be a Qur'anic basis for these values and that they be applied consistently.

Before I present my findings, I will give some small examples of the problems the Traditionalist has in regard to *kitāb*.

The translation⁸⁹⁵⁴ I generally use to present the Traditionalist position renders 3:48 thus:

And He will teach him writing and wisdom and the Torah and the Gospel

The word underlined – *writing* – corresponds in the Arabic text to *al kitāb*. However, *al kitāb* does not mean *writing*. But the translators felt they had to do something. To see why, we need only look at another translation.

Here is how Pickthall⁸⁹⁵⁵ renders the same verse:

And He will teach him the Scripture and wisdom, and the Torah and the Gospel (3:48)

By being more consistent in his rendering, Pickthall has painted himself into an obvious corner; it was obvious to the Saheeh International translators, and will be obvious to the reflective reader. The problem is that – while they are cagey about to what degree and in what way specifically – the Traditionalists are generally agreed that, by default, *al kitāb* denotes *a written revelation in the form of a book*. They are also agreed that – leaving aside what exactly we mean by these terms for now – the Torah and the Gospel comprise that written revelation (that is: *scripture*), to some (probably substantial) extent.

And this is why they got stuck.

If I say that I will teach you French Cuisine and then go on to say that I will also teach you Haute Cuisine and Cuisine Nouvelle I am making a superfluous statement because Haute Cuisine and Cuisine Nouvelle are both parts of the larger institution of cooking known as French Cuisine. This is the problem which Saheeh International is trying to circumvent at 3:48.

The Traditionalist is locked in to a particular understanding of the Qur'an by his non-Qur'anic *ḥadīth* literature which tells him that *al kitāb* means *a generalised pre-existing scripture* (except for when it means something else). In such a case, the best he can do is fudge the issue and hope no-one notices – which, generally, they do not because they are trying to follow a religion rather than to use their minds.

This is, of course, unsatisfactory. But the Traditionalist's problems are only beginning. This is the Saheeh International translation of 46:30:

*They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path."*⁸⁹⁵⁶ (46:30)

8954. Saheeh International.

8955. The Meaning of the Glorious Qur'an.

8956. Saheeh International.

Here it is the *jinn* speaking. The word underlined is *kitāb* and is said by the Traditionalist to refer to the Qur'an. However, logically, it cannot refer to the Qur'an if by Qur'an we mean the totality of that revelation found between chapters *al fātiḥah* and *al nās* since this verse itself forms part of the totality of that revelation. One could argue that it means something other than the complete Qur'an, for example a portion of it, but that would mean applying to *kitāb* in this instance a value which it does not receive in other circumstances.

The Traditionalist has further problems at 29:51:

*And is it not sufficient for them that We revealed to you the Book [i.e., the Qur'ān] which is recited to them? Indeed in that is a mercy and reminder for a people who believe.*⁸⁹⁵⁷ (29:51)

The translation (the underlined portion of which represents the rendering of *al kitāb*) and the words in brackets all belong to the Traditionalist. The text speaks of a finished thing – *al kitāb* – which is recited 'to them'.

While this may be extreme pedantry on my part, I have to state facts as I see them: we have the same problem here as above. Whatever *al kitāb* means, it simply cannot indicate the book we call the Qur'an (if by *the Qur'an* we mean the Qur'an as a finished thing – everything from the first verse of *al fātiḥah* to the last verse of *al nās*) since 29:51 itself forms a part of that entity which we call the Qur'an. If I write a book on a subject and call that book *My Book* and I send that book to you and then send you a note telling you about the book I sent you, can my note be rightly said to constitute a part of that book? No, it cannot. In addition – whatever the Qur'an means by *kitāb* – the Torah and Gospel cannot, on the basis of Qur'anic statements such as this one, comprise constituent parts of it.

I am not impugning the integrity of the Qur'an. I am saying that the Traditionalist has not done his homework, and that what the Qur'an means by *kitāb* is something other than what he assumes it to mean – at least in some cases.

Below, I work through each of the collocations in the Qur'an in which *kitāb* features. I have reviewed every context and list all instances with conclusions stated⁸⁹⁵⁸ in each section.

XI.i

***al kitāb lā ryaba fī hi* – the covenant about which there is no doubt**

Traditionalists either choose to be silent about – or, more likely, are simply ignorant of – the fact that *al fātiḥah* is a contract which mirrors to a striking extent the conventions of the ancient Hittite suzerainty treaty.

Such treaties, under which vassals and lords came to terms, fell into the following sections: preamble where both the contract owner and vassal are identified, (here: 1:1, and 1:5), prologue which listed deeds done by the suzerain for the vassal (here: God's universal credentials at 1:2-4), stipulations (terms to be upheld for the life of the treaty) by the vassal and the lord (here: 1:5 and 1:6-7), provision for regular public reading (here: chapter *al fātiḥah* is read multiple times daily by longstanding convention and given its position at the head of the Qur'anic text is a natural prelude to reading any of the rest of it), and divine witness to the treaty (which in this context is implicit as well as stated explicitly at 1:1). Finally, blessings on those who upheld the treaty and curses upon those who failed to do so (here: 2:2-5 and 2:6-21) were evoked after the contract proper.

The opening statement of *al baqarah* (2:2) reads: *That is al kitābu lā rayba fī hi*. By use of this demonstrative pronoun the text identifies that which precedes (i.e. *alif lām mīm* which are themselves symbolic of *al fātiḥah* as demonstrated in Article XX) as *al kitābu lā rayba fī hi*.

The Qur'an states at 10:37 that the Qur'an itself serves two purposes: to confirm what is within its scope,

8957. Saheeh International translation

8958. I do not claim my reasoning here to be of an eternally unsurpassable nature; I do claim reason to be the foundation of my process and my results to be consistently applied.

and to give a detailed exposition of *al kitābu lā rayba fī hi*.

Since the meaning of *kitāb* in the collocation *al kitābu lā rayba fī hi* relates to *treaty* or *covenant* – both acceptable senses of *kitāb* – I have rendered this phrase in all three instances: *the covenant about which there is no doubt*.

All three instances in the text are footnoted.

References

2:2, 10:37, 32:2.

XI.ii

al kitāb – the law

kutub – laws

I refer the reader first to my comments on 3:48 in the introductory portion of this Article.

The facts are:

- *the law* is an accepted meaning for *al kitāb* (the Traditionalist occasionally uses it in this sense)
- if by *the law* we mean *God's law* then the issues the Traditionalist has at 3:48 evaporate (since the law forms a *part* of both the Torah and the Gospel but does not subsume them)
- *the law* fits in all cases

If the Torah is complete and unblemished, then *al kitāb* comprises the totality of the *mitzvot*, or precepts, it contains. Within that which is known as the Gospel *al kitāb* comprises those parts which relate to the former *al kitāb* (which it both confirms and modifies). And in the Qur'an the law (*al kitāb*) is that small portion of the text which provides principles of law.

Thus *al kitāb* is not *a book, the book, or some books*. It is that subset present within all revealed books which treats of law. And *the law* as found within the Qur'an as concerns human affairs is that portion of the Qur'an which treats of marriage, wills, divorce, war, usury, etc.

As concerns Judgment, it is the moral law of consequence.

As concerns the created universe it is the totality of those laws which are popularly – and disingenuously – called the laws of nature.

The problem for the Traditionalist is that if he admits this, the requirement for a priestly class ceases since *the law* treating of human affairs in the Qur'an is simple and allows great latitude. One simply needs to apply common sense on the basis of immovable foundational principles.

I render *kutub* as *laws* on the basis of the context at 4:136.

Instances where the definite article is lost due to combination with a following genitive noun are treated as per *al kitāb* (for example *al kitāb + allah = kitāb allah* or *the law of God*).

All instances in the text are footnoted.

References

2:44, 2:53, 2:78, 2:78, 2:79, 2:85, 2:87, 2:101, 2:101, 2:113, 2:121, 2:129, 2:144, 2:145, 2:146, 2:151, 2:159, 2:174, 2:176, 2:177, 2:213, 2:231, 2:235, 2:285, 3:3, 3:7, 3:7, 3:19, 3:20, 3:23, 3:23, 3:48, 3:78, 3:78, 3:78, 3:79, 3:79, 3:100, 3:119, 3:164, 3:184, 3:186, 3:187, 4:24, 4:44, 4:47, 4:51, 4:54, 4:105, 4:113, 4:127, 4:131, 4:136, 4:136, 4:136, 4:140, 5:5, 5:5, 5:15, 5:44, 5:48, 5:48, 5:57, 5:110, 6:20, 6:38, 6:89, 6:91, 6:114, 6:114, 6:154, 6:156, 6:157, 7:37, 7:169, 7:169, 7:170, 7:196, 8:75, 9:29, 9:36, 10:1, 10:94, 11:17, 11:110, 12:1, 13:1, 13:36, 13:39, 13:43, 15:1, 16:64, 16:89, 17:2, 17:4, 17:58, 18:1, 18:27, 18:49, 18:49, 19:12, 19:16, 19:30, 19:41, 19:51, 19:54, 19:56, 21:104, 23:49, 24:33, 25:35, 26:2, 27:40, 28:2, 28:43, 28:52,

28:86, 29:27, 29:45, 29:47, 29:47, 29:51, 30:56, 31:2, 32:23, 33:6, 34:44, 35:29, 35:25, 35:31, 35:32, 37:117, 39:1, 39:2, 39:41, 39:69, 40:2, 40:53, 40:70, 41:45, 42:14, 42:17, 42:52, 43:2, 43:4, 44:2, 45:2, 45:16, 46:2, 46:12, 57:16, 57:25, 57:26, 62:2, 66:12, 74:31, 74:31, 98:4.

XI.iii

kitāb – *decree* (when not part of definite composite)⁸⁹⁵⁹

Whereas *the law* indicates a *body of law*, in the indefinite *kitāb* indicates a singular aspect or instance of law, which I render *decree*.

All instances in the text are footnoted.

References

2:89, 3:81, 3:145, 4:103, 4:153, 5:15, 6:7, 6:59, 6:92, 6:155, 7:2, 7:52, 8:68, 10:61, 11:1, 11:6, 13:38, 14:1, 15:4, 17:13, 17:14, 17:71, 17:71, 17:93, 21:10, 22:8, 22:70, 23:62, 27:28, 27:29, 27:75, 28:49, 29:48, 31:20, 34:3, 35:11, 35:40, 37:157, 38:29, 39:23, 41:3, 41:41, 42:15, 43:21, 45:28, 45:29, 46:4, 46:12, 46:30, 50:4, 52:2, 56:78, 57:22, 68:37, 69:19, 69:19, 69:25, 69:25, 78:29, 83:7, 83:9, 83:18, 83:20, 84:7, 84:10.

XI.iv

ahl kitāb – *doctors of the law*

The Traditionalist regards *ahl kitāb* as the *people of the book*, which for him means Jews and the Christians.

The opinion I have come to after reviewing all instances of this category in the Qur'an is that while *ahl kitāb* does reference a particular subset of the aforementioned groups in part, when we are more specific about what we mean by the term we find that it identifies a range of humanity which is at once broader and also more shallow.

It is broader in the sense that it is not limited only to Jews or Nazarenes. It is more shallow in the sense that it certainly cannot mean *all* Jews or Nazarenes. Rather, *ahl kitāb* indicates an archetype which is instantly recognisable within any religious confession.

I will look first at what the Traditionalist makes of 4:153 where *ahl kitāb* is rendered by him *The People of the Scripture*.

The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that and said, "Show us Allah outright," so the thunderbolt struck them for their wrongdoing. Then they took the calf [for worship] after clear evidences had come to them, and We pardoned that. And We gave Moses a clear authority.⁸⁹⁶⁰ (4:153)

The Traditionalist is not used to having his feet held to the fire, but while he may be satisfied with his vagaries, I am not. If *The People of the Scripture* is what is meant by *ahl kitāb*, and if by *kitāb* we mean *Torah plus something else*, then this is an incorrect statement since there was no scripture for *ahl kitāb* to be the people of at the time they asked Mūsā to show them God.

If you do not accept this point as conclusive, I hope we can agree that these same people – *ahl kitāb* – are shown at 4:153 to turn instantly to perform idol worship (surely of the sort practiced by the people of Fir'awn) as soon as Mūsā is gone; and that in order for *ahl kitāb* to perform idolatrous rites, they needed to know what those rites were.

Knowledge of religious rites – especially those performed in public – in any society is held and controlled by a subset of that society, namely the priestly class. As we have seen, a certain subset of the children of

8959. For example, when not part of a construction such as: *the law of God (kitāb allah)* or *the law of Mūsā (kitāb mūsā)*.

8960. Saheeh International.

Isrā'īl did know, and did perform such rites, and according to 4:153 there are Qur'anic grounds for identifying the people who did so as *ahl kitāb*.

This, then, is the first plank of my argument that *ahl kitāb* denotes a priestly, religious class in a general sense, (although I accept that typically within the Qur'an it indicates the priestly class attached to monotheistic revelation).

Here is another example in the Traditionalist's hand featuring *ahl kitāb*:

*O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?*⁸⁹⁶¹ (3:65)

This verse references a point of theology. The fact is that the common people of any religious community are unlikely to understand finer theological points let alone argue about them. It is the educated, priestly class which argues about such things.

Again:

*O People of the Scripture, why do you mix [i.e., confuse] the truth with falsehood and conceal the truth while you know [it]?*⁸⁹⁶² (3:71)

Whom does this best describe: the lay believer or the priestly class? Clearly, the latter. And having reviewed all verses in which *ahl kitāb* occurs, the thesis that it denotes the priestly, scholarly religious class fits exactly.

Nowhere does the expression refer to those who are ignorant of revelation – and we know that such a category exists among the recipients of previous revelations; rather the Qur'an chides *ahl kitāb* for having revelation and not following it, while at the same time acknowledging that there are righteous people among them (see: 3:75 and 3:113, for example).

On this basis I render *ahl kitāb* as *doctors of the law* throughout.

All instances in the text are footnoted.

References

2:105, 2:109, 3:64, 3:65, 3:69, 3:70, 3:71, 3:72, 3:75, 3:98, 3:99, 3:110, 3:113, 3:199, 4:123, 4:153, 4:159, 4:171, 5:15, 5:19, 5:59, 5:65, 5:68, 5:77, 29:46, 33:26, 57:29, 59:2, 59:11, 98:1, 98:6.

XI.v

kitāb mutashābih mathāniya – a decree of paired comparison

This convention occurs once only. The broad array of translators, frankly, have no idea what it means and their attempts to render it in English differ wildly. Most of their problems stem from their assumption that *kitāb* (at least by default) means *book*.

Here is our staple Traditionalist's attempt at 39:23 with the operative phrase underlined:

*Allāh has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance [i.e., mention] of Allāh. That is the guidance of Allāh by which He guides whom He wills. And one whom Allāh leaves astray – for him there is no guide.*⁸⁹⁶³ (39:23)

We know the following:

8961. Saheeh International.

8962. Saheeh International.

8963. Saheeh International.

- *kitāb* is a decree
- *mathāniya* is something twofold, paired
- *mutashābih* means known by analogy, allegory or comparison

With these points in mind it makes sense to look in the immediate vicinity for anything which bears any of the characteristics listed.

Interestingly, that is exactly what we find at 39:23-35. Here is a summary:

- 39:23. Statement of *kitāb mutashābih mathāniya*. Such is God's guidance. God sends astray whom he wills (decree; paired: guidance and straying)
- 39:24. Implied contradistinction between one who finds himself on the wrong side of the Day of Resurrection and one who is on the right side of it, along with payment for wrongdoing (paired)
- 39:25. Those who denied: overtaken by retribution whence they knew not (decree)
- 39:26. Some made to taste degradation in this world while the retribution in the life to come is greater (paired; two sides in eternity)
- 39:27. Qur'an given so we should receive admonition; and 39:28: so that we should be in prudent fear (together forming a pair)
- 39:29. Parable: two types of men (pair)
- 39:30. *Thou wilt die and they will die* (decree, twofold / paired)
- 39:31. Dispute to happen on the Day of Resurrection (decree)
- 39:32. One who lies against God and one who denies the truth compared (twofold / paired)
- 39:32. Home of rejecters in Hell (decree)
- 39:33. *Those who brought the truth and confirmed it – these are those of prudent fear* (twofold / paired)
- 39:34. *They shall have what they will of the Lord's bounty. That is the reward of the doers of good* (decree; twofold)
- 39:35. *God will remit from them the worst of what they did and pay them for reward the best of what they did* (twofold / paired; decree)

It's difficult to imagine a small section of text so densely packed with exactly the characteristics which the title *kitāb mutashābih mathāniya* suggests.

For this reason, it is my considered opinion that *kitāb mutashābih mathāniya* indicates that portion of the Quran which falls within 39:23-35.

The instance in the text is footnoted.

References

39:23

XI.vi

kitāb allah – the law of God

In general discourse the Traditionalist would have us believe that *kitāb allah* means *the book of God* and that this signifies the Quran.

This claim is exposed by providing a complete list of the verses in which *kitāb allah* occurs in his translation⁸⁹⁶⁴ with *kitāb allah* underlined.⁸⁹⁶⁵

I take, as usual, the Saheeh International translation which represents a fair golden mean in both the Traditionalist's understanding of and position on the Qur'anic text.

And when a messenger from Allāh came to them confirming that which was with them, a party of

8964. Saheeh International.

8965. All parentheses are his.

those who had been given the Scripture threw the Scripture of Allāh [i.e., the Torah] behind their backs as if they did not know [what it contained] (2:101)

Do you not consider, [O Muḥammad], those who were given a portion of the Scripture? They are invited to the Scripture of Allāh that it should arbitrate between them; then a party of them turns away, and they are refusing.⁸⁹⁶⁶ (3:23)

And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allāh upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allāh is ever Knowing and Wise. (4:24)

Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allāh] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allāh, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price [i.e., worldly gain]. And whoever does not judge by what Allāh has revealed – then it is those who are the disbelievers. (5:44)

And those who believed after [the initial emigration] and emigrated and fought with you – they are of you. But those of [blood] relationship are more entitled [to inheritance] in the decree of Allāh⁸⁹⁶⁷ Indeed, Allāh is Knowing of all things. (8:75)

Indeed, the number of months with Allāh is twelve [lunar] months in the register of Allāh [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion [i.e., way], so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allāh is with the righteous [who fear Him]. (9:36)

But those who were given knowledge and faith will say, "You remained the extent of Allāh's decree until the Day of Resurrection, and this is the Day of Resurrection, but you did not used to know." (30:56)

The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers. And those of [blood] relationship are more entitled [to inheritance] in the decree of Allāh than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book inscribed. (33:6)

Indeed, those who recite the Book of Allāh and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a transaction [i.e., profit] that will never perish –⁸⁹⁶⁸ (35:29)

I try to refrain from mocking the Traditionalist, but he does not make it easy. He has had 1,400 years in which to stroke his beard on this one, and this is the best he could do.

In any event, his position is that he has nine instances of *kitāb allah* in the Quran which he understands as follows:

- *the scripture of Allah* (by which he means the Torah) x 1
- *the scripture of Allah* (by which he means something but we don't know exactly what) x 2
- *the decree of Allah* (by which he means something specifically binding upon 'Muslims') x 1
- *the decree of Allah* (by which he means something other than something specifically binding upon 'Muslims') x 2
- *the register of Allah* (whatever that is) x 1
- *Allah's decree* x 1

8966. Saheeh International.

8967. The Traditionalist Saheeh International has a footnote here which reads: *This applies to Muslim relatives only. Others may be given by bequest.*

8968. Saheeh International.

We will assume that *the decree of Allah* and *Allah's decree* are substantively the same thing. Even so, we still have five meanings for one set phrase and no Qur'anically-based reason for choosing one over another.

However, since we have now done the spadework⁸⁹⁶⁹ that the Traditionalist really should have done in order in some way to merit the respect he claims as his right, we are in a position to approach the phrase *kitāb allah* on the basis of a consistent methodology.

Based, then, on the analysis in the preceding part of this Article, *kitāb allah* should mean *the law of God*.

If we now adjust the Traditionalist's sprawling concept accordingly we have:

And when a messenger from Allāh came to them confirming that which was with them, a party of those who had been given the Scripture threw the law of God behind their backs as if they did not know [what it contained] (2:101)

Do you not consider, [O Muḥammad], those who were given a portion of the Scripture? They are invited to the law of God that it should arbitrate between them; then a party of them turns away, and they are refusing. (3:23)

And [also prohibited to you are all] married women except those your right hands possess. The law of God is upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allāh is ever Knowing and Wise. (4:24)

Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allāh] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the law of God and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price [i.e., worldly gain]. And whoever does not judge by what Allāh has revealed – then it is those who are the disbelievers. (5:44)

And those who believed after [the initial emigration] and emigrated and fought with you – they are of you. But those of [blood] relationship are more entitled [to inheritance] in the law of God. Indeed, Allāh is Knowing of all things. (8:75)

Indeed, the number of months with Allāh is twelve [lunar] months in the law of God [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion [i.e., way], so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allāh is with the righteous [who fear Him]. (9:36)

The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers. And those of [blood] relationship are more entitled [to inheritance] in the law of God than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book inscribed. (33:6)

Indeed, those who recite the law of God and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a transaction [i.e., profit] that will never perish – (35:29)

While I don't think anyone has any trouble understanding why the verses above now make sense, the verse at 30:56 still requires a little extra attention.

But those who were given knowledge and faith will say, "You remained the extent of the law of God until the Day of Resurrection, and this is the Day of Resurrection, but you did not used to know."

8969. Article XI ii and iii.

(30:56)

The translator has tried to be creative in his rendering, I assume to help mask the fact he has no conception of the meaning of what he is translating.

The words *you remained* are from the verb *labathā* in Arabic which means *to tarry, to hold back, to wait*. The words he has rendered *the extent of* simply do not exist in the Arabic, and these Traditionalist translators should have put them in the square brackets by which they usually indicate their interpolations. In addition, we have the preposition *fī* which has a range of meanings including: *in* or *concerning* or *regarding*.

With the dead wood cleared, what we now have is:

But those who were given knowledge and faith will say, "You waited concerning the law of God until the Day of Resurrection, and this is the Day of Resurrection, but you did not used to know." (30:56)

Does this not make complete sense? Those who were given knowledge and faith say to those who were not, in effect: *you waited concerning the law of God* (that is, in obeying the laws God had given you) *till the Day of Judgment, well, here it is*.

Where *the law of God* treats only of those things which pertain to God and have no direct bearing on man, it indicates that law by which he implements government of the physical universe.⁸⁹⁷⁰

All instances in the text are footnoted.

References

2:101, 3:23, 4:24, 5:44, 8:75, 9:36, 30:56, 33:6, 35:29.

XI.vii

kitābun anzalnāhu mubārakun – *a decree we have sent down, one blessed*

Again, the Traditionalist evinces no attempt to understand what is meant here but, one assumes, he hopes no-one will notice. His renditions of the operative phrase are found below:

And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities [i.e., Makkah] and those around it. Those who believe in the Hereafter believe in it, and they are maintaining their prayers. (6:92)

And this [Qur'ān] is a Book We have revealed [which is] blessed, so follow it and fear Allāh that you may receive mercy.⁸⁹⁷¹ (6:155)

Based on what we have established in this article above we can safely render this phrase as: *a decree we have sent down, one blessed*.

This is what *kitābun anzalnāhu mubārakun* means. But what does it signify?

If we read from 6:92 through to 6:155, we find a teaching culminating with a succinct set of directives comparable with the Jewish Bible's Ten Commandments at 6:151-152 which are described at 6:153 as *my straight path*.

I believe, therefore, that the complete text found between 6:92-152 is what the Quran means by *a decree we have sent down, one blessed* culminating with *my straight path* at 6:151-152.

Both instances in the text are footnoted.

8970. In the Qur'anic narrative there is no rift between physical and moral law: they come as one from God and their cause, implications and consequences are equally certain.

8971. Saheeh International.

References

6:92, 6:155

XI.viii

kitābun anzalnāhu ilayka – a decree we have sent down to thee

This formula occurs once only. Here is the Traditionalist's rendering:⁸⁹⁷²

Alif, Lām, Rā. [This is] a Book which We have revealed to you, [O Muḥammad], that you might bring mankind out of darknesses into the light by permission of their Lord – to the path of the Exalted in Might, the Praiseworthy –⁸⁹⁷³ (14:1)

As per my comments on the formulæ above in this Article, we can render this with confidence as: *a decree we have sent down to thee*.

This portion is rendered here⁸⁹⁷⁴ as below and discussed fully in Article XX.

*alif lām rā
A decree we sent down to thee
That thou bring forth mankind from darkness into light
By the leave of their lord
To the path of the Mighty, the Praiseworthy:
God it is to whom belongs what is in the heavens and what is in the earth. And woe to those who spurn guidance while claiming virtue⁸⁹⁷⁵ from a severe punishment.
Those who love the life of this world more than the hereafter and forsake the path of God and would make it crooked.
These are in profound error.⁸⁹⁷⁶ (14:1-3)*

The instance in the text is footnoted.

References

14:1

XI.ix

kitābun anzalnāhu ilayka mubārakun – a decree we have sent down to thee, one blessed

This formula occurs once. Here is the Traditionalist's rendering:⁸⁹⁷⁷

[This is] a blessed Book which We have revealed to you, [O Muḥammad], that they might reflect upon its verses and that those of understanding would be reminded. (38:29)

As above, establishing the translation is one thing; establishing the import is another. But following on from what we have seen with *kitābun anzalnāhu ilayka* and *kitābun anzalnāhu mubārakun* it is natural to look locally for the presence of *kitābun anzalnāhu ilayka mubārakun*.

The immediate preceding context (38:28) comprises two rhetorical questions:

Or should We treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allāh like the wicked? (38:28)⁸⁹⁷⁸

8972. Saheeh International.

8973. Saheeh International.

8974. The Qur'an: A Complete Revelation.

8975. Arabic: *al kāfirūn*. Typically rendered *the unbelievers*. See 2:19 and Article II.iii.

8976. The Qur'an: A Complete Revelation. See also Article XX.

8977. Saheeh International.

8978. Saheeh International.

The answer to both questions is clearly understood to be in the negative (a supposition which is more than adequately supported by the fact that the theme of the entire chapter is the contrast between how God treats those who turn to him and those who do not). And it is precisely this negative ellipsis (i.e. the answer, omitted but understood, *that God will not treat the righteous like the unrighteous*) which is itself the decree which is the subject of the statement.

Here is how 38:29 is rendered here:

A decree have we sent down to thee

Blessed that they might ponder its proofs

And that those possessed of insight might take heed. (38:29)⁸⁹⁷⁹

The instance in the text is footnoted.

References

38:29

XI.x

alladhīna ātaynāhum al kitāb – *those whom we gave the law*

Here, then, are all the verses in which this formula occurs as the Traditionalist⁸⁹⁸⁰ understands them, with the operative clause underlined.

Those to whom We have given the Book recite it with its true recital. They [are the ones who] believe in it. And whoever disbelieves in it – it is they who are the losers. (2:121)

Those to whom We gave the Scripture know him [i.e., Prophet Muḥammad (ṣ)] as they know their own sons. But indeed, a party of them conceal the truth while they know [it]. (2:146)

Those to whom We have given the Scripture recognize it⁸⁹⁸¹ as they recognize their [own] sons. Those who will lose themselves [in the Hereafter] do not believe. (6:20)

Those are the ones to whom We gave the Scripture and authority and prophethood. But if they [i.e., the disbelievers] deny it, then We have entrusted it to a people who are not therein disbelievers. (6:89)

[Say], "Then is it other than Allāh I should seek as judge while it is He who has revealed to you the Book [i.e., the Qur'ān] explained in detail?" And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters. (6:114)

And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been revealed to you, [O Muhammad], but among the [opposing] factions are those who deny part of it [i.e., the Qur'an]. Say, "I have only been commanded to worship Allah and not associate [anything] with Him. To Him I invite, and to Him is my return." (13:36)

Those to whom We gave the Scripture before it – they are believers in it. (28:52)

And thus We have sent down to you the Book [i.e., the Qur'ān]. And those to whom We [previously] gave the Scripture believe in it. And among these [people of Makkah] are those who believe in it. And none reject Our verses except the disbelievers.⁸⁹⁸² (29:47)

8979. The Qur'an: A Complete Revelation.

8980. Saheeh International.

8981. At this point the Traditionalist Saheeh International has a footnote which reads: *The Qur'ān. Also interpreted as "him," meaning Muhammad (ṣ).*

8982. Saheeh International.

On the basis of what we have already looked at in this Article we know this should be translated as *those whom we gave the law*. The remaining question is what it signifies.

What the Traditionalist understands by this is confused, and there is no obvious starting point. But we have to begin somewhere and it may as well be with 29:47.

*And thus We have sent down to you the Book [i.e., the Qur'ān]. And those to whom We [previously] gave the Scripture believe in it. And among these [people of Makkah] are those who believe in it. And none reject Our verses except the disbelievers.*⁸⁹⁸³ (29:47)

The primary problem with this statement is that it is not true; rather, it would not be true if *al kitāb* did in fact signify *the Qur'an* (lots of people who were given scripture before did not and do not believe in the Qur'an).

My position is that the value we have here is verbatim correct as per the analysis in previous sections of this Article – i.e. *those whom we gave the law* – but that its force is emphatically on *we*, meaning *those for whom God specifically intended the law*.⁸⁹⁸⁴ With this reading the statement is true.

Let us look now at 28:52.

*Those to whom We gave the Scripture before it – they are believers in it.*⁸⁹⁸⁵ (28:52)

The Traditionalist thinks that *it* at the end of the sentence refers to the Qur'an. Such a reading again gives us a verse which is patently not true. Plenty of people possessed of scripture before the Qur'an do not believe in the Qur'an. However, given our reading here, it makes perfect sense. Here is the Traditionalist's rendering again with slight modifications:

Those to whom We gave the law before it – they are believers in it. (28:52)

What is being said here is that those whom God (specifically) gave the law before it (i.e. before this revelation) are believers in it (i.e. the law). The law of Mūsā or of any other prophet is fundamentally one with the law in the Qur'an. The law is not the same thing as the Qur'an; it is a subset of it.

I invite the reader to look at the following verse and consider what is being said. The phrase in question is underlined.

*And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been revealed to you, [O Muhammad], but among the [opposing] factions are those who deny part of it [i.e., the Qur'an]. Say, "I have only been commanded to worship Allah and not associate [anything] with Him. To Him I invite, and to Him is my return."*⁸⁹⁸⁶ (13:36)

The Traditionalist has been forced to add parenthesis so he can publish with a straight face. Mentally remove the parenthesis in the underlined portion and we have a statement which falls over in the slightest breeze: the 'believers' among those to whom God gave previous scriptures (that is – given the Traditionalist's reading – the Jews and the Christians) far from rejoice at what was revealed to the messenger. More typically, they are ignorant of it, indifferent towards it or actively against it.

Here is the Traditionalist's verse again, though modified in the light of what we now know:

And those whom We gave the law rejoice at what has been revealed to you, [O Muhammad], but among the factions are those who deny part of it. Say, "I have only been commanded to worship Allah and not associate [anything] with Him. To Him I invite, and to Him is my return." (13:36)

8983. Saheeh International.

8984. This contrasts with the designation in the next section of this Article – *those given the law* – who are those who possess the law (by virtue of birth or social setting) but who are not the specific and intended recipients of it.

8985. Saheeh International.

8986. Saheeh International.

Again, what is being discussed here is that those whom God (specifically) gave the law rejoice in what was revealed to Muḥammad. The distinction is again between those whom God specifically gave the law (and therefore believe in it) and those who received the law by some other means. The law is one. The law is not the same thing as the Qur'an, it is a subset of it.

Time and again the Quran tells us that without God's will no-one can grasp anything of his knowledge. Here, for instance, I am reproducing the Traditionalist's rendering of the famous verse at 2:255 with an example of what I mean underlined.

*Allāh – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.*⁸⁹⁸⁷ (2:255)

In the verses we are studying under the current rubric, in all cases it is overtly stated that God gave the recipients the law. This is why they understood, embraced or rejoiced at that same law when they saw it in the Qur'an.⁸⁹⁸⁸

All instances in the text are footnoted.

References

2:121, 2:146, 6:20, 6:89, 6:114, 13:36, 28:52, 29:47.

XI.xi

alladhīna ūtū al kitāb – those in possession of the law

And when a messenger from Allāh came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allāh [i.e., the Torah] behind their backs as if they did not know [what it contained]. (2:101)

We have certainly seen the turning of your face, [O Muḥammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face [i.e., yourself] toward al-Masjid al-Ḥarām. And wherever you [believers] are, turn your faces [i.e., yourselves] toward it [in prayer]. Indeed, those who have been given the Scripture [i.e., the Jews and the Christians] well know that it is the truth from their Lord. And Allāh is not unaware of what they do. (2:144)

And if you brought to those who were given the Scripture every sign, they would not follow your qiblah. Nor will you be a follower of their qiblah. Nor would they be followers of one another's qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers. (2:145)

Indeed, the religion in the sight of Allāh is Islām. And those who were given the Scripture did not differ except after knowledge had come to them – out of jealous animosity between themselves. And whoever disbelieves in the verses of Allāh, then indeed, Allāh is swift in [taking] account. (3:19)

So if they argue with you, say, "I have submitted myself to Allāh [in Islām], and [so have] those who follow me." And say to those who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?" And if they submit [in Islām], they are rightly guided; but if they turn away – then upon you is only the [duty of] notification. And Allāh is Seeing of [His] servants. (3:20)

O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers. (3:100)

8987. Saheeh International.

8988. This contrasts with those in the next section who were simply given the law, but God is not mentioned.

You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture before you and from those who associate others with Allāh much abuse. But if you are patient and fear Allāh – indeed, that is of the matters [worthy] of resolve. (3:186)

And [mention, O Muḥammad], when Allāh took a covenant from those who were given the Scripture, [saying], "You must make it clear [i.e., explain it] to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased. (3:187)

O you who were given the Scripture, believe in what We have sent down [to Muḥammad (ṣ)], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers. And ever is the matter [i.e., decree] of Allāh accomplished. (4:47)

And to Allāh belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allāh. But if you disbelieve – then to Allāh belongs whatever is in the heavens and whatever is on the earth. And ever is Allāh Free of need and Praiseworthy. (4:131)

This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith – his work has become worthless, and he, in the Hereafter, will be among the losers. (5:5)

Fight those who do not believe in Allāh or in the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islām] from those who were given the Scripture – [fight] until they give the jizyah willingly while they are humbled. (9:29)

Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allāh and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient. (57:16)

And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve – that those who were given the Scripture will be convinced and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is disease [i.e., hypocrisy] and the disbelievers will say, "What does Allāh intend by this as an example?" Thus does Allāh leave astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. And it [i.e., mention of the Fire] is not but a reminder to humanity. (74:31)

Nor did those who were given the Scripture become divided until after there had come to them clear evidence.⁸⁹⁸⁹ (98:4)

The Traditionalist has, somewhat untypically, managed a high degree of consistency. But one instance of consistency given a general rule of arbitrariness does not help us much.

Here, as with the sections above, since we have established the meaning of *al kitāb* as *the law* the task is not one of translation but of interpretation. The Arabic *alladhīna ūtū al kitāb* is, then, *those given the law*. I render this formula throughout *those in possession of the law* to distinguish it from those whom God specifically gave the law.

Thus *those in possession of the law* is the larger set from which *those whom we gave the law* forms a subset.

There are so many errors in the rendering of the verses above that is not possible to unpick them all here without rehearsing much of what has been covered in the entire Appendix. Rather, I will take one or two verses to illustrate that the nomenclature here indicates a parent set and leave the interested student to review more instances within the text for himself.

The verse at 2:101 is representative:

And when a messenger from Allāh came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allāh [i.e., the Torah] behind their backs as if they did not know [what it contained].⁸⁹⁹⁰ (2:101)

We see mentioned here a subset (*a party*) of the larger set (i.e. *those in possession of the law*). The fact that it does not mention *those whom we gave the law*⁸⁹⁹¹ here, I would argue, is because that group itself a subset of *those in possession of the law*, and that subset (i.e. those whom God *specifically* gave the law) holds on to it.

And again:

You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture before you and from those who associate others with Allāh much abuse. But if you are patient and fear Allāh – indeed, that is of the matters [worthy] of resolve.⁸⁹⁹² (3:186)

The verse at 3:186 divides humanity⁸⁹⁹³ along its primary fault lines which are ‘*those who were given the Scripture*’ (by which is meant *those in possession of the law* – the first article of which is that there is no god but God), and ‘*those who associate others with Allāh*’. This second category stands in contradistinction to the first and comprises that part of humanity which has no law from God but holds to *shirk*-based faiths such as polytheism and forms of pantheism, including atheism.⁸⁹⁹⁴ Both categories are metacategories: those with a monotheistic revelation and those without one.

The value *those in possession of the law* has been applied consistently throughout the text and the interested student will be able to verify that the value fits in all cases.

All instances in the text are footnoted.

References

2:101, 2:144, 2:145, 3:19, 3:20, 3:100, 3:186, 3:187, 4:47, 4:131, 5:5, 5:5, 5:57, 9:29, 57:16, 74:31, 74:31, 98:4.

8990. Saheeh International.

8991. See XI.x.

8992. Saheeh International.

8993. The category of *those in possession of the law* applies equally to Muslims today. They are born into cultures possessed of the Qur’an which itself contains the law. This does not mean that God has specifically given those people the law individually although among them such a subset naturally exists.

8994. Modern, popular atheism is, at bottom, a form of intellectually disingenuous pantheism arrived at by a route of *everything came from nothing, everything happened by accident or everything has always been*. In each case, it credits *what is* with the ability to become itself by dint of an independent, chaotic – typically mystical – agency. The various types of Darwinists, for example, have a complex mythology. Those who hold to such a religion like to present themselves as objective and rational, while they are anything but. Moreover, they are creatures capable of unbounded – and frequently foolish – faith, and have a priesthood, a laity, and gods. Most among them seem to be motivated by a dislike of historical and political religion, a pressure to conform, a desire to seem clever, and a practical concern to preserve funding and opportunities. That is not so say that none of them, in other circumstances, would have come to the conclusions they assert today. But the cloak of scientism does not exclude them from what it is to be human, and what is true for most men is true for them; namely, that most people are unwilling to engage in rigorous independent thought, but prefer to download their learning uncritically; want to fit in; and believe in what is popular because others do. While modern-day scientists like to cast themselves in the role of freethinking heretics in a battle for truth, by their supine conformity to orthodoxy they show themselves – at least in the main – to be the spiritual descendants of the very dogmatic religionists they so often decry.

Article XII

The meaning of ‘-dh-y

The Traditionalist renders the verb and noun based on the ‘-dh-y root eclectically, beetling between such values as *punish, torture, abuse, harm, hurt* and *annoy* as his requirements dictate.

Such arbitrary treatment of the meaning of words in scripture does not meet my standards. A car alarm going off outside my window is an *annoyance*. What the ruling elite does with impunity to the children of the slave class is *abuse*. Waterboarding by the CIA is *torture*. There is a difference between these categories and we need to know what it is we are talking about.

A dispassionate reading of all instances indicates a value which can be summarised as: *a temporary hardship impeding a desirable course* or to put it more simply: *a hindrance*.

Such a value is made clear at 2:222 which treats of a woman’s monthly courses, fits perfectly all other cases, and is applied consistently throughout.

All instances in the text are footnoted.

References

IV verb

3:195, 4:16, 7:129, 9:61, 9:61, 14:12, 29:10, 33:53, 33:53, 33:57, 33:58, 33:59, 33:69, 61:5.

noun

2:196, 2:222, 2:262, 2:263, 2:264, 3:111, 3:186, 4:102, 33:48.

Article XIII

Nomenclature of wrongdoing

There is a range of words which indicates wrongdoing in the Qur'an. The Traditionalist has no discernible method for identifying the meaning of such words and nor, typically, does he exercise much consistency in his translation of them.

However, the meaning of the words which denote wrongdoing can be established in most cases either by Qur'anic definition or contextual evidence.

XIII.i

i-th-m – falsehood, falsity, false

Translated generically by the Traditionalist as *sin*, *crime*, *misdeed* though without much consistency, it is possible to understand the meaning of this root by comparison of all contexts:

- 2:85 Assisting against people in it (i.e. in *ithm*) and enmity is it
- 2:173 Eating unlawful food wilfully is it
- 2:181 Changing a will when there are no grounds to fear partiality on the part of the testator is it
- 2:182, 2:182 Making a false statement regarding a will (under oath) is it
- 2:188 Those who take a portion of the property of the people knowingly are guilty of it
- 2:203, 2:203: Leaving the site during *hajj* in less than two days is it
- 2:206 (A desire for or sense of) greatness takes a man into it
- 2:219, 2:219 Intoxicants and gambling contain it
- 3:178 Those indifferent to warning are reprieved so that they might increase in it
- 4:20 To take substance given to a wife as dowry by means of false accusation of infidelity is it
- 4:48 To confer lordship beyond God is it
- 4:50 To fabricate a lie about God is it
- 4:111 Whoso commits one does so against himself
- 4:112, 4:112 To cast the blame upon another for something one has done is it
- 5:2 We are not to assist one another in it
- 5:3 Whoso is compelled by hunger to eat forbidden food does not commit it
- 5:29, 5:29 Referred to by Abel
- 5:62 People compete in it
- 5:63 The rabbis and the priests should have forbidden the speaking of it
- 5:107 Witnesses can be guilty of it
- 6:120 We are to leave the outwardness and inwardness of it
- 6:120 Those who produce it will be rewarded in kind
- 7:33 It is made unlawful by God
- 24:11 It results from impugning the reputation for chastity of believing women
- 33:58 It results from impugning the honour of believing men or women
- 42:37 Abstaining from large ones recommended
- 49:12 It is found in some types of suspicion
- 53:32 Abstaining from large ones recommended
- 58:8 Can be conversed in
- 58:9 Can be conversed in confidentially

While not all contexts can immediately be correlated with a particular facet of wrongdoing, those that can, connect to *falsity*, *false-dealing* or *untruth*, and we find that if such a value is assumed it fits the remaining contexts. Lane in his *Arabic-English Lexicon* also notes the noun *athmim* (which is from the same root) as *a great, habitual liar*.⁸⁹⁹⁵ On the basis of these facts, I render the Qur'anic sense of *ithm* as *falsity* (in the sense of proving false) and regard other values ascribed to the term as vestiges of that original value.

All instances in the text are footnoted.

8995. Lane's *Arabic-English Lexicon*, p. 22.

References

2:85, 2:173, 2:181, 2:182, 2:182, 2:188, 2:203, 2:203, 2:206, 2:219, 2:219, 2:283, 3:178, 2:276, 4:20, 4:48, 4:50, 4:107, 4:111, 4:112, 4:112, 5:2, 5:3, 5:29, 5:29, 5:62, 5:63, 5:106, 5:107, 6:120, 6:120, 7:33, 24:11, 26:222, 33:58, 42:37, 44:44, 45:7, 49:12, 52:23, 53:32, 56:25, 58:8, 58:9, 68:12, 76:24, 83:12.

Meanwhile, *athām* means *recompense* or *requital* (Lane p.22) and occurs at 25:68.

XIII.ii

junāh – conditional absence of wrongdoing

Translated generically by the Traditionalist as *sin*, *crime*, *misdeed*, an attentive analysis of this word in all contexts reveals a constant function. In all cases, it indicates a condition: if condition x is (is not) met then y is (is not) wrong. It operates with words such as *if*, *when*, *after*. When such as word is not explicit, it is implied.

I render throughout as [you, he, they] *do no wrong* [*if*, *when*, *after*, etc.]

All instances in the text are footnoted.

References

2:158, 2:198, 2:229, 2:230, 2:233, 2:233, 2:234, 2:235, 2:236, 2:240, 2:282, 4:23, 4:24, 4:101, 4:102, 4:128, 5:93, 24:29, 24:58, 24:60, 24:61, 33:5, 33:51, 33:55, 60:10.

XIII.iii

fāhishat – sexual immorality

fahshā – sexual immorality

While this is translated variously by the Traditionalist, we do not have to guess as to the meaning. The Qur'an applies *fāhish* (sg.) to three scenarios only: sex outside of marriage (17:32); marrying the wife of one's father (4:22); and male homosexuality (7:80-81, 27:54-55).

Why there are two version of this word I do not know.⁸⁹⁹⁶ However, the fact that they are synonyms is established at 7:28, and I render them identically.

All instances in the text are footnoted.

References

fāhishat – sexual immorality

3:135, 4:15, 4:19, 4:22, 4:25, 6:151, 7:28, 7:33, 7:80, 17:32, 24:19, 27:54, 29:28, 33:30, 42:37, 53:32, 65:1.

fahshā – sexual immorality

2:169, 2:268, 7:28, 12:24, 16:90, 24:21, 29:45.

XIII.iv

dhanb – transgression

dhunūb – transgressions

The present translation renders this value as *transgressions* since the contexts at 3:11 and 8:50-54 make it clear that *dhunūb* signifies that denial or rejection of the proofs of God which can take a man to Hell if not repented of or forgiven.

8996. If you can supply genuine historical or etymological data on this point, please let me know.

*Like the custom of the house of Fir‘awn and those who were before them, they repudiated our proofs and so God seized them for their transgressions.*⁸⁹⁹⁷ (3:11)

This value does not contradict those values which the Traditionalist typically uses, but is here consistently applied throughout.

All instances in the text are footnoted.

References

3:11, 3:16, 3:31, 3:135, 3:147, 3:193, 5:18, 5:49, 6:6, 7:100, 8:52, 8:54, 9:102, 12:29, 12:97, 14:10, 17:17, 25:58, 26:14, 28:78, 29:40, 33:71, 39:53, 40:3, 40:11, 40:21, 40:55, 46:31, 47:19, 48:2, 55:39, 61:12, 67:11, 71:4, 81:9, 91:14.

XIII.v

s-w-‘ – *evil*

This root is rendered generally by the Traditionalist as *evil* or synonyms. I do the same, rendering as *evil* throughout.

Instances in the text are not footnoted.

XIII.vi

kh-t-‘ – *error, erring*

The Traditionalist’s definition for this concept has no firm root. He uses *sin, mistake, error* and other meanings on an *ad hoc* basis. However, the meaning is clearly *err* (in the sense of *unintentional wrongdoing*) a fact which is demonstrated in the Traditionalist’s translation at 33:5, and I enforce this value consistently.

*Call them by [the names of] their fathers; it is more just in the sight of Allāh. But if you do not know their fathers – then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allāh Forgiving and Merciful.*⁸⁹⁹⁸ (33:5)

All instances in the text are footnoted.

References

2:58, 2:81, 2:286, 4:92, 4:112, 7:161, 12:29, 12:91, 12:97, 17:31, 20:73, 26:51, 26:82, 28:8, 29:12, 29:12, 33:5, 69:9, 69:37, 71:25, 96:16.

XIII.vii

f-s-q – *wanton perfidiousness*

The Traditionalist renders this root *defiantly disobedient* and synonyms. The Qur’anic definition of *fusūq* is given at 2:27 and I follow its meaning (*wantonly perfidious*) throughout. This meaning is simply a Qur’anic-based definition or clarification of what is the received value and I apply this value across the verb forms.

*Who break the covenant of Allāh after contracting it and sever that which Allāh has ordered to be joined and cause corruption on earth[...]*⁸⁹⁹⁹ (2:27)

8997. The Qur’an: A Complete Revelation.

8998. Saheeh International.

8999. Saheeh International.

I have no way of definitively establishing the difference between *fisq* and *fusūq*. The Traditionalist has none that I have seen based in Qur'anic principles and he renders the two terms as the same thing without discernible principles. If you can supply genuine historical or etymological data on this point, please let me know.

All instances in the text are footnoted.

References

verb

2:59, 6:49, 7:163, 7:165, 10:33, 17:16, 18:50, 29:34, 32:20, 46:20.

noun

2:197, 2:282, 5:3, 6:121, 6:145, 49:7, 49:11.

active participle (noun)

2:26, 2:99, 3:82, 3:110, 5:47, 5:49, 5:59, 5:81, 7:102, 7:145, 9:8, 9:24, 9:67, 9:84, 24:4, 24:55, 32:18, 46:35, 49:6, 57:16, 57:26, 57:27, 59:5, 59:19.

active participle (adjective)

5:25, 5:26, 5:108, 9:53, 9:80, 9:96, 21:74, 27:12, 28:32, 43:54, 51:46, 61:5, 63:6.

XIII.viii

ḥ-n-ṭh – *perjury*

The meaning of this root in Arabic is *to perjure oneself*. The root occurs twice in the text and I have rendered both according to the root meaning.

Both instances in the text are footnoted.

References

38:44, 56:46.

XIII.ix

sayyi'ah

I render this throughout as *evil*. This value is in general accordance with the Traditionalist's understanding, though consistently applied here.

All instances in the text are footnoted.

References

2:81, 3:120, 4:78, 4:79, 4:85, 6:160, 7:95, 7:131, 9:102, 10:27, 13:6, 13:22, 23:96, 27:46, 27:90, 28:54, 28:84, 30:36, 40:40, 41:34, 42:40, 42:40, 42:48.

XIII.x

sayyi'āt

I render this throughout as *evil*. This value is in general accordance with the Traditionalist's understanding, though consistently applied here.

All instances in the text are footnoted.

References

2:271, 3:193, 3:195, 4:18, 4:31, 5:12, 5:65, 7:153, 7:168, 8:29, 10:27, 11:10, 11:78, 11:114, 16:34, 16:45, 25:70, 28:84, 29:4, 29:7, 35:10, 39:48, 39:51, 39:51, 40:9, 40:9, 40:45, 42:25, 45:21, 45:33, 46:16, 47:2, 48:5, 64:9, 65:5, 66:8.

XIII.xi

shatāt

I render this as *wanton falsehood* based on both the root sense of *injustice* and the contextual evidence which in both cases treats of false speech. This reading accords generally with Traditionalist renderings.

Both instances in the text are footnoted.

References

18:14, 72:4.

Article XIV

***baghy* – sectarian zealotry**

The Traditionalist renders this variously – and not incorrectly – as *tyranny, oppression, outrage, envy* and synonyms. However, this rendering conveys the result and not primary causes of the value.

The context at 2:90 indicates clearly that *baghy* is a reprehensible act based on a sectarian distinction or pride:

Evil is that for which they sold themselves by denying what God sent down through sectarian zealotry, that God should send down of his bounty upon whom he wills of his servants. So they incurred wrath upon wrath[...]⁹⁰⁰⁰ (2:90)

It is true that the values the Traditionalist uses convey the result. However, by rendering as *sectarian zealotry* the connection with the cause of such acts is maintained.

All instances in the text are footnoted.

References

2:90, 2:213, 3:19, 6:146, 7:33, 10:23, 10:90, 16:90, 42:14, 42:39, 45:17.

9000. The Qur'an: A Complete Revelation.

Article XV

Faith-based nomenclature

This Article looks at Qur'anic usage regarding the groups typically rendered *Jews*, *Christians* and *Muslims*.

XV.i

The English word *Jew* is a fairly recent innovation. The letter *j* entered usage only around the middle of the 15th century. In the New Testament gospel accounts, in the Latin of the Vulgate, Jesus is portrayed at the crucifixion under a sign which reads *Iesus Nazarenus Rex Iudeorum*.⁹⁰⁰¹

Jesus is referred to as a Jew for the first time in the New Testament in the 18th century. The term is a contracted, corrupted English word for the 4th century *Iudaeus* found in the St. Jerome's Vulgate.

What it is to be a Jew emerges from within three conflated and questionably applied concepts:

- A person who professes a form of the religion known today as Judaism
- A person who claims to belong to the racial group of ancient Semites⁹⁰⁰²
- A person directly a descendant of a nation which claims residence in Palestine in ancient times

The concept of Judaism was coined by Flavius Josephus in order to pit it against Hellenism, by which was understood the manners, morals, customs and institutions which had spread from Greece across the world, but the term remained unknown to the people to whom it referred until later when they read Christian literature.⁹⁰⁰³

Like many who have taken the trouble to research such questions, I held for some time that the majority of people who identify today as Jews have no genetic connection with Semites but are descendants of the Khazars. However, the primary sources for such assertions are themselves Jewish, and while I do not dismiss them on that basis, I think one should not lose sight of the fact that non-Jewish assessments of behaviour commonly ascribed to those Jews of today who are supposedly of Khazarian origin is frequently encountered in the centuries preceding Khazaria's embrace of Judaism. Secondly, images dating back to antiquity (and unquestionably predating Khazarian Jewry) depicting Jewish persons bear a ready comparison with features typically associated with both Ashkenazi as well as Sephardic Jews. In short, I tend to the opinion that Jewish lines generally do go back to antiquity and that the Khazarian discussion is something of a distraction and smokescreen. However one defines Jews, the Qur'an is clear that some among them are entirely righteous and that those among them who are will have their reward.

Points of interest:

- The root *h-w-d* means – in addition to *to be 'Jewish'* – *to turn to good from evil, to repent, to turn to the truth, to turn, to turn towards* (in which sense it is undeniably used at 7:156)
- The name of the prophet Hūd is based on the same root (see 7:65, 11:50, 11:53, 11:58, 11:60, 11:89, 26:124)
- It is the Rabbinic literature which emphasises the idea of the Jews as chosen people possessing souls qualitatively different (i.e. superior) to those of non-Jews;⁹⁰⁰⁴ the redacted version of the Torah produced by Ezra also presents the *mitzvot* within the matrix of a racial policy

alladhīna hādū – *those who hold to Judaism*

2:62, 4:46, 4:160, 5:41, 5:44, 5:69, 6:146, 16:118, 22:17, 62:6.

In previous editions of this book, this term was rendered *Jews*. Since then, I have noticed that this formula

9001. Or '*Jesus*' of Nazareth, King of the Judeans.

9002. Excluding the largest contingent of that racial group: the Arabs

9003. From *Facts are Facts* by Benjamin H. Freedman, 1954.

9004. In recognition of the dangers inherent in refuting ideas of 'Jewish' supremacy except by means of a Jew, I cite Baruch Spinoza in his *Theologico-Political Treatise* where, in the third chapter, he overturns the more unhinged aspects of this concept. He writes: "Thus the Jews today have absolutely nothing that they can attribute to themselves but not to other peoples[...]"

occurs in combination with mention of other faiths (*those who heed warning, Nazarenes, Sabaeans and Magi*) – i.e. creeds one may choose to follow, and not based predominantly on racial requirements (at 2:62, 5:69 and 22:17). On that basis, I take *alladhīna hādū* to mean those who are Jews by faith but not necessarily by race.

All instances in the text are footnoted.

hūd – *such as hold to Judaism*

2:111, 2:135, 2:140.

This term is only found set in contradistinction with *Nazarenes* (and thus, with those who hold to a creed rather than those with a racial orientation). Therefore, I take the term to be functionally equal *alladhīna hādū* above.

It is noteworthy that this word is identical to the name of the prophet Hūd.

All instances in the text are footnoted.

yahūdi – *one who holds to Judaism*
3:67

We can confidently accept this value as the singular of the value above since, like it, it occurs in contradistinction with *Nazarene*.

The instance in the text is footnoted.

al yahūd – *Rabbinic Jews*

This convention occurs 8 times: 2:113, 2:113, 2:120, 5:18, 5:51, 5:64, 5:82, 9:30.

I render this as *Rabbinic Jews* (as opposed to those Jews who simply hold to the Torah and *mitzvot*) on the basis of 9:30 which states that this group claims Ezra as the son (*ibn*) of God. The usage of *ibn* in such a context clearly denotes *favoured one* or *pertaining to* rather than son in the exclusively biological sense which in Qur'anic parlance is *walad*.

Ezra represents the point at which the Torah and the Talmud were conflated which event provided the intellectual and cultural material for the Talmud's later 'secular' manifestations: Political Marxism, Cultural Marxism, Nihilism, Fraudulent Scientism and Psychology, and Zionism – which are related cultural strategies aimed at defining Jewishness in terms of external enmity while racially undermining, debasing and enslaving non-Jews.⁹⁰⁰⁵

All instances in the text are footnoted.

XV.ii Nazarenes

The Qur'an does not use the term Christians. It uses the term Nazarenes which occurs 14 times in plural (2:62, 2:111, 2:113, 2:113, 2:120, 2:135, 2:140, 5:14, 5:18, 5:51, 5:69, 5:82, 9:30, 22:17) and once in singular 3:67.

I rendered this word *Christians* in the first versions of this book. I now render it *Nazarenes* for two reasons: in order not to privilege the Christian extension of the Egypt-Palestine thesis over the Arabia Felix thesis (see Article XVIII), and also as part of my related general decision to render all proper names in keeping with the Arabic original.

9005. Obviously there are certain synergies and interdependencies with Rome and other factions of *Realpolitik*, but such questions do not fall within the framework of the present work. I am more interested in how Satanic systems are overthrown than I am in the subtleties of their inner workings.

Points of interest:

- In all cases where distinctions are to be made between general religious groups (2:62, 5:69, 22:17) they are listed along with *allaḏhīna hādū*, never with *yahūd* or *hūdan*
- There is no racial aspect to Nazarenes equivalent to *bani isrāʾīl*
- There are two categories indicated:
 - The Nazarenes
 - Those who say they are Nazarenes
- Along with *al yahūd* (those under Rabbinic Judaism) they claim to be God's chosen ones

All instances in the text are footnoted.

XV.iii

Muslims

2:128, 2:128, 2:132, 2:133, 2:136, 3:52, 3:64, 3:67, 3:80, 3:84, 3:102, 5:111, 6:163, 7:126, 10:72, 10:84, 10:90, 11:14, 12:101, 15:2, 16:89, 16:102, 21:108, 22:78, 27:31, 27:38, 27:42, 27:81, 27:91, 28:53, 29:46, 30:53, 33:35, 33:35, 39:12, 41:33, 43:69, 46:15, 51:36, 66:5, 68:35, 72:14.

The Traditionalist claim that *muslimūn* as used in the Qur'an bears any correlation with what *Muslims* means today is disingenuous, manipulative and provably false.

Words evolve new meanings over time. To apply the Traditionalist's claims for the word *muslimūn* to its usage in the Qur'an would be like insisting that a particular famous brand of cigarette sporting a famous desert beast is, in fact, a camel.

The word *muslimūn* means *those who have yielded or submitted or surrendered* (in most contexts: *to God*). That is all.

All men of God have been *muslim*. Ādam was *muslim*. Nūḥ was *muslim*. Ibrāhīm was *muslim*. Mūsā was *muslim*. ʿIsā was *muslim*. Muḥammad was *muslim*. The Traditionalist uses this fact to try to slip his religion past the goalposts of the uncritical mind and into the Qur'anic historical narrative to create the idea that his sectarian understanding is in some way intrinsic to the Qur'an. Any measure of sustained intellectual effort demonstrates precisely the opposite.

If we are to be satisfied with the argument that Ibrāhīm was in some way a Sunni Muslim (or any other brand of sectarian Islam) – that he prophetically anticipated the avalanche of extra-scriptural injunctions which would later comprise that religion – we are become no different to the Trinitarian Christian who works backwards with preconceived values to ascribe meanings to past events which they objectively do not have, or the Rabbinic Jew for whom the righteousness of God is a function of the Almighty's commendable good sense and prescience in correctly anticipating the racial supremacy and inherent specialness of a future race called (much later still) Jews. All such ideas are repudiated by the Qur'an.

This value is rendered literally as *submitted* throughout.

All instances in the text are footnoted.

Article XVI

Construction conventions

Here we identify the Qur'anic sense for particular construction conventions which use particles and particle collocations. I have applied the same iterative, pan-textual methodology to extract clear meanings and then applied them consistently.

In most cases, besides the consistent application, the values are the same or very similar to those which the Traditionalist assumes.

In most cases, any difference is a matter of emphasis or nuance. One or two instances differ somewhat from what is standard either in typical translations or in Modern Arabic.

To those who might argue that since such conventions in construction are used today in Modern Arabic we should simply accept those values, my answer is that my instinct has been to default to those values. However, where I have found that such values make the text laboured or confuse arguments, I have not been afraid to investigate them on the basis of the Qur'anic usage over the entire corpus and form conclusions on that basis.

law lā (as a single statement)

2:118, 4:77, 5:63, 6:8, 6:37, 6:43, 7:203, 8:68, 10:20, 10:98, 11:12, 11:116, 13:7, 13:27, 18:15, 18:39, 20:133, 20:134, 24:12, 24:13, 24:16, 25:7, 25:21, 25:32, 27:46, 28:47, 28:48, 29:50, 41:44, 43:31, 43:53, 46:28, 47:20, 56:57, 56:62, 56:70, 56:83, 56:86-87, 58:8, 68:28.

The difference between how the Traditionalist renders *law lā* as a single statement and how it is rendered here is a matter of emphasis only. For the Traditionalist, it denotes a simple question:

[...] *"Why does Allāh not speak to us or there come to us a sign?"*⁹⁰⁰⁶ (2:118)

After comparing all instances of *law lā* in the text I came to the conclusion that where *law lā* occurs as a single statement (as above) it indicates a wish couched in doubt. In the mouths of waverers, rejecters of God, dishonest scribes and the like, it allows for a range of moods: that of excuse, a challenge with little chance of being met, a nit-picking wistfulness and the insinuation of blame levelled at another. In the mouth of God it expresses a light challenge or rebuke, a prod. In the mouth of a good man it expresses a godly regret or rebuke.

[...] *Oh that God would but speak to us or a sign but come to us!*

All instances in the text are footnoted.

law lā (part of double statement)

2:64, 2:251, 4:83, 4:113, 7:43, 8:68, 9:122, 10:19, 11:91, 11:110, 12:24, 12:94, 17:74, 20:129, 22:40, 24:10, 24:14, 24:20, 24:21, 25:42, 25:77, 28:10, 28:82, 29:53, 34:31, 37:57, 37:143, 41:45, 42:14, 42:21, 43:33, 48:25, 59:3, 63:10, 68:49.

Where *law lā* occurs in one part of a two-statement phrase I render in a way which is indistinguishable from the Traditionalist (although typically with more consistency) as *were / had (it, he, they) not*. For example:

Then were it not for the grace of God upon you and his mercy, you would have been among the losers.

All instances in the text are footnoted.

***dhālika bianna* – because**

2:61, 2:176, 2:275, 3:24, 3:75, 3:112, 5:58, 5:82, 7:146, 8:13-14, 8:53, 9:6, 9:80, 9:120, 16:107, 22:6-7, 22:61, 22:62, 31:30, 40:22, 47:3, 47:9, 47:11, 47:26, 47:28, 59:4, 59:13, 59:14, 63:3, 64:6.

This phrase is typically translated as *that is because*. This is clunkier than is necessary. Compare: *I went to the shop because my father told me to* and *I went to the shop; that is because my father told me to*. Both sentences make sense, but the former reads better. Since *because* is the sense, this is how I have rendered all instances.

All instances in the text are footnoted.

dhālika bimā

2:61, 3:112, 3:182, 5:78, 8:51, 22:10.

Typically translated as: *that is because*.

As with *dhālika bianna* above, there is a direct causative relationship which is hindered by the use of *that is* in English. The more elegant rendering is simply *because*.

The Traditionalist sometimes fails to see that the causative *because* of *dhālika bimā* extends to any following *wa anna*. Where such occurs it is rendered: *because (of)...* and *because*.

All instances in the text are footnoted.

alaysa

6:30, 6:53, 11:78, 11:81, 29:68, 39:32, 39:36, 39:37, 39:60, 43:51, 46:34, 75:40, 95:8.

The translators generally get this right, but frequently seem to miss a part of its function. They render it as a bare negative interrogative: *Is this not the truth?* (Either *a* or *b* could have been the truth. It happens to be *a* and we all agree.)

However, the contexts show that its role in the argument is more subtle. There is an element of correction of a misplaced assumption or misconception: *Is then this not the truth?* (You had thought *a* was the truth, but actually it was *b*, and *b* is hereby demonstrated, in fact, to be the truth.)

Of course, depending on context the first reading performs the same function as the second. However, with the added *then* the emphasis remains constant, and there is perceptible tipping of an argument in favour of the point being made by means of a requisite rhetorical flourish.

All instances in the text are footnoted.

afalā

2:44, 2:76, 3:65, 4:82, 5:74, 6:32, 6:50, 6:80, 7:65, 7:169, 10:3, 10:16, 10:31, 11:24, 11:30, 11:51, 12:109, 16:17, 20:89, 21:10, 21:30, 21:44, 21:67, 23:23, 23:32, 23:80, 23:85, 23:87, 28:60, 28:71, 28:72, 32:4, 32:26, 32:27, 36:35, 36:68, 36:73, 37:138, 37:155, 43:51, 45:23, 47:24, 51:21, 88:17, 100:9.

Generally rendered as a simple negative question functioning as an exhortation: *Do you not think? Will they not consider?*

However, having reviewed all instances, I have come to the view that the Qur'anic usage is more nuanced. While not losing its interrogative sense, it has a quality of exasperation, of (perhaps, negative) wonder, or goading or ribbing, and functions as a rhetorical flourish within an argument to a greater extent than the plain negative question suggests.

Do you then not see! Will they then not consider!

I render thus in all cases and use exclamation marks. I use *do* or *will* depending on whether the verb denotes an involuntary or voluntary action (one requiring commission).

All instances in the text are footnoted.

Article XVII

Persons

It is not possible to correlate reliably all Qur'anic persons with those known to English-speaking audiences without assuming – in part or in whole – the conclusions of the dominant Egypt-Palestine thesis.

Since that thesis is suspect – and since one of the Qur'an's claims is that it corrects previous scriptures – it is inappropriate to impose upon the translation what may be imperfect associations. Therefore, I generally render proper nouns in transliterated Arabic. A notable exception is that I render *allah* as *God* in order to preclude associations of a peculiarly Arabic god.

A list which produces in a single place the notes found across the translation is as follows:

Abu Lahab. Lit.: *father of flame*. That this denotes a human archetype is clear enough in the context in which it occurs. The Traditionalist has stories which he attaches to this chapter which have no Qur'anic basis and which I ignore.

Ādam. Typically identified with Old Testament Adam.

Aḥmad. Taken by the Traditionalist to be another name for Muḥammad. This is the comparative of the *ḥ-m-d* root whence the name Muḥammad derives, and means *more laudable* or *more praiseworthy*. While I do not follow it in my rendering (largely due to concerns about feeding a personality cult the Traditionalist has created at the expense of the Qur'anic message, but also because I am not convinced by the argument), the reader should know the claim of some Traditionalists (and others) in this regard. Muhammad Asad summarises it as well as anybody: *This prediction is supported by several references in the Gospel of St. John to the Parakletos (usually rendered as "Comforter") who was to come after Jesus. This designation is almost certainly a corruption of Periklytos ("the Much-Praised"), an exact Greek translation of the Aramaic term or name Mawhamana. (It is to be borne in mind that Aramaic was the language used in Palestine at the time of, and for some centuries after, Jesus, and was thus undoubtedly the language in which the original - now lost - texts of the Gospels were composed.) In view of the phonetic closeness of Periklytos and Parakletos it is easy to understand how the translator - or, more probably, a later scribe - confused these two expressions. It is significant that both the Aramaic Mawhamana and the Greek Periklytos have the same meaning as the two names of the Last Prophet, Muhammad and Ahmad, both of which are derived from the verb hamida ("he praised") and the noun hamd ("praise"). An even more unequivocal prediction of the advent of the Prophet Muhammad - mentioned by name, in its Arabic form - is said to be forthcoming from the so-called Gospel of St. Barnabas, which, though now regarded as apocryphal, was accepted as authentic and was read in the churches until the year 496 of the Christian era, when it was banned as "heretical" by a decree of Pope Gelasius. However, since the original text of that Gospel is not available (having come down to us only in an Italian translation dating from the late sixteenth century), its authenticity cannot be established with certainty. It is my opinion that the Gospel of St. Barnabas - which I have read several times - while interesting, was written within the Islamic period. It contains references and assumptions which identify it as a piece of - perhaps pious - Islamic extemporisation rather than an original scripture containing the words and deeds of 'Īsā.*

Al-'Azīz. In the Old Testament, this is identified as Potiphar. In the Qur'an, he appears by title only, which means Governor or something similar.

Al-Yasa'. Typically identified with Old Testament Elisha.

Ayyūb. Typically identified with Old Testament Job.

Āzar. The father of Ibrāhīm. The name recorded in the Old Testament for Abraham's father is Terah.

Dāwūd. Typically identified with Old Testament David.

Dhul-Kifl. Arabic: *dhul kifl*. There are two general views on the meaning of *dhul kifl* each of which is presented below. Muhammad Asad's comment on this point (which general position I have taken) follows with some light editing: Lit., "and him of the pledge". The expression *dhu 'l-kifl* is derived from the verb *kafala* and especially the form *takaffala* - which signifies "he became responsible [for something or someone]" or "pledged himself [to do something]". Although the classical commentators consider *dhu 'l-kifl* to be the epithet or the proper name of a particular prophet - whom they variously, more or less at random, identify with Elijah or Joshua or Zachariah or Ezekiel - I fail to see any reason whatever for such attempts at "identification" [...]. I am, therefore, of the opinion that we have here (as in the identical expression in 38:48) a generic term applying to every one of the prophets, inasmuch as each of them pledged himself unreservedly

to God and accepted the responsibility for delivering His message to man. Abdullah Yusuf Ali takes the other (and more popular view). While I have not been guided by him, I include his comment here for the sake of completeness: *Dhu al Kifl* would literally mean “possessor of, or giving, a double requital or portion”; or else, “one who used a cloak of double thickness,” that being one of the meanings of *Kifl*. The Commentators differ in opinion as to who is meant, why the title is applied to him, and the point of his being grouped with *Ismā’il* and *Idris* for constancy and patience. I think the best suggestion is that afforded by Karsten Niebuhr in his *Reisebeschreibung nach Arabien*, Copenhagen, 1778, 2:264-266, as quoted in the *Encyclopaedia of Islam* under “*Dhu al Kifl*”. He visited Meshed ‘Ah in Iraq, and also the little town called Kefil, midway between Najaf and Hillah (Babylon). Kefil, he says, is the Arabic form of Ezekiel. The shrine of Ezekiel was there, and the Jews came to it on a pilgrimage. If we accept “*Dhu al Kifl*” to be not an epithet, but an Arabicised form of “Ezekiel”, it fits the context. Ezekiel was a prophet in Israel who was carried away to Babylon by Nebuchadnezzar after his second attack on Jerusalem (about B.C. 599). His Book is included in the English Bible (Old Testament). He was chained and bound, and put into prison, and for a time he was dumb, (Ezekiel, 3:25-26). He bore it all with patience and constancy, and continued to reprove boldly the evils in Israel. In a burning passage he denounces false leaders in words which are eternally true: “Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, you kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken . . .”, etc. (Ezekiel, 34:2-4). *Dhu al Kifl* is again mentioned in 38:48 along with *Ismā’il* and *Elisha*.

Dhu’l-Qarnayn. Lit.: *He of the Two Horns* or *He of the Two Generations*.

Fir‘awn. This word is rendered as a proper name under the Arabia Felix thesis and as a title of royalty (i.e. Pharaoh) under the Egypt-Palestine thesis. However, beyond either thesis, there is strong internal support for treating *fir‘awn* as a proper name and not a title. Firstly, house (*āl*) is only found with proper names, never with titles (2:49, 2:50, 2:248, 2:248, 3:11, 3:33, 3:33, 5:54, 7:130, 7:141, 8:52, 8:54, 8:54, 12:6, 14:6, 15:59, 15:61, 19:6, 27:56, 28:8, 34:13, 40:28, 40:45, 40:46, 54:34, 54:41); secondly, *fir‘awn* nowhere takes a definite article (cf. *al ‘azīz* or *al malik*). Were we not primed to think of *fir‘awn* as a particular type of king, one would not assume it from the Qur’an’s presentation of the word. See Article XVIII.

Hāmān. A minister under Fir‘awn. A character is found in the Book of Esther by the same name, but has no other correlation.

Hārūn. Typically identified with Old Testament Aaron.

Hārūt and Mārūt. Read both as *two kings* and as *two angels* (the difference in the diacritic marking is minimal) I have opted for the former reading since it says what was sent down *upon* and not what was sent down *by* or *with*. However, I have no other information on this. Genuine, non-sectarian information on Hārūt and Mārūt is hard to come by. If you can provide some, please let me know.

Hūd. A prophet who does not appear in the Old Testament.

Iblīs; the shayṭān. Typically identified with Satan.

Ibrāhīm. Typically identified with Old Testament Abraham.

Idris. Typically identified with the Old Testament prophet Enoch.

‘Imrān. Typically identified with Old Testament Amram, father of Moses.

Ilyās. Typically identified with Old Testament Elijah.

Ilyāsīn. Typically identified with Old Testament Elias. While I remain unconvinced by either his sources or his argument on this point, Muhammad Asad illustrates for us the problems here: *The form Il-Yasin in which this name appears in the above verse is either a variant of Ilyas (Elijah) or, more probably, a plural - "the Elijahs" - meaning "Elijah and his followers" (Tabari, Zamakhshari, et al). According to Tabari, ‘Abd Allah ibn Mas‘ud used to read this verse as "Peace be upon Idrasin", which, apart from giving us a variant or a plural of Idris ("Idris and his followers"), lends support to the view that Idris and Ilyas are but two designations of one and the same person, the Biblical Elijah. My own view is that we should suspend judgment on this point until we have objective data.*

‘Īsā; the anointed one; son of Maryam. Typically identified with Jesus crucified under Pilate in the Christian extension of the Egypt-Palestine thesis; seen as a separate figure, the founder of the sect of the Nazarenes, and predating by around four centuries (though latterly conflated with) the central figure of modern Christology under certain aspects of the ‘Asīr-Ḥejāz thesis. See Article XVIII. Also considered as the literal nephew of Mūsā at Article XXI.

Ishāq. Typically identified with Old Testament Isaac, son of Abraham.

Ismā’il. Typically identified with Old Testament Ishmael, son of Abraham.

Isrā’il. Ya‘qub and Isrā’il are the same person in the Old Testament. No such claim is made in the Qur’an.

Jālūt. Typically identified with Old Testament Goliath.

Jibrīl. Typically identified with the Angel Gabriel.

Luṭ. Typically identified with the Old Testament prophet Lot.

Luqmān. Has no Old Testament correlation.

Maryam. Typically identified with Mary under the Christian extension of the Egypt-Palestine thesis; emerges as a figure some four centuries prior under the ‘Asīr-Ḥejāz thesis. See Article XVIII.

Mīkāl: Typically identified with the Angel Michael.

Mūsā. Typically identified with the Old Testament prophet Moses.

Muḥammad. Typically identified with the Muḥammad of the *ḥadīth* literature, any correlation breaks down given serious analysis of the Qur’an.

Nūḥ. Typically identified with the Old Testament prophet Noah.

Qārūn. Typically identified with Old Testament Korah.

Ṣāliḥ. Does not correspond with any Old Testament figure.

Sāmīriyy. Typically identified with *Samaritan*.

Shu‘ayb. Sometimes identified with Old Testament figure Jethro, but not convincingly.

Sulaymān. Typically identified with Old Testament Solomon.

Ṭālūt. Typically identified with Old Testament Saul.

‘Uzayr Typically identified with Old Testament Ezra.

Yahyā. Typically identified with John under the Christian extension of the Egypt-Palestine thesis; emerges as a separate person entirely under the ‘Asīr-Ḥejāz thesis (see Article XXI).

Ya‘qūb. Typically identified with the Old Testament prophet Jacob.

Yūnus. Typically identified with Old Testament Jonah.

Yūsuf. Typically identified with the Old Testament prophet Joseph.

Zakariyyā. In the Christological expansion on the Egypt-Palestine thesis, Zechariah is the husband of Mary’s cousin; in the ‘Asīr-Ḥejāz thesis thesis he predates the Christian era by around four centuries.

Zayd. The prophet’s adopted son.

Article XVIII

Key locations and persons in scriptural narratives

Introduction

What follows is a bare-bones summary of disparate – often competing – assumptions and assertions relating to the main locations of core histories found in scriptures held by Jews, Christians and Muslims. Some versions overlap in places and mutually exclude each other – at times to a large degree – in others.

My primary purpose here is to acquaint the reader with those theses to which I refer in the footnotes – most particularly with those with which he may not be familiar; however, I also list theses which do not feature in the footnotes for interest.

This summary is in no way exhaustive or intended to replace a first-hand acquaintance with the literature.

We deal here with the locus of important events: where the pre-Exile dramas of the children of Israel took place; where Muḥammad was from; where Ibrāhīm founded his place of worship; we look also at the nature of key personalities such as that man today known as Jesus.

The dominant narratives on the subject of key locations are agreed upon and well known. The Bible (i.e. both Jewish and Christian Bibles) is apparently clear (at least, in all available English translations) on that question; the Islamic religion agrees with it, and is decided on the second and third points as addenda to the first. And that, for most, is that.

But that, for me, is not that – and for several reasons.

Firstly, today's dominant versions have a history – they did not pop fully formed into existence; they acquired the shape they hold today over time. Secondly, there exist other explanations which are compelling despite being largely ignored. Thirdly, – and of high significance for me given my primary interest – is the fact that today's dominant versions fit poorly with the Qur'anic narrative in a number of places.

I am entirely sure on the basis of Qur'anic and external, extant data that the place of worship (called *al masjid al ḥarām*) instituted by Ibrāhīm was at Petra and not Makkah, and that this location is now operationally defunct – and was declared to be so during the time of the revelation (see 9:28 and notes thereto). Related to this position – although based on a number of other reasons also – is one of the dominant themes found in my footnotes; namely, that the religion known today as Islam is extraneous to the Qur'anic revelation.

I am of the opinion that the 'Īsā of the Qur'an is an entirely different person to the Christ of St. Paul or the Jesus of the Early Church.

I am also satisfied that the children of Israel were never in Egypt, and not present in Palestine in any numbers until after the Exile in Babylon.

But it is not my place to insist that the reader accept the points above; nor is it required that he do so in order to benefit from my translation. However, by indicating, for example, to the reader the facts concerning the word *miṣr* – which today has come to mean *Egypt* but has other meanings – and by rendering it *miṣr* and not *Egypt* and providing notes on the background for that word, I can allow the reader with no access to the Arabic to make his own assessment, rather than force upon him conclusions reached by others, including me.

Beyond what has just been stated, I do not stand wholesale on any of the theses which follow. I am not a relativist; things are either correct or they are not correct. However, I do not have enough information to state categorically which of the following theses are right, where they are right, and to what degree they are right.

My policy is to point out correspondences between the general theses found in the summaries below and certain portions of the Qur'an. I do so both for interest, and to enable the reader to appreciate the

weaknesses in the dominant theses which most readers (and writers) assume vis-à-vis the Qur'an. I wish him to see in those cases where the dominant theses and the Qur'an appear to be odds that, rather than assume the conclusions of the dominant narrative, it behoves us to consider whether the fault lies with our assumptions.

Again, I do so not because I am an expert on the competing theses to which I refer or because I hold fully to any of their assertions, but because I wish to help the reader gain access to a broader picture, and not to lock him through my translation into an extension of the dominant Judaeo-Christo-Zionist thesis – albeit one with a Qur'anic flavour – given that such a thesis is yet to prove its claims.

Both the 'Asīr-Ḥejāz thesis and Arabia Felix thesis (outlined below) have much to recommend them. However, I do not know for a fact that either is fully objectively true, and it is not my intention to attempt to prove either case here. What is needed is real investigation: excavations and on-site spadework to determine the facts. That is what I am calling for. However, I believe that the reader is benefited by occasional comments in the footnotes to draw his attention to possibilities and correspondences which pertain to those theses and with which he may not be familiar.

In summary, I have adopted the following policy:

- I render place names and proper names with Arabic transliteration
- I limit my explicit assertions in my footnotes vis-à-vis the current question to those parts of the narratives above of which I am sure:
 1. The centre of the (now-defunct) *ḥajj* was at Petra (and not Makkah)
 2. The religion of Traditionalist Islam is a post-Qur'anic construct which is neither native to – nor compatible with – the fundamentals of the Qur'anic narrative
- I identify points in the Qur'anic text which have a bearing on the various theses for interest

MAIN THESES

Egypt-Palestine thesis

I use this term to refer to the dominant Judaeo-Christo-Zionist version, i.e. that version assumed by Bible colleges, as well as Jewish and non-Jewish schools.

1. Abraham came from Ur, Mesopotamia
2. The children of Israel removed to the land we know today as Egypt from where they were led by Moses
3. Palestine is the locus for core post-Moses Old Testament narratives as well as for the kingdoms of Solomon and David
4. It was from Palestine that the children of Israel were taken into captivity to Babylon
5. The children of Israel went (back) to Palestine from Babylon

Since this is a key driver for the narratives of Zionism and Jewish exceptionalism and irredentism – and since those aligned to the interests of those narratives are invested in the primacy of the same – this is the version assumed by what passes for education and its corollary the entertainment industry.

I currently have no firm view on part 1 of this thesis; part 5 – barring the parenthesis – is clearly founded in recorded, real history. I have good reason to doubt the veracity of the locations assumed in parts 2, 3, and 4.

Traditionalist Muslim narrative

Somewhat strangely, Traditionalist Islam supports the Judaeo-Christo-Zionist Egypt-Palestine thesis, yet with flourishes and excursions of its own contrivance to accommodate what we may call the Makkah thesis.

This thesis – which is the child of the *ḥadīth* literature – has it that Makkah was the home of Muḥammad, and that his mission was focused on that place.

I reject the Makkah thesis as politically motivated fiction created many decades after the time of the prophet. More importantly, the Qur'an's own descriptions ill fit Makkah – a point which pilgrims to that

place well versed in the Qur'an have often been unable to ignore.

Those from the so-called Islamic world are as unlikely as Western academics to do the spadework necessary to uncover the facts, and for some of the same reasons. The ruling elites of traditionalist Muslim economies are entirely dependent upon the ruling elites of Western economies which, in turn, are controlled either directly by a powerful subset of Jewish interests or by pseudo-spiritual societies subordinate to the same.

I previously allowed that the part of the Makkah thesis which relates to the city today called Medinah was broadly correct. Today, I am not sure. It may be, or it may not be. I have no more reason to trust the Traditionalist Muslim's non-Qur'anic sources than I do those of the Talmudic Jew. I am sure there is some truth in both. It is not my function to disentangle truth from fiction in this case; rather to let the Qur'an speak without being hamstrung by either.

Personally, I do not care if a man chooses to face Makkah and pray five times a day and follow the other observances which certain schools of the religion called Islam require of him. The Qur'an is clear: those who believe in God and the Last Day and do good works have their reward. And that includes the Traditionalist Muslim. But I do not accept his analyses. I think they are weak. And I reject both his interpretative impositions upon – and claims to monopoly rights over – the Qur'an since they are founded in another, later literature.

'Asīr-Ḥejāz thesis

By this term I mean the thesis advanced by Kamal Salibi as summarised in his book *Who was Jesus?*⁹⁰⁰⁷

Salibi was a Lebanese Christian and a professor of history. He places the children of Israel in the region between Taif and the border with Yemen prior to the exile in Babylon. I refer the interested reader also to his works *The Bible came from Arabia* (a book it is increasingly difficult to obtain) and *Secrets of the Bible People*.

The Wikipedia entry for Salibi reads:

The (literally) central identification of the theory is that the geographical feature referred to as the "Jordan", which is usually taken to refer to the Jordan River, although never actually described as a "river" in the Hebrew text, actually means the great West Arabian Escarpment, known as the Sarawat Mountains. The area of ancient Israel is then identified with the land on either side of the southern section of the escarpment that is, the southern Hejaz and 'Asir, from Ta'if down to the border with Yemen.

This thesis is – predictably – rejected as 'anti-Semitism' by Zionists and those with reason to care about what Zionists wish them to care about. In today's academic and political atmosphere accusations of 'anti-Semitism' are fast becoming the *sine qua non* of divergence from orthodoxy in any sphere. Equally, such accusations do not provide reason to accept a writer's work uncritically.

There is some overlap and correspondence between Salibi's thesis and that which follows, the Arabia Felix thesis, and I do not concentrate much on his work in my notes.

Salibi advances a view of the modern Christian conception of Jesus as a composite of three personalities: a figure called 'Īsā whom he places in the Ḥejāz region and claims to have been active around the 5th century BCE and who was, for him, the 'Īsā of whom the Qur'an speaks; an Arab fertility god of the same name; and a descendent of the line of David who travelled from the 'Asīr or Ḥejāz region to Palestine in the early 1st century CE and claimed to be king of the Jews, and was there killed under Pontius Pilate.

My view is that his case regarding Jesus fits better with the Qur'anic conception of him than does the Muslim Traditionalist's assumption of the Christian's extension to the Jews' Egypt-Palestine thesis. I also find it reasonable to countenance the thought that the Essenes were influenced – if not founded – by 'Īsā centuries before Jesus lived (the very words 'Īsā and Essene bear an easy comparison).

Weaknesses in Salibi's thesis – at least from the point of view of the Arabia Felix thesis – might include the

9007. Published by I.B. Tauris & Co. Ltd. 1992.

fact that the locations he claims ill fit the agricultural descriptions found in the Qur'an. Added to this, his model does not readily comply with a point central to the Arabia Felix thesis (and one which has Qur'anic substance) which is that the locus of all the prophets was materially the same.

Regarding Salibi's geographical claims, I remain open yet uncommitted to his views. Here, as elsewhere, objective and thorough excavation and investment in research is required.

Arabia Felix thesis

This thesis places the locus for the Qur'anic revelation in Yemen.⁹⁰⁰⁸ My own engagement with this thesis came through publications by the Badr Society for Cultural Research which has produced (at the time of writing) four books which summarise the argument. These, I believe, may be found online. It is not possible to connect this thesis with particular writers – although I understand that such exist.

Under this thesis, then, the central locus for the histories of the procession of prophets through to and including Muhammad is Yemen. It makes some of the same claims for Yemen which Salibi makes for 'Asir and Ḥejāz. It also advances strong arguments against the Egypt-Palestine theory.

The Arabia Felix thesis has some strong elements within it. In particular, I find compelling:

- The distinction between *miṣr* and Egypt
- The obvious point that Yūsuf tells his family to enter '*miṣr*' when they are already clearly in the land
- That al-'azīz buys Yūsuf from (a) *miṣr* (which ill fits the idea that *miṣr* is a country)
- The fact that Pharaoh as a title cannot be shown in Egypt, but was imposed upon it by the Septuagint (and Western scholars under the influence of the same)
- The assertion that Fir'awn is a proper name (cf. Hāmān)
- The point that the Qur'an implies lack of rain (rather than the failure of the Nile to flood) as the cause for the drought
- Scepticism that a ruler of Egypt would personally pursue his enemies
- Scepticism at the claims made in the Old Testament for the numbers of the children of Israel at the time of the Exodus

My view here also is that this thesis requires diligent study and excavation of sites to establish the facts.

The Arabia Felix thesis is outlined more fully below.

Petra

My contact with serious consideration of Petra as the location of *al masjid al ḥarām* came by reading Dan Gibson's *Qur'anic Geography*.

To be clear, in my footnotes I use the following terms in the following ways:

- **Petra thesis.** This refers to the model in which *al masjid al ḥarām* was at Petra, Muḥammad was from the same city, and that city formed the focus of his concerns and operations until it was decommissioned (see 9:28 and notes thereto).
- **Petra pilgrimage thesis.** This refers to a model which accepts *al masjid al ḥarām* at Petra but does not necessarily concur that Muḥammad was from that place or spent considerable time there. Such a view might allow for some part of the Arabia Felix thesis, for example.

Gibson's broader thesis has Muḥammad as a citizen of Petra (in the southern part of modern Jordan), and identifies Petra itself as a place local to the previous peoples whose histories and demise are outlined in the Qur'an.

Beyond Gibson's emphasis on Petra as the city of Muḥammad's origin, there is contextual acceptance of the general Egypt-Palestine thesis (see above) and the underlying themes of the Medinah part of the

9008. I am indebted to Vazir Bihari for making me aware of this information.

mainstream Muslim narrative.

I do not have a strong opinion about Gibson's broader assertions, but I accept Petra as the site of *al masjid al ḥarām* and I do so for reasons which include the following:

- Makkah defies any attempt to align it with Qur'anic descriptions
- Makkah is found in no map prior to 900 CE, nor is it identified in the extant manuscripts of nearby literate cultures as a place of pilgrimage (whereas Petra meets both points)
- The foundations and sites of the earliest mosques are aligned with Petra
- The Qur'anic descriptions of the place of *al masjid al ḥarām* fit Petra
- There is objective evidence which identifies Petra as the ancient centre of a pan-Arab pilgrimage

Whether Petra was Muḥammad's home town or not, I cannot say with certainty. However, a point which I would like to emphasise is that there is no inherent mutual exclusion between Petra as the locus of *al masjid al ḥarām* and either the 'Asīr-Ḥejāz or Arabia Felix theses as places of Muḥammad's origin and main activities.

As touched upon above, Gibson places pre-Qur'anic narratives such as the stories of Thamūd and 'Ād close to Petra. The Arabia Felix thesis would say not. My position, again, is that more work on this needs to be done.

While the precise details are very interesting they are, to me, less pressing than the task to which such narratives point: the imperative to warn the peoples of our day after the Qur'anic model in order that judgment might become binding upon the rejecters and allow for God's destruction of the present and planned systems of tyranny.

The Petra thesis is expanded upon below.

ADDITIONAL THESES AND FINDINGS

Egyptian king thesis

Author Ahmed Osman identifies key Biblical personalities as kings of ancient Egypt. I do not find his arguments compelling and they do not find an obvious or persuasive fit with the Qur'an.

I do not reference his assertions in the footnotes.

Archetypal Christology

This holds that the Christian account of the character called Jesus is a re-telling of an oft-repeated archetypal mythos. This claim was popularised in the YouTube film *Zeitgeist* and asserts, in essence, that Jesus' story mirrors that of previous cultic personalities such as Horus, Attis, Krishna, Dionysus and Mithra.

The Qur'an certainly claims a non-standard conception for 'Īsā but contextualises it by reference to Ādam who had neither father nor mother. Thus, 'Īsā is fully human and no more than a prophet; besides, both Ībrāhīm and Zakariyyā have sons when their wives are past child-bearing age.

Since there is minimal correspondence between this thesis and the Qur'anic narrative, I do not dwell upon it in the notes to the translation.

Astrological Christology

This is related in some ways to the thesis above, but holds that the Christological narrative is sun worship in allegory – one in which the sun dies and rises on the third day – and that the twelve disciples represent the twelve signs of the zodiac.

Nothing remotely like this is found in the Qur'an. 'Īsā does not die and come back to life; nor is the number of his disciples ever mentioned. Thus, this thesis does not feature in the notes to the translation.

'Īsā-Christ-Jesus thesis

To my mind, Kamal Salibi (originator of what I call the 'Asīr-Ḥejāz thesis) makes a strong case for the composite nature of the modern conception of Jesus, and it is likely that the Messiah ('Īsā) was born to a

young woman named Maryam of the Levite line centuries before the character today called Jesus – likely of the Davidic line – was hailed as the king of the Jews in the city in Palestine called Jerusalem. Again, this is not a point which has a bearing on my decisions as a translator, and associated comments in footnotes number no more than a handful. (Jewish claims about what Judaism regards as its ‘messiah’ have only a tenuous connection with the Jewish Bible and no concrete foundation in the Torah; the thesis is based predominantly in Talmudic and Kabbalistic teachings.)

Others would argue – at times convincingly – along some of the same lines that ‘Īsā’s mother was literally the sister of Hārūn (19:27-28).

For more on this see Article XXI.

British Israelism / Black Hebrew Israelism

There is a gaggle of competing theories regarding the lost tribes of Israel including British Israelism (Anglo-Israelism) and Black Hebrew Israelism.

Such theories do not find purchase upon the Qur’anic text and for our purposes here can be ignored.

Cities of Lūt at Dead Sea

A claim equally encouraging to either the Petra or the Egypt-Palestine theories is one which places the cities known in the Jewish Bible as Sodom and Gomorrah close to the Dead Sea.

Among those who have advanced such claims is amateur archaeologist and fundamentalist Christian, Ron Wyatt. Information on his findings may be found online.

I refer to his findings in the footnotes.

Site of the Golden Calf at Jabal Al-Lawz in northern Saudi Arabia

This claim can be claimed to support either the Petra or the Egypt-Palestine theory. Since it incorporates aspects of Egyptian idolatry, it is difficult to square with the Arabia Felix thesis which holds that the children of Israel were never in Egypt – unless one allows that the worship of Egyptian gods extended into Arabia.

Since it treats of a time when the children of Israel were in the wilderness, the considerable distances from it to the ‘Asīr-Ḥejāz region or to the Yemen do not necessarily exclude it from inclusion within those theses.

The evidence on the ground as presented by both a family of Christians and a two-man team of Christian-orientated investigators that this site is that of Biblical Sinai seems compelling on first sight. Such evidence includes: an altar with clear references to a cult of a bull, a great mountain – Jabal al-Lawz – (which is known locally as the Mountain of Moses), a great rock split from which water may be deduced to have come forth, and the presence of quail in the area.

More information may be found online with extensive video footage available on YouTube.

I refer to these findings in the footnotes.

Khazarian Jews

Much is made today in certain quarters of the distinction between Sephardic Jews and the Khazarian (Ashkenazi) Jews who embraced Judaism in the 8th century CE. See introduction to Article XV.i.

I do not pursue this line within my work. I render the names which refer to particular groups consistently and – in the case of those taken to refer to Jews, though also with others – I provide references to the Article in the Appendix where I attempt to understand and standardise the results.

The Qur’an makes a distinction between the *children of Israel* as the genetic descendants of a man named Israel and those referred to by terms commonly rendered as *Jews* in English translation. It is clear that those who belong to the latter category belong to a *creed (milla)*. A creed may be adopted by anyone, as we know.

Maurice Bucaille's view on Ramesses II

Bucaille identified Ramesses II as the king who knew Moses. This point – whether true in specifics or in generalities – may be seen as implying support for the dominant Egypt-Palestine thesis since the Qur'an clearly says that Fir'awn will be preserved in his body, and mummification was practiced by the Egyptians.

Bucaille was an intelligent man and his theory is enthusiastically embraced by some portions of the Traditionalist Islamic community. Bucaille makes clear in his concluding comments that he does not consider the *ḥadīth* of the same order as the Qur'an – a point which is glossed over by those Traditionalists who point to Bucaille in support of their claims.

It is of interest, however, that cultures in ancient Yemen also practiced mummification. Again, should proper fieldwork unbeholden to predetermined interests be forthcoming, I would welcome that.

INITIAL SUMMARY

My personal view is that parts 2, 3, and 4 of the Egypt-Palestine thesis (see above) are likely untrue. My understanding is that they were fused into being first by Ezra after the Exile and that his deceptions were compounded by the Masoretes, and later accepted first by the Jews, then the Christians, and then the Muslims.

The archaeological record simply does not exist to support the thesis – and not for want of looking.

I also do not believe we do justice to the Qur'an by attempting to process its statements via an assumption of any unproven thesis, including the Egypt-Palestine thesis.

I accept the Petra pilgrimage thesis – i.e. that Petra was the location of *al masjid al ḥarām*.

Which (if either) of the 'Asīr-Ḥejāz or Arabia Felix theses is right and to what extent, I do not know. Both are interesting but require further and extensive study.

There follow extensive summaries of the Arabia Felix thesis and of the Petra thesis (which includes supporting evidence for the Petra pilgrimage thesis).

SUMMARY OF THE ARABIA FELIX THESIS

What follows is a skeleton outline of the topics treated in the four books produced by the Badr Society for Cultural Research.

Book 1: Search for Pharaoh

Introduction

- Prophetic message corrupted by *shayṭān*
- Conflated rabbinical teachings with first-tier investigations
- Joseph Smith as example of creating usurping literature (over native American Indians)
- Claim that Jews did the same with their post-Babylonian scriptures
- Correlation between Jewish lies and *ḥadīth* lies

Chapter 1

- Fir'awn: the creation of Jewish ideas (i.e. that Israelites were ever in Egypt)
- Muslim non-Qur'anic sources likewise tainted
- Education and media likewise tainted
- Questions correlation of *miṣr* with Egypt
- Various claims of forgeries and baseless assumptions
- Overview of Egyptian history; claim it was never called *miṣr* by indigenous people
- Real name of Egypt: *Qibt* (cf. *Copt*)
- Children of Israel became inheritors in the land (7:128-129, 7:137)
 - Children of Israel never 'inherited' Egypt
- Ruler named king (*malik*) in story of Yūsuf
- Fir'awn exclusively that tyrant who persecuted Moses and children of Israel
- Various authorities in support of points:
 - Jews can point to no remains of Solomon in 'Israel'
 - Biblical Israel in Palestine a Zionist creation with irredentist motivations
 - Place names projected upon Palestine; not native to it
- Various assertions regarding Egyptian history, chief among which is that the word pharaoh was never

used by Egyptians themselves

- Rosetta Stone revealed no presence of Israelites in Egypt
- Indication that Fir'awn is personal name and not a title since it occurs without definite article (28:9)

Chapter 2

- Historical sources cited that *miṣr* created by Muslims after invasion of Egypt
- The word *miṣr* simply means *urban centre* or *city*
- Common noun *miṣr* became proper noun *Miṣr*
- Jewish accounts of their history in Egypt created by them and usurped older accounts
- Septuagint replaced *Msrim* with *Aigypto*
- Deceit practiced by Jews to claim rights over territories (not first case)
- Claims against Septuagint:
 - Created fictional connection between Israelites and land of Egypt
 - Allowed the conquering Greeks to write their own version of the history of Egypt in a way that was mutually beneficial to both the Ptolemaic Dynasty and the Jews who lived there
 - Inserted the term *Pharaoh* by force into the culture of ancient Egypt, falsely claiming that the rulers of that land were designated by that title
 - Falsely impugned reputation of Egyptian kings and hijacked Egyptian heritage
- Various points treating of Muslim intellectual torpidity and assorted cases of foolishness

Chapter 3

- *miṣr* close to place Yūsuf left in well
- Yūsuf bought *from miṣr* (12:21) – thus, *miṣr* was not the purchaser's home
- Various conjectures on historical nature of *miṣr* or *amṣar* (pl.) – i.e. *trading centres*
- Ruler in story of Yūsuf is '*the king*' throughout
- Yūsuf's interpretation of the king's dream: '*and the people shall have rain[...]*' (12:49) yet Egypt does not depend upon rain, but upon the flooding of the Nile for crops – the Qur'an is talking about a land dependent upon rainfall for agriculture
- Various evidence commonly cited in favour of Egypt thesis refuted
- Problem with Egypt thesis identified:
 - Qur'an treats Jacob and sons as relatively close by
 - No reason why Egyptian lack of rain should affect Palestine
 - Logistical impossibility of Joseph reporting directly to ruler under Egyptian codes of conduct
 - Improbability of Joseph's brothers gaining audience with man of rank claimed for Joseph
 - Joseph's family brought out of the *badou* (i.e. *desert*) (12:100)
 - Jacob warning sons to enter at different gates (12: 67)
 - Joseph tells family to enter *miṣr* when they are already in the land (12:97-99)
- Various criticisms of Muslim corruptions
- Comments on '*rivers that flow below me*' (said by Fir'awn) at 43:51
- Land where *miṣr* located local to that of previous prophets (see 40:28-34)
- Incompatibility between geographical descriptions and reality in Egypt (20:49-53)
- Arabic *baḥr* means natural body of plentiful water
- Fir'awn is a personal name
- Problems with likelihood Ramesses II who had fathered around 100 children adopting child found in a river (28:7-9)
- Perceived linguistic communication problems between Musa and an Egyptian king
- Usage at 2:61 of *miṣr* (lit: '*go down to a miṣr*')
- Conclusion: no mention of Egypt in Qur'an at all
- Problems with numbers claimed for Israelites in Old Testament given generations to Moses
- Large numbers claimed by Jews; Fir'awn says: '*These are but a small band*' (26:53-59)
- Would a king of Egypt personally pursue Moses and his tribe?
- No evidence for the large numbers claimed for Israelites
- Connection between Israelites and pyramids refuted; and between 'baked clay' (28:38) and pyramids
- It is in 'Asir and Yemen that houses were built of baked clay
- Qur'an claims that buildings of Fir'awn and his people were destroyed (7:137) – yet Egypt remains today

Chapter 4

- Septuagint lies; locus for Moses and other prophets in southern Arabia
- Word translated *Nile* in Greek (at place of '*Pharaoh's*' dream) is *river* in original
- Motives ascribed to this process of historical revisionism
- Qur'an treats messenger as living in locale of previous prophets
- Land of Fir'awn also treated as local to the messenger (89:6-14)

- Claims that 'Ād, Thamūd, etc. are local to Yemen
- Various points from *ḥadīth*
- River narrow where Moses crossed because they could be seen from other side
- Israelites eventually inherited everything (7:128-129)
- Some assertions on meaning of *tūr sīnā'*
- Assertions of further frauds practiced against other place names
- Association between geographical descriptions such as 6:141 and the green and productive fields of Yemen (a fertile, mountainous region)
- Improbability of 500 km journey across desert by Moses from Midian (as placed today) and Egypt
- Teiman of Habakkuk 3:3 related to Yemen
- Association of mount Pharan (Deut. 33:2) with Jabal al-Nabi Shu'ayb in Yemen, west of Sanā'.
- The theatre of the Qur'anic narrative is Arabia Felix or the western part of Yemen

Book 2: Road of the Patriarch

Introduction

- Notes on nature of what Jew / Israelite means
- Qur'an distinguishes between *yahūd* (Jews) and *bani isrā'il* (Israelites)
- Claim that Qur'an maintains that *bani isrā'il* are descended from one man (Isrā'il) formed by analogy from how the names of other tribes are formed (i.e. on the name of their founding father) – see 19:58 where Isrā'il is named
- Qur'an denies that Judaism is a tribe, national identity or race; it is a *millah* or religious creed (2:120)
- Assertion that Qur'an places all prophets in one geographical area and that Palestine is nowhere associated by it with the Israelites
- Judaism was creed of Yemeni kings from 120 BCE to 6th century CE
- Claim that between 11th century BCE and 9th century BCE Israelites established large kingdom in Sarāt region of southern Arabia, in the fertile region
- The Arabic *tūr* means wooded or fertile mount (one with trees and other plants)
- Claim that Yemen is the site of the kingdoms of David and Solomon
- Yemen was a major trade route and known to Romans as Arabia Felix
- Claims that ancient Assyrian and Babylon campaigns were directed at Arabia rather than Palestine
- Jerusalem had no significance until 250 BCE
- The Torah corrupted around the time of the Babylonian Exile
- Israelites natives of Arabia rather than migrants to it
- Current versions result of Jewish and other corruptions
- Israelites migrated from Arabia, not to it
- Newly founded towns named after old
- Abraham born in Yemen and migrated westward
- Jewish identity based on fraud
- Invention of national identity
- Jewish / Zionist lies founded Israel based on stolen history, geography and language in order to create brand of "Promised Land"
- A unified league of Arab nations a threat to Europe
- 'Israel' created to rid Europe of 'parasitic' Jews
- Various machinations by which aims were achieved
- Herzog acknowledges that archaeology does not support Jewish narrative in Palestine
- Khazarians as fake Jews
- Jews who occupy Palestine are not Biblical Jews
- Ancient Hebrew never existed
- Modern Hebrew creation of Russian literary figure Eliezar bin-Yehuda, an Esperanto for Jews
- Hebrew was never countenanced as a language until 1920s when the Zionist project began taking shape
- Semites and civilisation in general originated in southern Arabia
- Arabic oldest of Semitic languages; protolanguage of other languages
- 'Arabic' is not a language based in Arabia, but the name of a dialect – one of many spoken at the time of the Qur'anic revelation
- What is called today 'Hebrew' is simply a combination of Arabic and Aramaic with an injection of Yiddish (a German dialect)
- 'Hebrew' does not denote race
- 'Hebrew' means *nomad who enters population centre*

Chapter 1

- Muslim claims for Abraham's journeys from Hijaz to Palestine do not add up
- Problems with Old Testament treatment of Abraham as from Chaldea originate with Septuagint

translation and Jews' desire to lay claim to that land

- Arab historians support the fraud instead of exposing it
- Problems with and lack of support for Abraham's journey from Ur to Palestine
- Assertion – via ambivalence on part of al Tabari – for location of place called by Qur'an 'Blessed land' in Arabia
- Venting of various frustrations at institutional stupidity of Muslims
- Summary of bases upon which Levant considered 'Blessed' by commentators
- Muslims duped into marketing Jewish propaganda via the corrupted OT texts
- Only Arabia Felix is 'blessed for all peoples'
- Muslims follow corrupted OT texts
- Preliminary conclusions / assertions regarding Abraham's true history
- Places Ibrāhīm at the *bayt* calling other to him 22:26-28, 14:35-39, 11:69-73
- Other problems created by Muslim scholars who try to square the OT Bethel with Makkah area
- Identification of obviously false claims against Abraham in OT (such as his selling his wife)
- The Qur'an is the solution to these calumnies and other questions

Chapter 2

- When populations migrate, they name new territory after old
- Idea expanded to encompass Qur'anic and Biblical sites and ascribed to Masoretic Order and Jewish 'translators' of Aramaic texts to Septuagint in Greek
- True locus Yemen
- Palestine not sustainable as locus of OT drama
- Various supports for Yemen thesis correlated from OT

Chapter 3

- No archaeological proof of Canaanites as posited currently
- 'Hebrews' – nomadic livestock herders; 'Canaanites' – agricultural and sedentary residents adept at smelting iron (i.e. city-dwellers)
- Qur'an mirrors this (people of the city vs. Bedouins)
- No document in ancient world names Palestine as land of Canaan
- Claims of conflation and forgery by Orientalists of OT terms
- Connections revealed with Yemen origins by means of exposing orthographical manipulations
- Discussion of orthographical background and results of morphological changes
- Claim that city of Lot destroyed by volcano
- Refutations of various foolishness from *ḥadīth*
- Presence of volcanos in Yemen
- Claim that city of Lot was in Yemen
- Qur'anic exegesis reveals connection between locale of city of Lot with that of 'Ād and Thamūd
- People of 'Ād buried under Rub' al Khali desert, northern Yemen
- Refutation of Nabataean thesis for al Hijr based on claim that they are not Thamūdīc
- Claim for Thamūd in Yemen
- Thamūd known to previous peoples, including those of Fir'awn (20:49-52, 40:28-30, 89:6-13, 29:38, 14:45)
- Assertions regarding what the Qur'an calls 'mother of towns' (cf. 42:7, 46:26-27, 12:109, 3:137)
- OT references to myrrh and frankincense related to Yemen, one of the main producers in the ancient world
- Modern-day Ṣan'ā' related to OT Uzal
- Speculation about Ibrāhīm; also about locations of primary nations mention in Qur'an; entire locus of OT / Qur'anic narratives Yemen

Book 3: Israel and Sheba

Preface

- Al-Hamadānī's Description of Arabia describing locus of OT?
- Memoirs of Syrian explorer, Nazeeh Mou'ayyid Al-Aẓm, who visited Yemen in the year 1916 relates region to kingdom of Solomon
- Jews of Yemen initially refused to relocate to Palestine
- Reference to Kamal Salibi's *The Bible Came from Arabia*
- References to OT / Qur'anic locales in Yemen found in pre-Islamic poetry
- Yemen locale for OT / Qur'anic narratives common knowledge among Yemeni academics
- Verses of poetry served as maps for Bedouins to find water
- Further refutation of Egypt-Palestine thesis
- Poetry serves as guides to locations; connects reciter with place
- Muslims reproved for their intellectual / investigative failures

- Key OT personalities and locale entirely Arabian

Failure of Biblical Archaeology

- Zionism based on tissue of lies
- Jerusalem insignificant settlement until 30 BCE
- Kingdom of Solomon unsustainable in region of Palestine
- Professor Herzog (Jewish historian) questions Zionist OT historical narrative vis-à-vis Palestine
- Professor Nedaf Neiman (also Jewish) states that Torah written 600 years after the fact
- Yemen identified as locus of kingdom of Solomon
- Qur'an refers to David and Solomon as making use of armour
- Proto-Canaanite used in Yemen
- Claim for the Ark (of the Covenant) in Yemen

Chapter 1

- Today's Jerusalem bears no physical relation to OT narrative
- OT Kadesh related to Jabal Qadas in Yemen
- Jerusalem does not stand on a mountain of any kind
- OT places projected onto region of Palestine after the fact
- Ṣayūn origin of Zion (of which Ṣahyūn is Yemeni corruption)
- Addition of middle hā' feature of South Arabian dialects (cf. Abram – Abraham, Yashū' – Yahshū')
- Bayt Būs claimed as Jerusalem of OT
- Claim and evidence for presence of ancient Egyptians in Yemen
- Correlations between place names as recorded by ancient Egyptians in Yemen and OT locations
- Philistines related with Al-Fils people

Chapter 2

- Exposition of tribes of Issachar and Zebulun
- Placement of OT locations in Yemen

Chapter 3

- Ruminations concerning Ethiopia and Queen of Sheba
- Discussion of Kebra Nagast document and Sheba-Menelik Cycle in particular
- History of ruling queens in Yemen up to 12th century CE
- City of Yatrib (cf. Yathrib) in Yemen, Dhamār province
- This people practiced mummification
- Outline of stories and myths relating to Queen of Sheba
- Comparison of OT and KN accounts of Queen of Sheba
- Further expansion of stories relating to Queen of Sheba
- Correction of Christian misunderstandings of narrative
- Jabal al-Nabi in Yemen
- Molten sea lava in Yemen related to 52:1-8; Palestine rejected on same basis
- Ṭur Seenā' deduced to be close to Midyan (inference being that both were in Yemen)

Chapter 4

- Fountain of brass placed by early commentators in Yemen (cf. *jinn* at 34:12-13)
- Assertions for meaning of words commonly translated birds and hoopoe at 27:20-24
- Domain scouted by 'hoopoe' not far from Solomon; Sheba's kingdom adjacent to his
- Claim for meaning of shayāteen as deviants or criminals
- Claim for *jinn* as non-urbanites
- Winds serving Solomon allusion to use of wind currents over Red Sea
- Use of *zabūr* – term used by Yemenis to refer to Book of Psalms; allowance made that same term in Qur'an does not necessarily relate to this
- Rehearsal of reasons against Palestine as OT locus
- Discussion of Isaiah 38:8 and sundial as featured in Salibi's *The Bible Came from Arabia*
- Retrograde motion on sundial impossible in Palestine but possible in Yemen
- Conclusion:
 - OT penned by South Arabians around 700 BCE
 - Judaism an Arabian religion born in Yemen
 - Key OT figures Arabs
 - Jews occupying wrong country on basis of lie
 - Jews used as stooges for Zionist political ambitions

Book 4: The Assyrian Storm

Preface

- Babylonian enslavement took place in Yemen (and other nearby regions), not Palestine
- Victims large number of Arabian tribes as well as ancient Israelites

- Aims of book summarised:
 - To break Judaeo-Christian hold over interpretation vis-à-vis Palestine as location
 - To expose narrative which places Jews as exclusive targets of persecution
- Investigation of OT text to reveal place name hidden by Orientalists

Assyrians and Babylonians in Arabia

- Nebuchadnezzar's military excursions into Ḥejāz and Yemen attested by various historians
- Support that Nebuchadnezzar's enslavement took place in Yemen, not Palestine
- Correlation with Yemen thesis of Nebuchadnezzar's activities with various sources
- Qur'an's Al-Rass placed in Yemen (25:38-40)
- Chronicles scavenged for supporting points
- Qur'anic prophet Shu'ayb connected with Yemen

Chapter 1

- Red Sea scene of many battles between Egyptians and Mesopotamians
- Palestine a quiet backwater under full control of Mesopotamians
- Babylonian and Assyrian record attests to eight military campaigns – no reason to do so for a territory already secured:
 - Assertion that such campaigns were directed against Arabia and reached coast of Red Sea
 - Various inscriptions correlated with Yemen and portions of OT
 - Further correlations between historical record and Babylonian and Assyrian excursions into Yemen
 - Refutation of assertion that Assyrians would not have been able to reach as far as Yemen
 - Further correlation of *miṣr* with town or urban centre
 - Various etymological correlations to achieve place names
 - Further refutation of 'pharaohs' as Egyptian phenomenon
 - Regarding Egyptians: conclusion that conglomeration of Israelite, Bedouin and Muḍari (Mṣrim) clans defeated at Bayt Rafaḥ on outskirts of Ṣan'ā' by army of Sargon II and leaders taken captive to Nineveh

Chapter 2

- Ancient Jerusalem and Roman Jerusalem not the same
- Assertion that OT places found natively in Arabia
- Assertion that tribe of Gad found in Arabian culture
- Accusations of fraud among translators of OT
- Correlations of other OT place names with Arabia
- Palestine already under Babylonian control at time of Nebuchadnezzar's military attack
- Evidence for desire later on part of Mesopotamia and Persia to establish control over city of Najrān to gain access to Red Sea coast
- Correlation of Yemen with OT narratives and other histories
- Further deceptions practiced by translators of Aramaic scriptures (treating place names as common nouns)

Chapter 3

- Various tribes correlated with areas of Yemen

Preview

- Refutation of Mediterranean origins of Philistines
- Further evidence of fraud in this regard
- Name *Gaza* found nowhere in OT (written with 'ayn: 'Azzah)
- Further correlation of OT place names and tribal areas with Yemen on various bases
- Conclusion:
 - The power of the big lie
 - Further historical sources supporting Yemen as homeland of Jews
 - As power of Egyptians waned, Assyrians took over and attempted to reach Red Sea, thus causing migration from Arabian Peninsula
 - Process culminated in 586 BCE when Nebuchadnezzar launched massive campaign against Judea (in Yemen) and took vast numbers captive
 - After captivity, Jews and non-Jews alike settled in Levant due to emerging Roman Empire and better conditions compared to homeland which had fallen into oblivion
 - Contrary to Zionist propaganda, Romans did not reinvent place names, but Latinised them
 - Romans named land Filistia after dominant Arab tribe identified by pagan Arabian deity al-Filis
 - Muḥammad received and preached the Qur'an in the original homeland of the Jews and Naṣāra (Christians) – Yemen

SUMMARY OF THE PETRA THESIS AND ASSOCIATED PETRA PILGRIMAGE THESIS

Petra is not named in the Qur'an, but then neither is Makkah.⁹⁰⁰⁹ Modern-day Makkah strikes even Traditionalist Muslims who make pilgrimage there by its lack of correspondence with the place described in the Qur'an.

Dan Gibson is a historian and a Middle-East specialist. While he and I may differ in our conclusions, we have a common belief that truth should be relentlessly pursued, and we share the dubious distinction of finding ourselves cast as iconoclasts as a result.

Unlike me, Gibson does not accept the Qur'an as a revelation from the Living God. He, like the Orientalist, speaks of the Qur'an as something which Muḥammad directed and shaped (i.e. wrote). The Qur'an refutes that position, and so do I. He also, in his capacity as a historian, ascribes the *ḥadīth* literature a relevance which I as a theologian deny it. But these are matters of conscience and professional and academic emphasis.

Gibson's book, *Qur'ānic Geography*, is a *tour de force* of the subject it treats. He examines in detail the tribes of the descendants of Shem and thence of Ibrāhīm, thereby addressing a longstanding imbalance of emphasis in favour of the line of Ishāq to the almost complete exclusion of the line of Ismā'īl. He convincingly places Muḥammad in Nabataea at Petra – at least during some part of his mission – and cites geographical, architectural and Qur'anic evidence as well as evidence from non-Qur'anic traditions in support of his thesis.

He points to Petra, not Makkah as both the place of the origin of the revelation and the centre of pilgrimage to which the various tribes repaired twice a year to meet and, importantly, bury and visit their dead. He also asserts that the Qur'an (which, as mentioned, generally exhibits a paucity in place names) rehearses the story of the (named) 'Ād and Thamud so frequently because these empires were local to the Nabataean Arabs and known by them.

I certainly accept that Petra was the place of pan-regional pilgrimage. Where Muḥammad lived and grew up and where he received the bulk of his revelation – whether at Petra, or further down the Arabian Peninsula as per the various theses outlined here – I cannot say for certain. As a common believer, it is a matter of burning interest. As a theologian, it does not matter to me hugely; there are other, more pressing, concerns.

The evidence Dan Gibson presents is fascinating and well-argued, and I direct the interested student to his book.⁹⁰¹⁰

I will limit my references to *Qur'ānic Geography* to two fronts. Firstly, I quote verbatim below Gibson's work as it treats of the direction of early mosques since that evidence is empirical and – to my mind – irrefutable.⁹⁰¹¹ Following that, I summarise some of the book's other findings which support the identification of Petra as a place in which the prophet operated.

Early mosques

1 AH 622 AD

The Quba Mosque just outside of Medina. The mosque was originally built around 622 AD, but subsequent renovations and rebuilding have so changed it that it is not possible to examine the original foundations and determine the direction of the original qibla.⁹⁰¹²

1 AH 622 AD

The Mosque of the Prophet which would later be called al-Madina al-Munawara. [...]Because the mosque has undergone such extensive renovations at multiple times, it is impossible to make out

9009. The word *makkah* appears once but is also (and works in the text successfully as) a common noun meaning *destruction*. Makkah itself probably did not exist at the time of Muḥammad and there was certainly no great city by that name. It is mentioned in no map until 900 CE.

9010. This recommendation is made purely on the basis my assessment of Dan Gibson's intellectual and academic achievement. I have no affiliation with him or his publishing company. For further information, see searchformecca.com

9011. All text and photographs by kind permission.

9012. *Qur'ānic Geography*, Dan Gibson. Independent Scholars Press, 2011. p. 252.

the original floor plan and the original direction of prayer.⁹⁰¹³

5 AH 626 AD

Masjid al-Qiblatain. [...]When the old mosque was torn down, the foundation stones of the earlier mosque revealed that the original building faced north towards both Petra and Jerusalem which were in almost exactly the same direction.⁹⁰¹⁴

6 AH 627 AD

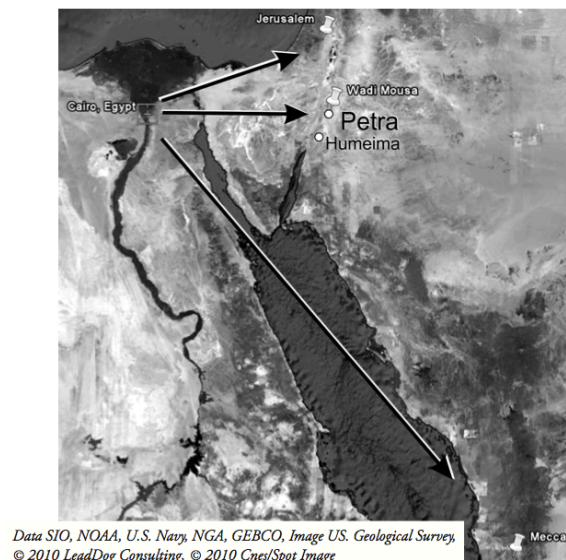
The Great Mosque of Guangzhou, known also as Huaisheng Mosque (Memorial of the Holy Prophet) or the Guangta Mosque (Light Tower Mosque) is thought to be the earliest surviving mosque in China. This mosque faces 12 degrees north of where the qibla should be, meaning that it directly faces Petra. Because of its great distance from Arabia, local Muslims feel that it is close enough to Mecca.⁹⁰¹⁵



Image © 2010 DigitalGlobe, © 2010 Kingway Ltd. © 2010 Mapabc.com
© 2010 Europa Technologies, © 2009 Google

20 AH 641 AD

The Mosque of 'Amr ibn al-'As was founded by the Muslim conqueror of Egypt in 641 near his house in the town of Fustāt, outside of Cairo. This mosque was rebuilt and enlarged in 673 during the reign of Mu'āwiya, who is said to have added a minaret to each of its four corners. Today the mosque does not exist in its original form, having undergone numerous restorations so that the original foundation is no longer evident. However, the original ground-plan of the mosque shows that the qibla pointed too far north and had to be corrected later under the governorship of Qurra ibn Sharīk. (Creswell 1969, pages 37,150) Interestingly this agrees with the later Islamic tradition compiled by Aḥmad ibn al-Maqrizi that 'Amr ibn al-'As prayed facing east, and not more towards the south. (al-Maqrizi 1326 page 6; Crone-Cook 1977 pages 24,173).⁹⁰¹⁶



Data SIO, NOAA, U.S. Navy, NGA, GEBCO, Image U.S. Geological Survey,
© 2010 LeadDog Consulting, © 2010 Cnet/Spot Image

80 AH 700 AD

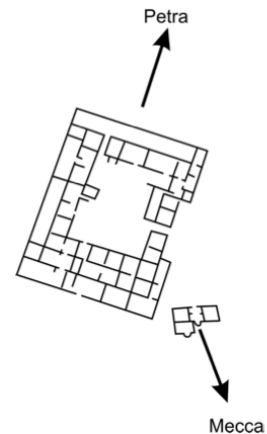
9013. *Qur'ānic Geography*, Dan Gibson. Independent Scholars Press, 2011. p. 252.

9014. *Qur'ānic Geography*, Dan Gibson. Independent Scholars Press, 2011. pp. 252-253.

9015. *Qur'ānic Geography*, Dan Gibson. Independent Scholars Press, 2011. pp. 253-254.

9016. *Qur'ānic Geography*, Dan Gibson. Independent Scholars Press, 2011. p. 255.

The Umayyad Palace (qaṣr) at Ḥumeima was built during the early Islamic era by Alī, a grandson of 'Abbās, a paternal uncle of the prophet Muḥammad. It would have either included a prayer room or the central court would have been used for prayer; therefore the alignment of the entire building should have been according to the qibla. The building is oriented northeast. Mecca is not in this direction, nor is Jerusalem, but it does correspond with Petra, only 27 miles to the north. Later a smaller outside mosque was built with a qibla pointing closer to Mecca.⁹⁰¹⁷



81 AH 700 AD

The Great Mosque of Ba'albek in Lebanon is an Umayyad mosque dating back to 81 AH. It has suffered from deterioration due to dampness, salt, and structural degradation. The last renovation was conducted with special attention to archaeological remains, as it is believed that the mosque may have been built upon several older structures dating back to antiquity. Lime mortar and traditional materials were used to preserve the building's character. As you can see[...] the Ba'albek Mosque (to the right of the main Ba'albek ruins) has an orientation closer to Petra than to Mecca.⁹⁰¹⁸



82 AH 710 AD

The first Islamic buildings on the Amman, Jordan citadel were built around 700 AD[...]. So far, it has not been possible to absolutely date the time of construction of these buildings, but they were built early during Umayyad rule. [...]the first set of buildings pointed south. The later buildings were built around 740 AD (above the earlier buildings) and clearly demonstrate a new focus and direction. The original buildings faced Petra, but the newer buildings (built some 40 years later) faced Mecca. [...]during the period between these two constructions 'Abdallah ibn Zubayr completely destroyed the Ka'ba and rebuilt it, possibly in a new location.⁹⁰¹⁹

86 AH 705 AD

9017. *Qur'ānic Geography*, Dan Gibson. Independent Scholars Press, 2011. p. 256.

9018. *Qur'ānic Geography*, Dan Gibson. Independent Scholars Press, 2011. p. 256.

9019. *Qur'ānic Geography*, Dan Gibson. Independent Scholars Press, 2011. p. 257.

The Great Mosque of Ṣan'ā is in the capital city of Yemen. According to early sources, the Prophet Muḥammad commanded the construction of this mosque, including its location and dimensions, sometime around 630 AD. While the validity of this claim lacks certainty, the mosque remains one of the early architectural projects in Islam. Sometime between 705 and 715 AD, the Umayyad Caliph al-Walīd I rebuilt and enlarged the mosque. Like the previous examples, this mosque points towards Petra, but since it is south of Mecca it could be argued that it also points in the general direction of Mecca[...].⁹⁰²⁰

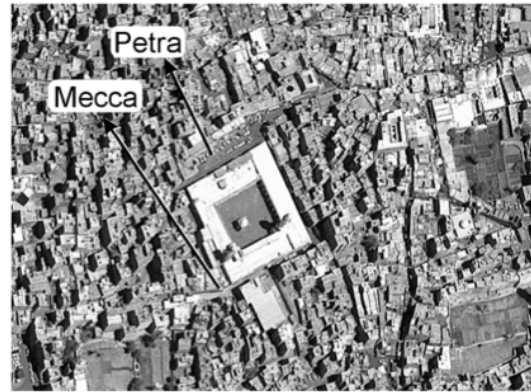
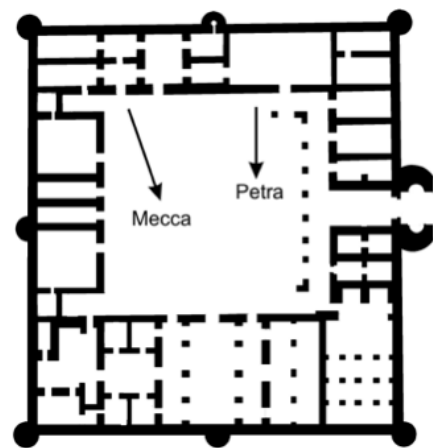


Image © 2010 GeoEye, © 2010 LeadDog Consulting, © 2009 Google

87 AH 706 AD

Qaṣr Khirbat al Minya is in Khirbat al-Minya, Israel (also known as 'Ayn Minyat Ḥishām). This is an Umayyad-built palace located in the eastern Galilee region about 200 meters (660 ft) west of the northern end of Lake Tiberias. It was erected as an Umayyad palace complex with a palace, mosque and bath built by al Walīd. (The date of construction is based on an inscription set into a gateway.) The palace contained a room that was constructed for the purpose of being a mosque. It was the room with pillars in the bottom right corner. Because it is almost directly north of Petra, the mosque and the entire building points directly at Petra, not Mecca which is southeast. We were unable to obtain satellite photos of this site, but the original plans can be obtained from www.archnet.org showing the layout of the building.⁹⁰²¹



87 AH 707 AD

The Wasiṭ Mosque in Iraq has been the center of much discussion. Originally, Creswell and Fehervari studied the ground plans of this mosque and claimed that this mosque pointed to Jerusalem. (Creswell, 1969 pg 137 & 1989, pg 40; Fehervari, 1961, pg 89; Crone-Cook 1977, pgs 23 & 173) However, further research has shown that this mosque does not point to Mecca or Jerusalem, but somewhere in between. In their Internet article *Islamic Awareness, The Qibla of Early Mosques, Jerusalem or Makkah?* M S M Saifullah, Muḥammad Ghoniem, 'Abd al Raḥmān, Robert Squires and Maṣṣūr Ahmed clearly demonstrate that the qibla of the Wasiṭ mosque points to neither Jerusalem (too far north) or Mecca (too far south). Instead they discovered that the qibla pointed 155 degrees 02 minutes of north (which is directly towards the Petra region).⁹⁰²²

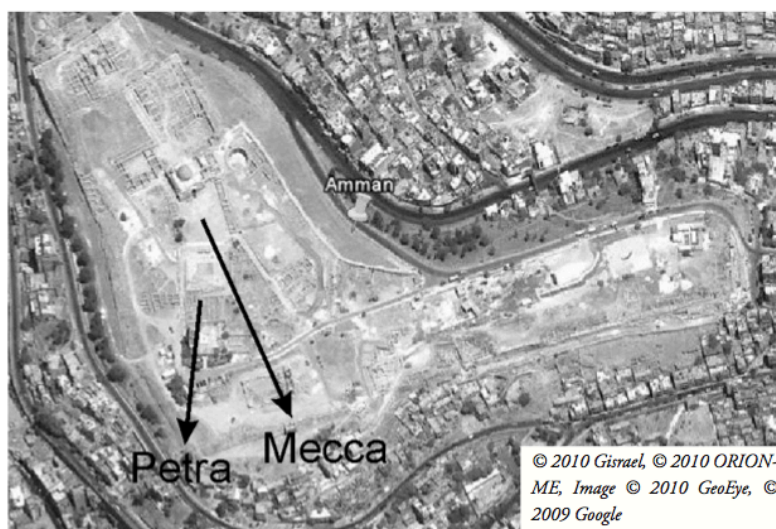
9020. *Qur'ānic Geography*, Dan Gibson. Independent Scholars Press, 2011. p. 257.

9021. *Qur'ānic Geography*, Dan Gibson. Independent Scholars Press, 2011. p. 258.

9022. *Qur'ānic Geography*, Dan Gibson. Independent Scholars Press, 2011. p. 258.

89 AH 708 AD

Immediately after Zubayr's rebellion and consequent rebuilding of the Ka'ba, the mihrab mark or niche was introduced. It is said that during the reign of the 'Uthmān ibn Affan (644-656), the caliph ordered a sign to be posted on the wall of the mosques at Medina so that pilgrims could now easily identify the direction in which to address their prayers. This seems to be a strange development, since up until this time there was no question as to which direction the faithful should pray. The entire building faced the qibla. Now, however, a sign was provided in the older mosques, seeming to indicate that a new qibla had been introduced.



Amman: The lower buildings were built around 700 AD and the upper buildings around 740 AD. This helps us in determining the time period when the qibla began changing towards Mecca.

During the reign of Al-Walid ibn 'Abd al-Mālik (Al-Walid I, 705-715), the Mosque of the Prophet (the Masjid al Nabawi) was renovated and the governor (wali) of Medina, 'Umar Ibn 'Abdul Azīz, ordered that a niche be made to designate the qibla. 'Uthmān's sign was then placed inside this niche. Eventually, the niche came to be universally understood as identifying the qibla direction, and so came to be adopted as a feature in other mosques. A sign was no longer necessary.

It is most interesting to notice that the mihrab niche was developed right after the time we are suggesting the qibla changed. Evidently since there was confusion over which way to pray, older mosques began to adopt the mihrab so that the faithful could pray in the new direction.⁹⁰²³

9023. *Qur'ānic Geography*, Dan Gibson. Independent Scholars Press, 2011. p. 259.

90 AH 709 AD

The Al Aqsa mosque in Jerusalem has undergone multiple stages of construction and renovations over the years. It is generally agreed that 'Abd al- Mālik, (685-705) the Umayyad Caliph who was the patron of the Dome of the Rock, started the construction of al-Aqsa Mosque at the end of the 7th century. A major building phase took place during the time of the caliphate of his son, al-Walīd (709-715). The building suffered from several major earthquakes and was renovated and reconstructed during the Abbāsīd period by Caliph al-Mahdī (775-785), and possibly by Caliph al-Manṣūr (754-775). This mosque in Jerusalem does not point to Mecca but rather points 169.23 degrees which is towards Petra, only 160 miles away.



The Al Aqsa mosque is located on the bottom center of the photo just below the arrow indicating the direction of Petra. None of the buildings on the Jerusalem citadel point towards Mecca.⁹⁰²⁴

9024. *Qur'ānic Geography*, Dan Gibson. Independent Scholars Press, 2011. p. 260.

90 AH 709 AD

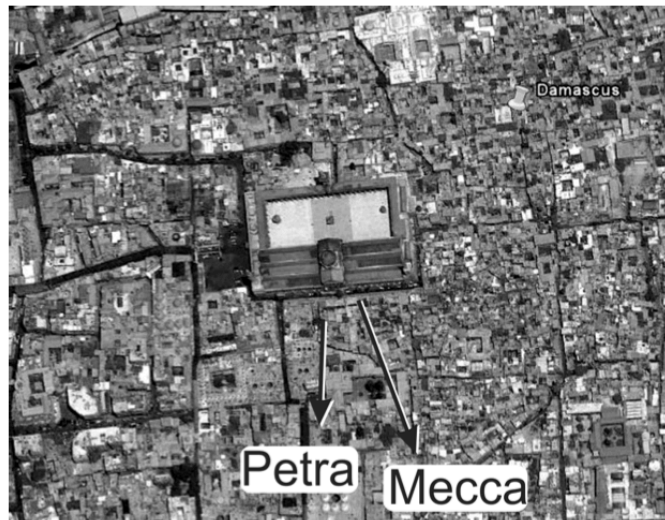
Umayyad Damascus Mosque. This mosque holds a shrine which is said to contain the head of John the Baptist. The head was supposedly found during the excavations for the building of the mosque. There are also many important landmarks within the mosque for the Shī'a. Among them is the place where the head of Ḥusain (the grandson of Muḥammad) was kept on display by Yazīd I. There is also the tomb of Ṣalādīn, (Ṣalāḥ al-Dīn) which stands in a small garden adjoining the north wall of the mosque.

Construction of the mosque was based on the house of Muḥammad in Medina.

This mosque had many functions: it was a place for personal and collective prayer, religious education, political meetings, administration of justice and relief for the ill and homeless. The new mosque was the most impressive in the Islamic world at the time. The interior walls were covered with fine mosaics considered to depict paradise or possibly the Ghouta, which tradition holds, so impressed Muḥammad that he declined to enter it, preferring to taste paradise in the afterlife. The Damascus Mosque was considered one of the marvels of the world because it was one of the largest in its time. The exterior walls were based on the walls of the temple of Jupiter and measured 100 meters by 157.5 meters.

This mosque was one of the first mosques (the other being al-Aqṣa Mosque in Jerusalem) to be shaped in such a way so that visitors could easily see the miḥrab and each other. The interior of the mosque is mainly plain white, although it contains some fragmentary mosaics and other geometric patterns. It is thought that the mosque used to have the largest golden mosaic in the world at over 4,000 m². The mosque has been rebuilt several times due to fires in 1069, 1401, and 1893 AD. Many of the early mosaics were lost, although some have been restored since.

The minaret in the southeast corner is called the Minaret of Jesus, as many Muslims believe that this is where Jesus will appear at the end of the world. The mosque does not face Mecca.⁹⁰²⁵

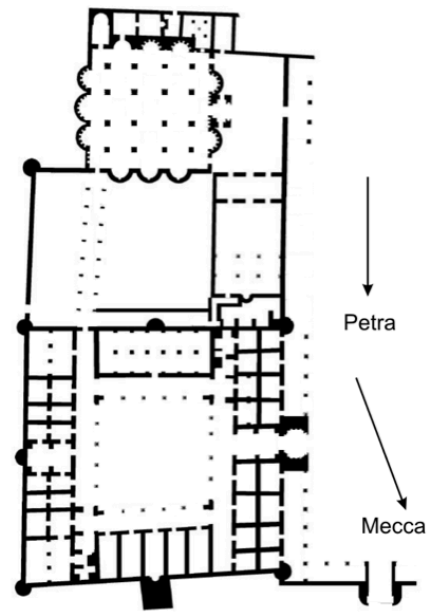


Above: The Umayyad Mosque in Damascus

Image © 2010 GeoEye, © 2009 Google

95 AH 724 AD

The Khirbat al Mafjar Mosque is located near Jericho in the Jordan Valley. The Khirbat al Mafjar Mosque is located near Jericho in the Jordan Valley. (31degrees 52 minutes 41.07N, 35 degrees 27 minutes 29.97 E) Khirbat al-Mafjar remains one of the most highly sophisticated Umayyad palaces known for its elaborate mosaics, stucco carvings and overall sculptural magnificence. Khirbat al-Mafjar was built during the reign of Ḥishām Ibn 'Abd al-Māli, and it was abandoned around 744 AD when the Umayyads dynasty collapsed and the Abbāsids rose to power. The Abbāsids never rebuilt the palace. Once again this is a palace that contained a mosque. It was located almost directly north of Petra, so the mosque (bottom center room) faces south as shown in the floor plan, rather than towards Mecca.⁹⁰²⁶



The above drawing was made by Saeed Arida and is copyrighted by Nasser Rabbat, Aga Khan Program for Islamic Architecture, MIT 2003. Obtained from www.archnet.org. The original drawings did not show the qibla directions.

95 AH 714 AD

The Anjar Mosque is located 58 kilometers from Beirut, just a short distance from the Litani River. Anjar is the only exclusively Umayyad site in Lebanon. Its name originates from the term “Ayn Gerrah” which means “the source of Gerrah” in Arabic, referring to an ancient fortress in the region. Commissioned by the Umayyad Caliph al-Walīd, son of 'Abd al-Mālik ibn Marwān in the early 8th century, it prospered as a trading city, situated strategically at the crossroad of the north-south and east-west trade routes. However, by the conclusion of Umayyad political domination, no more than thirty years later, Anjar fell rapidly into disrepair and eventually was abandoned. Historically, it remains unique as the only inland commercial center in Lebanon. The entire complex including the palace and mosque are built with an orientation pointing towards Petra.⁹⁰²⁷



Above: Anjar Mosque

Image © 2010 DigitalGlobe, © 2009 Google

Summary in support of Petra

Here, then, is a summary of those key points from Dan Gibson's *Qur'ānic Geography* which have a direct bearing on the present work and support – or appear to support – Petra as the core focus for Muḥammad's activities:

- Makkah as Mother of All Cities (i.e. a major trading city) is not sustainable historically, but fits Petra
- Makkah is not found on any map until 900 CE, 300 years after Muḥammad's birth
- Makkah does not have a distinct valley or substantial mountains (part of the Qur'anic concept of the holy site) yet Petra has both

9026. *Qur'ānic Geography*, Dan Gibson. Independent Scholars Press, 2011. p. 263.

9027. *Qur'ānic Geography*, Dan Gibson. Independent Scholars Press, 2011. pp. 263-264.

- The Jews have no record of Ibrāhīm in Makkah, or even of journeying anywhere near it
- The Jewish Bible places Ismā'īl growing up in Paran, the traditional home of the Thamudic or Nabataean people in northern Arabia
- Pilgrimages were traditionally made to Petra from across the Arab region from ancient times
- A zodiac dated to the second century CE indicates that there were two annual pilgrimages to Petra
- Petra was a holy burial city to which Nabataean Arabs would repair to eat a ritual meal in the place of the tombs of their ancestors (tribal burials took place at Petra and Hijra with Petra being the more important of the two by far)
- In Petra today one can see gathering halls attached to many tombs
- All the earliest mosques for which we have evidence of orientation in the first 100 years from the Qur'anic revelation point towards Petra (over the next 100 years there is confusion: 12% towards Petra, 50% towards Makkah and 38% follow parallel orientations)
- It is only 200 years after the Qur'anic revelation⁹⁰²⁸ that all mosques are built facing Makkah
- The holy city is referred to as *bacca* (48:24) which indicates *sorrow* or *calamity*. Petra experienced earthquakes in 363 CE and 551 CE.⁹⁰²⁹ Such an association could come from its role as a burial city
- The Qur'an focuses on northern Arabia: 'Ād, Thamūd and Madyan are all north Arabian civilisations; the cities of Lūt are claimed to be nearby⁹⁰³⁰
- Dr. Robert Hoyland contends that the Arabic script developed from Nabataean Arabic script, which supports the thesis that Islam rose in the north of Arabia
- Petra is entirely missing from the early Islamic literature and yet corresponds in myriad instances in the same literature's description of Makkah (a point which Gibson takes to indicate that they are the same place)
- Gibson identifies a large precinct (the Great Temple) at Petra as *al masjid al ḥarām*
- Stone boards for games of chance such as those mentioned in the Qur'an have been found at Petra, never at Makkah
- The Quraish are said to have attacked Medina from the north, which makes sense if they came from Petra but not if they came from Makkah
- Gibson places key battles close to Petra
- Makkah was never a major city on a caravan route whereas Petra was both
- The written record of kingdoms neighbouring Makkah such as Yemen does not substantiate the existence of an ancient city at Makkah (in over 1,700 years of literacy prior to the Qur'anic revelation)
- Extensive evidence exists over this period for pilgrimages to Petra from Yemen but none for Makkah
- During the civil war with Ibn Zubayr (64AH, 683 CE) the Syrian army attacked the holy city with trebuchet stones; there is no evidence of trebuchet stones at Makkah whereas hundreds exist in Petra

In his work Gibson ascribes the *ḥadīth* literature a value which I do not and on that basis covers many points I have ignored in the short summary above.

Gibson is a historian and archaeologist and operates according to the dictates of those disciplines. Unlike myself, he seems to agree with the majority of the Traditionalist's claims for Islam, differing from him only to the extent that he sees an original religion later transposed from Petra to Makkah. For example, like the Traditionalist, he regards 2:138-158 as directing Muḥammad toward a place of prayer and then instituting a change in that direction, whereas I contest that assessment in any form. These are details which can be thought about and debated over time.

In any case, given my analysis of 9:28⁹⁰³¹ such questions are purely academic and there is no sense in which there is or could be any Qur'anic justification for resurrecting *al masjid al ḥarām* in its correct geographical setting.

Leaving these points to one side, the unavoidable and immediate conclusion, given that Dan Gibson is right in his general thesis – and I am sure that he is – is that at the very least the Traditionalist is praying toward a place which formed no part in the Qur'anic backstory, and that Makkah is a later construct.

To summarise my attitude toward Dan Gibson and his excellent book: my emphasis is different to his; I am

9028. That is, once the Traditionalist had defined the Qur'anic narrative by means of his alternative literature.

9029. Gibson also cites Al Ṭabarī who notes a further one in 713 CE.

9030. Clearly, the Arabia Felix thesis has an alternative claim on this point; this is something which requires further and deeper analysis.

9031. Which shows that the messenger was told to forsake *al masjid al ḥarām*.

focused on theological results which survive the furnace of my own reason. To do my work I must, like him, preserve the integrity of the rational environment according to the dictates of that discipline to which I am committed – namely that of Quranite thinker and theologian – and that means treating the Qur'an on the terms it claims for itself: those of a complete revelation from God. That requirement necessitates the rejection of the Traditionalist's entire library of extra-Qur'anic postulations. I do not engage with Gibson's findings based on the *ḥadīth* literature not because I can demonstrate that he is sometimes or always wrong – or even because I think he is sometimes or always wrong – but because to stray into the realms of *ḥadīth* is anathema to my founding principles.

Wikipedia

The following is the main Wikipedia article on Petra as of December, 2014. We can safely assume the contributors to be ignorant of or indifferent to the contents of the Qur'an. I have removed pictures and some of the extraneous detail relating to images, maps and references and simply entered Qur'anic references as footnotes. The results are certainly interesting.

Petra

Petra (Arabic: البتراء, Al-Batrāʾ; Ancient Greek: Πέτρα) is a historical and archaeological city in the southern Jordanian governorate of Ma'an that is famous for its rock-cut architecture and water conduit system.⁹⁰³² Another name for Petra is the Rose City due to the color of the stone out of which it is carved.

Established possibly as early as 312 BC as the capital city of the Nabataeans, it is a symbol of Jordan, as well as Jordan's most-visited tourist attraction. It lies on the slope of Jebel al-Madhbah (identified by some as the biblical Mount Hor) in a basin among the mountains which form the eastern flank of Arabah (Wadi Araba), the large valley running from the Dead Sea to the Gulf of Aqaba. Petra has been a UNESCO World Heritage Site since 1985.

The site remained unknown to the Western world until 1812, when it was introduced by Swiss explorer Johann Ludwig Burckhardt. It was described as "a rose-red city half as old as time" in a Newdigate Prize-winning poem by John William Burgon. UNESCO has described it as "one of the most precious cultural properties of man's cultural heritage". See: UNESCO Intangible Cultural Heritage Lists. Petra was chosen by the Smithsonian Magazine as one of the "28 Places to See Before You Die".

Geography

Pliny the Elder and other writers identify Petra as the capital⁹⁰³³ of the Nabataeans and the center⁹⁰³⁴ of their caravan trade. Enclosed by towering rocks⁹⁰³⁵ and watered by a perennial stream,⁹⁰³⁶ Petra not only possessed the advantages of a fortress, but controlled the main commercial routes which passed through it to Gaza in the west, to Bosra and Damascus in the north, to Aqaba and Leuce Come on the Red Sea, and across the desert to the Persian Gulf.⁹⁰³⁷

Excavations have demonstrated that it was the ability of the Nabataeans to control the water⁹⁰³⁸ supply that led to the rise of the desert city, creating an artificial oasis. The area is visited by flash floods and archaeological evidence demonstrates the Nabataeans controlled these floods by the use of dams, cisterns and water conduits. These innovations stored water for prolonged periods

9032. Cf. 9:19 *'Have you made the giving of water to the pilgrim and the visit to the inviolable place of worship[...]*

9033. Cf. 6:92, 42:7 *'that thou warn the mother of cities'*.

9034. Cf. 14:37 *'Make thou hearts among men incline towards them. And provide thou for them some fruits that they might be grateful.'*

9035. Cf. 22:27 *'[...]Coming from every deep mountain pass'.*

9036. Cf. 18:41, 67:30 *'[...]water becomes sunken[...]*

9037. Cf. 28:57 *'Did we not establish for them a sanctuary secure whereto were gathered the fruits of all things as a provision from ourselves?'*

9038. Cf. 67:30 *'Say thou: Have you considered: if your water become sunken: Who then will bring you running water?'*

of drought, and enabled the city to prosper from its sale.

In ancient times, Petra might have been approached from the south on a track leading across the plain of Petra, around Jabal Haroun ("Aaron's Mountain"), where the Tomb of Aaron, said to be the burial-place of Aaron, brother of Moses, is located. Another approach was possibly from the high plateau to the north. Today, most modern visitors approach the site from the east. The impressive eastern entrance leads steeply down through a dark, narrow gorge (in places only 3–4 m (9.8–13.1 ft) wide) called the Siq ("the shaft"), a natural geological feature formed from a deep split⁹⁰³⁹ in the sandstone rocks and serving as a waterway flowing into Wadi Musa. At the end of the narrow gorge stands Petra's most elaborate ruin, Al Khazneh (popularly known as and meaning "the Treasury"), hewn into the sandstone cliff. While remaining in remarkably preserved condition, the face of the structure is marked by hundreds of bullet holes made by the local Bedouin tribes that hoped to dislodge riches that were once rumored to be hidden within it.

A little farther from the Treasury, at the foot of the mountain called en-Nejr, is a massive theatre, positioned so as to bring the greatest number of tombs within view. At the point where the valley opens out into the plain, the site of the city is revealed with striking effect. The amphitheatre has been cut into the hillside and into several of the tombs during its construction. Rectangular gaps in the seating are still visible. Almost enclosing it on three sides are rose-colored mountain walls, divided into groups by deep fissures and lined with knobs cut from the rock in the form of towers.

History

Some of the earliest recorded farmers settled in Beidha, a pre-pottery settlement just north of Petra, by 7000 BC. Petra is listed in Egyptian campaign accounts and the Amarna letters as Pel, Sela or Seir. Though the city was founded relatively late, a sanctuary has existed there since very ancient times.⁹⁰⁴⁰ Stations 19 through 26 of the stations list of Exodus are places associated with Petra. This part of the country was biblically assigned to the Horites, the predecessors of the Edomites. The habits of the original natives may have influenced the Nabataean custom of burying the dead⁹⁰⁴¹ and offering worship in half-excavated caves. Although Petra is usually identified with Sela, which means a rock, the Biblical references refer to it as "the cleft in the rock", referring to its entrance. In the parallel passage, however, Sela is understood to mean simply "the rock" (2 Chronicles xxv. 12, see LXX).

Josephus (*Antiquities of the Jews* iv. 7, 1~ 4, 7), Eusebius and Jerome (*Onom. sacr.* 286, 71. 145, 9; 228, 55. 287, 94) assert that Rekem was the native name, and this name appears in the Dead Sea Scrolls as a prominent Edomite site most closely describing Petra, and associated with Mount Seir. But in the Aramaic versions, Rekem is the name of Kadesh, implying that Josephus may have confused the two places. The Semitic name of the city, if not Sela, remains unknown. The passage in Diodorus Siculus (xix. 94–97) which describes the expeditions which Antigonos sent against the Nabataeans in 312 BC is understood to throw some light upon the history of Petra, but the "petra" referred to as a natural fortress and place of refuge cannot be a proper name and the description implies that the town was not yet in existence.

The Rekem Inscription before it was buried by the bridge abutments.

The name "Rekem" was inscribed in the rock wall of the Wadi Musa opposite the entrance to the Siq, but about twenty years ago the Jordanians built a bridge over the wadi and this inscription was buried beneath tons of concrete.

More satisfactory evidence of the date of the earliest Nabataean settlement may be obtained from an examination of the tombs. Two types of tombs have been distinguished: the Nabataean and the Greco-Roman. The Nabataean type starts from the simple pylon-tomb with a door set in a tower crowned by a parapet ornament, in imitation of the front of a dwelling-house. Then, after passing through various stages, the full Nabataean type is reached, retaining all the native features and at

9039. Cf. 22:27 '[...]Coming from every deep mountain pass.'

9040. Cf. 2:126 'Ibrāhīm said: My lord: make this a secure land.'

9041. Cf. 3:96-97.

the same time exhibiting characteristics which are partly Egyptian and partly Greek. Of this type close parallels exist in the tomb-towers at Mada'in Saleh in north Arabia, which bear long Nabataean inscriptions and supply a date for the corresponding monuments at Petra. Then comes a series of tombfronts which terminate in a semicircular arch, a feature derived from north Syria. Finally come the elaborate façades copied from the front of a Roman temple; however, all traces of native style have vanished. The exact dates of the stages in this development cannot be fixed. Few inscriptions of any length have been found at Petra, perhaps because they have perished with the stucco or cement which was used upon many of the buildings. The simple pylon-tombs which belong to the pre-Hellenic age serve as evidence for the earliest period. It is not known how far back in this stage the Nabataean settlement goes, but it does not go back farther than the 6th century BC. A period follows in which the dominant civilization combines Greek, Egyptian and Syrian elements, clearly pointing to the age of the Ptolemies. Towards the close of the 2nd century BC, when the Ptolemaic and Seleucid kingdoms were equally depressed, the Nabataean kingdom came to the front. Under Aretas III Philhellene, (c.85–60 BC), the royal coins begin. The theatre was probably excavated at that time, and Petra must have assumed the aspect of a Hellenistic city. In the reign of Aretas IV Philopatris, (9 BC–40 AD), the tombs of the el-Hejr type may be dated, and perhaps also the High-place.

Roman rule

In 106 AD, when Cornelius Palma was governor of Syria, that part of Arabia under the rule of Petra was absorbed into the Roman Empire as part of Arabia Petraea, and became its capital. The native dynasty came to an end, but the city continued to flourish. It was around this time that the Petra Roman Road was built. A century later, in the time of Alexander Severus, when the city was at the height of its splendor, the issue of coinage comes to an end. There is no more building of sumptuous tombs, owing apparently to some sudden catastrophe, such as an invasion by the neo-Persian power under the Sassanid Empire. Meanwhile, as Palmyra (fl. 130–270) grew in importance and attracted the Arabian trade away from Petra, the latter declined. It seems, however, to have lingered on as a religious centre. A Roman road was constructed at the site. Epiphanius of Salamis (c.315–403) writes that in his time a feast was held there on December 25 in honor of the virgin Khaabou (Chaabou) and her offspring Dushara (Haer.51).

Byzantine era – decline

Petra declined rapidly under Roman rule,⁹⁰⁴² in large part from the revision of sea-based trade routes. In 363 an earthquake⁹⁰⁴³ destroyed many buildings,⁹⁰⁴⁴ and crippled the vital water management system. The last inhabitants abandoned the city (further weakened by another major earthquake in 551) when the Arabs conquered⁹⁰⁴⁵ the region in 663.⁹⁰⁴⁶ The ruins of Petra were an object of curiosity in the Middle Ages and were visited by Sultan Baibars of Egypt towards the end of the 13th century. The first European to describe them was Swiss traveller Johann Ludwig Burckhardt in 1812.

Because the structures weakened with age, many of the tombs became vulnerable to thieves, and many treasures were stolen. In 1929, a four-person team, consisting of British archaeologists Agnes Conway and George Horsfield, Palestinian physician and folklore expert Dr Tawfiq Canaan and Dr Ditlef Nielsen, a Danish scholar, excavated and surveyed Petra.

T. E. Lawrence

In October 1917, as part of a general effort to divert Ottoman military resources away from the

9042. Cf. 3:75 *'And among them is he who if thou entrust him with a dinar[...]*

9043. Cf. 16:45 *'Do they who plot evil feel secure that God will not cause the earth to swallow them?'*

9044. Cf. 20:128 *'Does it not then guide them how many generations we destroyed before them amid whose dwellings they walk?'*

9045. Cf. 48:27 *'You will enter the inviolable place of worship – if God should will – secure shaven-headed and cut not fearing. And he knew what you knew not and he appointed besides that a near victory.'*

9046. Cf. 28:58 *'Those their dwellings have not been inhabited after them save a little.'*

British advance before the Third Battle of Gaza, a revolt of Syrians and Arabians in Petra was led by British Army officer T. E. Lawrence (Lawrence of Arabia) against the Ottoman regime. The Bedouin women living in the vicinity of Petra and under the leadership of Sheik Khallil's wife were gathered to fight in the revolt of the city. The rebellions, with the support of English military, were able to devastate the Ottoman forces.

Religion

The Nabataeans worshipped the Arab gods and goddesses of the pre-Islamic times as well as a few of their deified kings. One, Obodas I, was deified after his death. Dushara was the primary male god accompanied by his female⁹⁰⁴⁷ trinity: Al-'Uzzá, Allat and Manāt.⁹⁰⁴⁸ Many statues carved in the rock depict these gods and goddesses.

A stele is dedicated to Qos-Allah 'Qos is Allah' or 'Qos the god', by Qosmilk (melech – king) is found at Petra (Glueck 516). Qos is identifiable with Kaush (Qaush) the God of the older Edomites. The stele is horned and the seal from the Edomite Tawilan near Petra identified with Kaush displays a star and crescent (Browning 28), both consistent with a moon deity.⁹⁰⁴⁹ It is conceivable the latter could have resulted from trade with Harran (Bartlett 194). There is continuing debate about the nature of Qos (qaus – bow) who has been identified both with a hunting bow (hunting god) and a rainbow (weather god) although the crescent above is also a bow.

Nabataean inscriptions in Sinai and other places display widespread references to names including Allah, El and Allat (god and goddess), with regional references to al-Uzza, Baal and Manutu (Manat) (Negev 11). Allat is also found in Sinai in South Arabian language. Allah occurs particularly as Garm- allahi – god dedided (Greek Garamelos) and Aush-allahi – 'god's covenant' (Greek Ausallos). We find both Shalm-lahi 'Allah is peace' and Shalm-allat, 'the peace of the goddess'. We also find Amat-allahi 'she-servant of god' and Halaf-llahi 'the successor of Allah'.

The Monastery, Petra's largest monument, dates from the 1st century BC. It was dedicated to Obodas I and is believed to be the symposium of Obodas the god. This information is inscribed on the ruins of the Monastery (the name is the translation of the Arabic "Ad Deir").

Christianity found its way to Petra in the 4th century AD, nearly 500 years after the establishment of Petra as a trade center. Athanasius mentions a bishop of Petra (Antioch. 10) named Asterius. At least one of the tombs (the "tomb with the urn"?) was used as a church. An inscription in red paint records its consecration "in the time of the most holy bishop Jason" (447). After the Islamic conquest of 629–632 Christianity in Petra, as of most of Arabia, gave way to Islam. During the First Crusade Petra was occupied by Baldwin I of the Kingdom of Jerusalem and formed the second fief of the barony of Al Karak (in the lordship of Oultrejordain) with the title Château de la Vallée de Moïse or Sela. It remained in the hands of the Franks until 1189. It is still a titular see of the Catholic Church.

Two Crusader-period castles are known in and around Petra. The first is al-Wu'ayra and is situated just north of Wadi Musa. It can be viewed from the road to "Little Petra". It is the castle of Valle Moïse which was seized by a band of Turks with the help of local Muslims and only recovered by the Crusaders after they began to destroy the olive trees of Wadi Musa. The potential loss of livelihood led the locals to negotiate surrender. The second is on the summit of el-Habis in the heart of Petra and can be accessed from the West side of the Qasr al-Bint.

According to Arab tradition, Petra is the spot where Moses (Musa) struck a rock with his staff and water came forth, and where Moses' brother, Aaron (Harun), is buried, at Mount Hor, known today as Jabal Haroun or Mount Aaron. The Wadi Musa or "Wadi of Moses" is the Arab name for

9047. Cf.: 17:40 'Has your lord then distinguished you by sons and taken from among the angels females?'; 37:150 'If we created the angels females when they were witnesses[...]' 43:19 'And they make the angels – those who are the servants of the Almighty – females'.

9048. Cf. 53:19-20 'Have you considered Al-Lāt and Al-'Uzzā And Manāt the third, the other?'

9049. Cf. 41:37 'Do not submit to the sun or the moon But submit to God who created them.'

the narrow valley at the head of which Petra is sited. A mountaintop shrine of Moses' sister Miriam was still shown to pilgrims at the time of Jerome in the 4th century, but its location has not been identified since.

Threats to Petra

The site suffers from a host of threats, including collapse of ancient structures, erosion due to flooding and improper rainwater drainage, weathering from salt upwelling, improper restoration of ancient structures, and unsustainable tourism. The last has increased substantially, especially since the site received widespread media coverage in 2007 during the controversial New Seven Wonders of the World Internet and cell phone campaign.

In an attempt to reduce the impact of these threats, Petra National Trust (PNT) was established in 1989. Over this time, it has worked together with numerous local and international organizations on projects that promote the protection, conservation and preservation of the Petra site. Moreover, UNESCO and ICOMOS recently collaborated to publish their first book on human and natural threats to these sensitive World Heritage sites. They chose Petra as its first, and most important example of threatened landscapes. A book released in 2012, *Tourism and Archaeological Heritage Management at Petra: Driver to Development or Destruction?*, represents the first in a series of important books to address the very nature of these deteriorating buildings, cities, sites, and regions. The next books in the series of deteriorating UNESCO World Heritage Sites will include Macchu Picchu, Angkor Wat, and Pompeii.

Article XIX

ḥaqq

The noun⁹⁰⁵⁰ *ḥaqq* occurs 252 times in the text. All translators render *ḥaqq* variously as they go. In part, this is justified since in various collocations and contexts *ḥaqq* clearly signifies different (though associated) things. What is not acceptable is that there is little demonstration of any attempt to understand and render *ḥaqq* on a systematic basis.

The method I have used begins by identifying the forms in which *ḥaqq* occurs. These are:

- *bi ḡhayri (al) ḥaqq*
- *ḥaqq-*
- *bil ḥaqqi*
- *al ḥaqq*
- *aḥaqq-*

All instances in the text are footnoted.

bi ḡhayri (al) ḥaqq

This means *without (a) cause* and it means it in all cases. It occurs at 2:61, 3:21, 3:112, 3:181, 4:155, 7:33, 7:146, 10:23, 22:40, 28:39, 40:75, 41:15, 42:42, 46:20

ḥaqq-

The meaning for *ḥaqq-* is dependent on the prepositions it takes.

i. *ḥaqqan ‘alā*

This means *something binding upon (someone), a duty upon (someone) or a requirement of (someone)*. I render this as *binding upon*.

2:180, 2:236, 2:241, 9:111, 10:103, 16:38, 30:47.

ii. *ḥaqqan*

This operates as an adverb and means *truly or in truth*. I render as *in truth*.

4:151, 8:4, 8:74.

The remaining instances of *ḥaqqan* are singular nouns which are direct objects of verbs, usually *wa‘ada* (*to promise*).

We do not have to guess which of the possible meanings of *ḥaqqan* are indicated since the text tells us that *true* is what is meant.

The promise of God is *ḥaqqan* and who is more truthful (*aṣḍaḡu*) than God in speech? (4:122)

iii. *ḥaqqan*

4:122, 7:44, 7:44, 10:4, 12:100, 18:98, 31:9.

iv. *ḥaqqā*

2:121, 3:102, 6:91, 22:74, 22:78, 39:67, 57:27.

with the x due him / it

v. *ḥaqqahu*

6:141, 17:26, 30:38.

its / his due

9050. In some cases described by grammarians as an adjective.

vi. *ḥaqqun*
3:86, 10:53, 10:53, 10:55, 18:21, 28:13, 30:60, 31:33, 35:5, 38:64, 40:55, 40:77, 45:32, 46:17, 51:23,
56:95, 69:51.
true,⁹⁰⁵¹ *truth*

vii. *ḥaqqin*
bi ḥaqqin
5:116.
The preposition *bi* is a function of the verb *laisa* in this case and one of the ways it takes an object.
(a) *right*

min ḥaqqin (fi)
11:79.
Dictionary definition of *ḥaqq fi*: *a right to*.

viii. *ḥaqqun + li*
51:19, 70:24-25
a due for

ix. *ḥaqqā + ‘alā*
7:30.
due upon

bil ḥaqqi

This convention occurs a total of 76 times. The core distinction to be made – and one rarely demonstrated by the common translators – is between those cases where:

- the *bi* is simply the preposition which the verb uses to engage an object
- the *bi* is not a preposition needed by the verb to engage an object, but operating together with *al ḥaqq* to produce an independent adverbial phrase (describing how something is done).

My reasoning is that where the verb does not typically take an object with *bi* and where the sense would be complete without *bil ḥaqqi*, *bil ḥaqqi* acts as an adverb. Where *bi* is the common preposition that connects an object with a verb (and typically where the sense would be incomplete otherwise) *the truth* is the object. I take *truth* as the default value for *ḥaqq* on the basis of 3:60.⁹⁰⁵²

The full set of instances for *bil ḥaqqi* is:
2:71, 2:119, 2:176, 2:213, 2:252, 3:3, 3:108, 4:105, 4:170, 5:27, 5:48, 6:5, 6:30, 6:73, 6:114, 6:151, 7:43,
7:53, 7:89, 7:159, 7:181, 8:5, 10:5, 14:19, 15:8, 15:55, 15:64, 15:85, 16:3, 16:102, 17:33, 17:105, 17:105,
18:13, 21:18, 21:55, 21:112, 23:41, 23:62, 23:70, 23:90, 25:33, 25:68, 28:3, 29:44, 29:68, 30:8, 34:26,
34:48, 35:24, 37:37, 38:22, 38:26, 39:2, 39:5, 39:41, 39:69, 39:75, 40:20, 40:25, 40:78, 42:17, 43:78,
43:86, 44:39, 45:6, 45:22, 45:29, 46:3, 46:34, 48:27, 50:5, 50:19, 50:42, 64:3, 103:3.

i. verb object⁹⁰⁵³

jā’a bil ḥaqqi
2:71, 7:43, 7:53, 21:55, 37:37, 50:19.
*the truth*⁹⁰⁵⁴

jā’a + personal object pronoun + bil ḥaqqi
4:170, 23:70, 25:33, 40:25, 43:78.
*the truth*⁹⁰⁵⁵

9051. See comments to *iii. ḥaqqan* above.

9052. *The truth is from thy lord so be not among those who doubt.*

9053. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi i*).

9054. Support comes from 21:55 where it is contrasted with *those who jest* (i.e. what is true is contrasted with what is not true).

9055. Contrasted with those who are averse to the truth at 43:78.

āta + personal object pronoun+ bil ḥaqqi
15:64, 23:90.
*the truth*⁹⁰⁵⁶

arsala + personal object pronoun+ bil ḥaqqi
2:119, 35:24.
with the truth

kadhḥaba bil ḥaqqi
6:5, 29:68, 50:5.
the truth

qadhafa bil ḥaqqi ‘alā
21:18, 34:48.
the truth

laisa hādha bil ḥaqqi
6:30, 46:34.
the truth

tawāṣa bil ḥaqqi
103:3.
to the truth

anzala + concrete object pronoun+ bil ḥaqqi
17:105, 42:17.⁹⁰⁵⁷
with truth

shahada bil ḥaqqi
43:86.
to the truth

ii. adverbial⁹⁰⁵⁸

The adverbial sense of *bil ḥaqqi* which best fits is *aright* (in the sense of *properly, appropriately, in a suitable manner*)

fataḥa baina + personal object bil ḥaqqi
7:89, 34:26.

hadā bil ḥaqqi
7:159, 7:181.

akhraja + personal object pronoun + bil ḥaqqi
8:5.

nazzala + concrete object pronoun + bil ḥaqqi
2:176, 15:8, 16:102.

munazzal min + personal object pronoun + bil ḥaqqi
6:114.

nazala bil ḥaqqi
17:105.

9056. Demonstrably the correct reading since another verb with the same meaning is used at 15:64.

9057. I take this to be a noun here because *bi* takes two nouns at 42:17.

9058. Arabic: *bil ḥaqqi*. See Article XIX (*bil ḥaqqi* ii.).

nazzala 'alay + personal object pronoun + concrete object pronoun + bil haqqi
3:3.

anzala ilay + personal object pronoun+concrete object pronoun + bil haqqi
4:105, 5:48, 39:2.

anzala 'alay + personal object pronoun+concrete object pronoun + bil haqqi
39:41.

anzala + ma'a + personal object pronoun+concrete object pronoun + bil haqqi
2:213.

talā 'alay + personal object pronoun + bil haqqi
2:252, 3:108, 5:27, 28:3, 45:6.

khalaqa + concrete object (pronoun) + bil haqqi
6:73, 10:5, 14:19, 15:85, 16:3, 29:44, 30:8, 39:5, 44:39, 45:22, 46:3, 64:3.

qaṣṣa 'lā + concrete object pronoun + bil haqqi
18:13.

hakama (baina + personal pronoun object) + bil haqqi
21:112, 38:22, 38:26.

akhadha + personal object pronoun + bil haqqi
23:41.

naṭaqa ('alay + personal pronoun object) + bil haqqi
23:62, 45:29.

qatala (illa) bil haqqi
6:151, 17:33, 25:68.

bashshara + personal object pronoun+ bil haqqi
15:55.

qaḍā (baina + personal pronoun object) + bil haqqi
39:69, 39:75, 40:20, 40:78.

ṣadaqa + concrete object + bil haqqi
48:27.

sama'a + concrete object + bil haqqi
50:42.

al haqq

i.

Where *al haqq* operates as a nominative noun or as an object it means (the) truth or (the) true
2:26, 2:42, 2:42, 2:91, 2:109, 2:144, 2:146, 2:147, 2:149, 2:213, 3:60, 3:62, 3:71, 3:71, 3:154, 4:171, 5:48,
5:77, 5:83, 5:84, 6:57, 6:62, 6:66, 6:73, 6:93, 7:8, 7:105, 7:118, 7:169, 8:6, 8:7, 8:8, 8:32, 9:29, 9:33, 9:48,
10:30, 10:32, 10:35, 10:35, 10:35, 10:36, 10:76, 10:77, 10:82, 10:94, 10:108, 11:17, 11:45, 11:120, 12:51,
13:1, 13:14, 13:17, 13:19, 14:22, 17:81, 18:29, 18:44, 18:56, 19:34, 20:114, 21:24, 21:97, 22:6, 22:54,
22:62, 23:70, 23:71, 23:116, 24:25, 24:25, 24:49, 25:26, 27:79, 28:48, 28:53, 28:75, 31:30, 32:3, 33:4,
33:53, 34:6, 34:23, 34:43, 34:49, 35:31, 38:84, 38:84, 40:5, 41:53, 42:18, 42:24, 43:29, 43:30, 46:7, 46:30,
47:2, 47:3, 48:28, 53:28, 57:16, 60:1, 61:9, 78:39.

ii.

Where *al haqq* occurs in combination with 'āla+personal object (where 'āla is not a function of the

operative verb) it means (*the*) *obligation*
2:282, 2:282.

aḥaqq-

The comparative occurs 10 times. In all cases it means *have more right*.
2:228, 2:247, 5:107, 6:81, 9:13, 9:62, 9:108, 10:35, 33:37 48:26.

Article XX

*The meaning of the mysterious letters in the Qur'an*⁹⁰⁵⁹

Introduction

Twenty-nine chapters of the Qur'an begin with letters (such as *alif*, *lām* and *mīm* which precede the second chapter) the meanings of which have eluded Muslims for over 1,400 years.

I am pleased to be able to present here a cogent explanation of these letters.

What follows requires concentration; but understanding of the *muqatta'āt* – or 'mysterious letters' as they are sometimes known in English – is well within the capabilities of a person of average intelligence who is prepared to apply himself.

The student will benefit from knowing the Arabic alphabet; however, such knowledge can be replaced by a chart which lists the Arabic letters (in all three positions) along with English transliteration.

A proper treatment of this subject requires a summary of existing theories on the mysterious letters and such a summary (taken entirely from Traditionalist Muslim sources) is provided in the Appendix to this presentation.

Lack of a demonstrable theory

The Traditionalist's attempts to summarise existing theories (see Appendix) indicate to me – and I think most readers will form a similar view – that the simplest conclusion is that the Traditionalist does not know what the *muqatta'āt* mean.

While there may exist further 'mystical' understandings of these letters originating with exclusive esoteric factions, I limit myself to what is susceptible to reason and demonstration; what may be apprehended only mystically and subjectively may never be claimed as proof, no matter how deeply felt.

The cause of the impasse, in my opinion, is that those who historically have claimed monopoly rights over the Qur'an have failed to develop a Quran-based hermeneutical system by which to understand the Qur'an. Typically, their guiding philosophies have been ancestor-worship at various steps removed, into which category adherence to the *ḥadīth* literature and belief in guru-like imams with access to exclusive information ultimately fall.

SYSTEM FOR UNDERSTANDING THE MYSTERIOUS LETTERS

Notes on process

Analysis of the Qur'an based on a fully Quran-based hermeneutical system underpins *The Qur'an: A Complete Revelation*. The undertaking which became that book required that I work iteratively; and that habit has become ingrained to the point of reflex.

By *work iteratively* I mean that when investigating any topic – be it the meaning of a particular word or of particular usage – I am accustomed to make a number of passes over the entire text, checking every instance, and drawing in data to build up a picture on that basis.

A fair way of describing my process is by comparing a deep-sea trawler with an individual angler on the shore of the sea, with my process mirroring that of the trawler. It is only when I have hauled my catch onto the deck of my vessel so to speak, that I am ready to begin searching for patterns; and only after that that I am ready to begin looking for answers. This is a process I have performed many, many thousands of times in my work researching, developing and producing *The Qur'an: A Complete Revelation*.

At the same time, I have become accustomed to working with detail. So, having amassed my source material, I then become highly analytical. One might say that I have developed a composite top-down and bottom-up problem-solving model.

9059. A full audio-visual presentation of this Article can be found online at quranite.com/muqattaat

All that to say that it was natural for me to employ something of the same approach here.

First step

Although it turned out to be a red herring (if the reader will indulge the continuation of the fishing motif), my initial point of departure when reflecting on the subject of *muqatta'āt* – or *mysterious letters* – was gematria.

Wikipedia defines gematria as:

[...]an Assyro-Babylonian-Greek system of code and numerology later adopted into Jewish culture that assigns numerical value to a word or phrase in the belief that words or phrases with identical numerical values bear some relation to each other or bear some relation to the number itself as it may apply to nature, a person's age, the calendar year, or the like.

Similar systems, some of which were derived from or inspired by Hebrew gematria, have been used in other languages and cultures.

I already knew that Hebrew has a strong tradition of gematria; obviously, Hebrew and Arabic are sister languages – it was possible that this line of thought would uncover some clues.

I listed the letters of both alphabets, along with their gematric values, and identified those instances in the Arabic which pertain to the *muqatta'āt*.

I thought it might be possible – having identified correspondences between Arabic and Hebrew letters – to discern some meaningful relationships between the Arabic letters found in the *muqatta'āt* and certain esoteric traditions.

Ultimately, this line of enquiry proved fruitless. But it yielded one interesting outcome: it led me to consider the *muqatta'āt* momentarily not as letters *per se*, but as *symbols* – i.e. as visual entities representative of some other data.

Symbols

A requisite characteristic of a symbol is that it be recognisable. And for a symbol to be recognisable as such, it must be visually distinct (i.e. distinguishable) from any other symbol, else it ceases to be a symbol in any meaningful sense.

This point is both a key feature of the function of symbols and an important observation in our path to understanding the nature of the *muqatta'āt*.

If one sets out the constituent letters of the Arabic alphabet as commonly presented today, even a person with no understanding of the Arabic alphabet will see that certain shapes occur and seem – to some degree at least – to be grouped together.



And if we set out the same alphabet in the following way, a person with no understanding of the Arabic alphabet will instantly appreciate that letters have been placed into groups with visually similar characteristics where such exist, and left singly where they do not.

ا	ك
ن ث ت ب	ل
ح خ ج	م
ه	س ش
ر ز د ذ	ص ض
ط ظ	ع غ
ق ف و	ي

So far, so good.

[I need briefly to address those with knowledge of Arabic orthography who may discern a break in the logic in the cases of ك and ل and feel that since these two letters are fundamentally the same when written separately, they should, therefore, be grouped together:

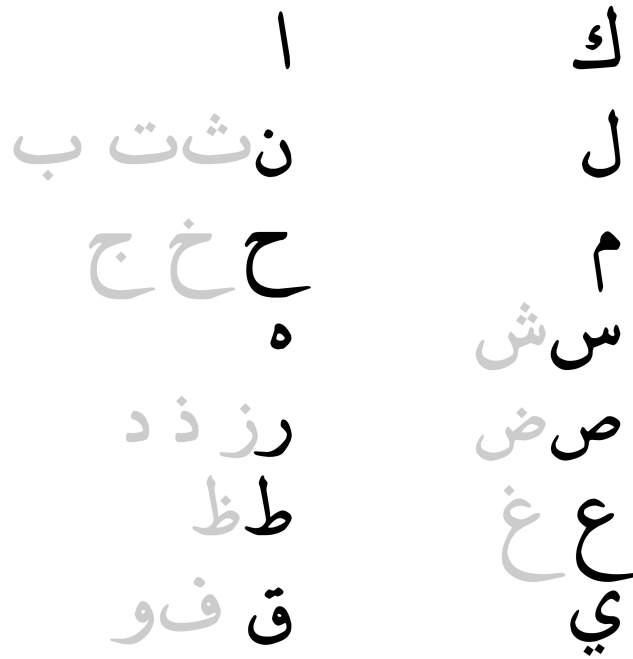
Firstly, the internal qualities of these two letters are inherently different since ك and ل behave entirely differently in initial and medial positions; and, secondly, neither occurs singly or in final position (i.e. in those positions in which they do look similar) in the *muqatta'āt*. Thus – within the framework of the *muqatta'āt* – they are correctly members of different groups.

An inverse point may be raised with regard to و given that it behaves in initial and medial position unlike either ف or ق (as و does not merge with the letter which follows whereas ف and ق both do) despite their visual similarities when written separately.

My answer in this case is the inverse of the one previous: the visual element in this group which occurs in the *muqatta'āt* is ق – and it occurs only singly or in final position (i.e. in positions in which – were و to be found within the *muqatta'āt* – it would operate identically visually). Thus – within the framework of the *muqatta'āt* – the letters listed here are correctly members of the same visual group.]

Even so, perhaps my broader point has yet to impress itself upon those familiar with the letters which feature in the *muqatta'āt*.

What about now?



Now that the letters which feature in the *muqatta'āt* are highlighted we see that in no case does any letter which contributes to the *muqatta'āt* feature more than once in any visually connected group.

This observation implies that visual distinction is central to the purpose of the *muqatta'āt*, from which fact it follows that the *muqatta'āt* must – as we have touched upon – be *symbols*; that is, they must indicate values beyond those intrinsic to them as letters, and be unconnected – at least primarily or predominantly – with numerical values.

In any other case the phenomenon we see demonstrated above becomes a statistical fluke.

The nature of symbols

Wikipedia describes a symbol as: *an object or a concept that represents, stands for or suggests another idea, visual image, belief, action or material entity.*

A symbol, then, is something that represents or stands for something else; and symbols are capable of the following:

- They often express concepts that language alone cannot (this is especially the case for mystical concepts, which, almost by definition, we can only approach and not completely grasp)
- They help bridge gaps where language is simply too trouble-making
- They may have the power to touch us at a depth that a wordy exposition may not⁹⁰⁶⁰
- They can provide a shorthand for indicating much fuller ideas

In conclusion, symbols:

- Do not represent *individual words* (at least, not exclusively or necessarily)
- Do not denote *numerical values* (at least, not exclusively or necessarily)
- Are typically chosen to ensure visual clarity and maintain a distinction from other shapes
- Are capable of accepting values unconnected with their form (for example, x can be taken to be equal to *x-ray*, but x can also be taken to mean *doughnut* or 36 or *Eleanor Rigby* or *hope personified* or anything else you assign to it)

9060. The first three points are taken from *How to Read a Church*, Richard Taylor. Random House (2003).

A cogent thesis

The thesis presented here holds that the *muqatta'āt* are, indeed, symbols – a point which finds compelling support in the fact that none of the letters which make up the 14 letters of the *muqatta'āt* are found more than once in any grouping of visually comparable letters of the Arabic alphabet.

Moreover, it holds that the means to understanding the *muqatta'āt* is an accumulative process of deductive contextual reasoning, one which interprets both the symbols' values and the principles by which they are deduced on what might be called an instructive pathway – i.e. a series of implicit lessons the order of which is in keeping with the order in which the *muqatta'āt* appear, and which instruct the student in the principles needed to understand both local instances of the *muqatta'āt* and those which occur later in the sequence.

The *muqatta'āt* as literary algebra

In its most general form, algebra is the study of mathematical symbols and the rules governing the manipulation of such symbols. It operates in part by allowing that a particular symbol has a particular value or by setting out to find such a value by referencing the surrounding context.

An example of a simple algebraic equation is: $x - 2 = 4$

Here one can see at once that the value of x is 6. But how do we know it?

We know it because we understand that x is a symbol which represents a value. We also understand that such a relationship is not factual, but circumstantial; it is a matter of an *ascribed* value.

We know that – in general – x is not 6 any more than it is 3 or 345 or Waterloo Bridge. But in a particular context and for a particular purpose, we may choose to allow the value of x as 6.

The number 6 and the letter x are single units. It matters little whether we use 6 or x . But suppose that we ascribe x a value of a breed of small canary or the first 100 hundred digits of Pi or the Gettysburg Address. In such a case x has become a means of conveying a much larger series of information efficiently – and is extremely useful in such a capacity.

The principles of algebra allow us to manipulate combinations of known (or at least indexed) information in ways which are, likewise, efficient.

Deducing a taxonomy

I have found that not only are the *muqatta'āt* demonstrably symbols, there exists a system for discerning the values of those symbols, a system I have identified and verified by means of analysis of the order and contexts of the *muqatta'āt*.

In essence, I have deduced a taxonomy – a method of classification and definition – along with the logic which underpins it, from usage and context.

Terms

I need a means of identifying and describing my process in a consistent and logical way and have chosen to take my metaphor from computer programming.

To be clear: I am not implying that the *muqatta'āt* represent either a Western logical or a computational system; rather, that general concepts which one may find within logic and computational systems are a useful means of describing the processes we find in the *muqatta'āt* in a consistent manner and in a form accessible to the modern mind. This is a rational approach if I am right in my claim that the *muqatta'āt* are symbols which make use of logic which causes symbols to acquire, store, pass, modify and indicate values in order to achieve certain ends.

What follows is a set of terms which provides a language sufficient for our purposes:

- **identifier** (i.e. the symbol itself; e.g. x)
- **declaration** (i.e. that process by which we decide that the **value** for x is 6 (or a *doughnut* or *Mary Had A Little Lamb*, or whatever).
- **value** (e.g. if we are told that x equals 6 then 6 is the **value**; if it is *doughnut*, then *doughnut* is the

- **value**; if it is *Mary Had A Little Lamb*, then *Mary Had A Little Lamb* is the **value**)
- **type** (i.e. letter, number or something else used as a **value**); in the above cases, the first type might be *number*, the second type might be *food*, and the third type might be *nursery rhyme*
- **pointer** (i.e. an **identifier** – let's say *x* – which points to a place where a full description of *x* is found; something like a page number in the index section at the back of a book)
- **index** (i.e. an array of **pointers** which reference further or expanded information)
- **range** (where the **value** of a **declared identifier** is known to be operative from one point to another)
- **call** (where an **identifier** with a known **value** is stated)
- **set** (a collection of **values** with associated characteristics)
- **operation** (i.e. that process whereby a new **value** is **declared** by means of an action occurring between existing **values**)

In addition, I give the following terms specific meanings:

- **sequence** – by which I mean the entire *muqatta'āt* in the order in which they occur in the Qur'an
- **instance** – by which I mean a specific group of *muqatta'āt* letters at the head of a particular chapter
- **single set** – by which I mean an **instance** of *muqatta'āt* letters which occurs only once
- **multiple set** – by which I mean more than one **instance** of *muqatta'āt* letters which share the same two first letters
- **specific value** – by which I mean a specific portion of text (i.e. something which can be quoted verbatim)
- **conceptual value** – by which I mean an idea or theme (and something which may be described in more than one way)
- **principle** – by which I mean something observable at the point of identification and not contravened later in the **sequence**
- **contextual inference** – by which I mean the process by which a **value** is inferred by dint of what is expected in – but absent from – the given context

I use the terms listed above in the specialised senses supplied to describe the nature and function of the *muqatta'āt* as we progress through the **sequence**.

The *muqatta'āt* as pan-textual entity and instructive system

I will briefly restate what I touched on above which is that my process with the Qur'an – in fact, my entire hermeneutic method – has been predicated on a pan-textual approach; that is, I have worked iteratively, researching and confirming lexical values for key concepts by traversing the entire text (comparing all instances and root cognates) before allowing such and such a value; and – having allowed it – then strictly enforcing it so that, bit by bit, a true picture might emerge.

This process has become ingrained in me to the point of reflex after many, many thousands of iterations. Therefore, it was natural for me, when investigating the *muqatta'āt*, to regard the question on a pan-textual basis and to approach the *muqatta'āt* as a **sequence** – namely, as that **sequence** in which they occur in the Qur'an.

Having approached the task with such a mindset, it was a small step for me then to regard that **sequence** itself as meaningful. This greatly facilitated my process of understanding the purpose, purport, and operation of those **sets** of letters which make up the *muqatta'āt*.

I want again to impress upon the reader that the *muqatta'āt* represent an instructive system; the order in which the **sequence** of the *muqatta'āt* is found in the text equips the diligent student with those pieces of information – or **principles** – he will need to understand developments both locally and further in the **sequence**.

If the reader keeps this point in mind as we proceed, he will be impressed to reflect that had the **sequence** been substantially different, we would have lacked the requisite **principles** to understand key points and been unable to complete the analysis.

ANALYSIS OF THE MYSTERIOUS LETTERS

NUMBER 1

الم 1 chapter 2 • Declaration of values for the identifiers الم

2:1

Introductory notes

The opening to chapter 2 reads:

alif lām mīm

That is the covenant about which there is no doubt (2:1-2)

While some render what I render here *covenant* (*kitāb*) as *book* or *writ*, the fact remains that *kitāb* means something written down and – in the context of revelation – implies an imperative (i.e. something you should or should not do), an agreement of some kind, or a formal declaration of policy.

The Arabic *dhālika* is equivalent to the English demonstrative pronoun 'that', and in Qur'anic usage refers always to what precedes. I have reviewed every instance of *dhālika* in the Qur'an; this sense is the correct one on a pan-textual basis, and I adhere rigidly to that sense in my translation – a policy which in every case is in alignment with the context.

Thus, we look to what immediately precedes; what immediately precedes, as we see, is الم (*alif lām mīm*).

I demonstrate elsewhere in *The Qur'an: A Complete Revelation*⁹⁰⁶¹ that 'the covenant about which there is no doubt' is the convention by which the Qur'an references *al fātiḥah* (i.e. the first chapter of the Qur'an), and that *al fātiḥah* is that agreement a man makes with God; the believer's pledge of allegiance, if you will.

There is only one scenario in which it can be true that 'that' (i.e. *dhālika*) can both indicate الم as *the covenant about which there is no doubt* and *the covenant about which there is no doubt* can reference *al fātiḥah* and that is one in which الم and *al fātiḥah* are themselves equal.

And it is only possible for الم and *al fātiḥah* to be equal if the letters which comprise the symbols الم possess **values** which correspond with *al fātiḥah*; and the letters which comprise the symbols الم can only possess such **values** if such **values** are **declared**; and if that is the case, two questions arise:

- By what means are these **values declared**?
- How can we know which **indicators** in the الم **instance** refer to which parts of *al fātiḥah*?

We will begin with the second of these questions.

The core part of *al fātiḥah* is verse 1:5. This is our part of the contract. The rest of *al fātiḥah* falls naturally into what precedes 1:5 and what follows it. Thus we have:

- God's declaration and dominion (1:1-4)
- Our part of the contract (1:5)
- God's part of the contract (1:6-7)

Here *al fātiḥah* is correlated with each part's respective **indicator** from the *muqatta'āt*:

9061. See note to 1:1 and Article XI.i.

ا	<i>alif</i>	In the name of God: the Almighty, the Merciful. Praise belongs to God The Lord of All Mankind The Almighty, the Merciful Master of the Day of Judgment. (1:1-4)
ل	<i>lām</i>	Thee alone will we serve And from thee alone will we seek help. (1:5)
م	<i>mīm</i>	Guide thou us to the straight path The path of those whom thou hast favoured Not of those who incur wrath Nor of those who go astray. (1:6-7)

We will now look to these **indicators** from the *muqatta'at* themselves for evidence in support of the correlation we have made between parts of *al fātiḥah* and each **indicator** as set out above.

alif. This is the first letter of the Arabic alphabet and has a gematric value of 1. That it correlates both with the first part of *al fātiḥah* – which itself treats of the nature and authority of the One God – is fitting. The word *God* in Arabic is masculine singular. The masculine singular of the number *one* (Arabic: *wāḥid*) occurs 30 times in the text (2:61, 2:133, 2:163, 4:11, 4:12, 4:171, 5:73, 6:19, 9:31, 12:39, 12:67, 13:4, 13:16, 14:48, 14:52, 16:22, 16:51, 18:110, 21:108, 22:34, 24:2, 25:14, 29:46, 37:4, 38:5, 38:65, 39:4, 40:16, 41:6, 54:24). This fact acquires significance below.

We note also that *alif* is the opening letter of the words *God*, *the Almighty* and *the Merciful* and occurs a further 5 times in this segment; also it occurs nowhere in the next.

lām. We assert that this **indicator** signifies that segment of the contract which a man takes upon himself; that part which context dictates he is to say directly to God.

As noted above, the first segment is indicated by means of *alif* which has a gematric value of 1 – and the form of the word *one* (Arabic: *wāḥid*) which may be related to God (as a masculine singular noun) occurs 30 times in the text.

The letter *lām* itself has a gematric value of 30; the number 30 occurs twice in the Qur'an:

*And we appointed for Mūsā **thirty** nights and completed them with ten.
And he completed the appointed time of his lord of forty nights. (7:142)*

*And we enjoined upon man good conduct towards his parents.
His mother bore him with aversion
And brought him forth with aversion.
And the bearing of him and the weaning of him is **thirty** moons.
When he has reached maturity and reached forty years
He says: My lord: direct thou me to be grateful for the grace wherewith thou hast favoured me
And my parents
And to work righteousness pleasing to thee
And do thou right by me concerning my progeny
I turn to thee repentant
And I am of those submitted.
These are they from whom we accept the best of what they did and overlook their evil (46:15-16)*

In the verses above we find connected with the number 30 the theme of entering a dynamic connection with God; in the first, Mūsā – a prophet – is to receive the Law (i.e. that by which men might become righteous before God); in the second, the individual soul enters into life (that process by which it may attain maturity and thus be able to make meaningful moral choices).

mīm. As we saw above, in both cases where 30 is present the number 40 is present also; and in both cases it is 40 – and the fulfilment of thereof – which brings the *lām* (30) into its full realisation.

The gematric value of *mīm* is 40.

The number 40 occurs – in addition to the two places mentioned in our notes on *lām* – at 2:51 (mention again of the 40 nights God appointed for Mūsā) and at 5:26 (the number of years the children of Israel were to wander in the earth before being allowed to enter the land given them by God).

Thus, every case in which the number 40 occurs treats of that to which men should submit in order to fulfil the requirements of God.

One can extrapolate that man's undertaking based in the heart and will of 30 (i.e. 1:5) finds its proper expression when 'completed' with 10 by God to make 40 (i.e. 1:6-7; cf. 7:142); that faith is made perfect by works when guided by God.

Of additional interest, perhaps, is the fact that the total of the 30 we deduce at 1:1-4 plus the 30 we see at 1:5 and the 40 we see at 1:6-7 makes 100 – the gematric value of *qāf*. The **value** of *qāf* is later intrinsically linked to *the Qur'an* (see **instances** 23b and 28 of the *muqatta'āt* below); given that we identify 'the covenant about which there is no doubt' as *al fātiḥah*, the verse at 10:37 takes on significance in this regard:

*And this Qur'an is not such as could be invented by one other than God
But is a confirmation of what is within its scope
And an exposition of the covenant about which there is no doubt
From the Lord of All Mankind. (10:37)*

It is my view that these gematric correspondences have significance only in this first **instance** of the *muqatta'āt*, and that they exist here as a bootstrap by which we may establish the connection between these three **identifiers** and their respective **values**. The gematric values of later **identifiers** are listed for interest only.

Declaring values

The question remains, however: by what means are these **values declared**?

I can answer this question by citing two contexts: the immediate and the pan-textual.

The immediate context in this case is clear: *that* [i.e. that which precedes] *is the covenant*[...] (*kitāb*; here in the nominative case). Thus, by taking what evidence we have at 2:2 we may infer that *kitāb* in the nominative case signifies the **declaration of values** here.

This highly literalist reading of the immediate environment is borne out by the type of analysis I have referred to above; that is, the systematic analysis of all comparable contexts in order to ascertain rules based on pan-textual data.

On the basis of such analysis I have found (and demonstrate meticulously in the body of this work) that in each case where what we call *specific values* are **declared**, that **declaration** is actuated by means of the word *kitāb* (rendered at 2:2 as *covenant*, and by others as *book* or *writ*) in the nominative case; and where no such occurrence is found – either *kitāb* is not present, or is present but in an oblique case – no such **declaration** occurs.

Function of text

How particular discrete segments of text are discerned as *specific values* in those cases where **values** are understood to be **declared** by means of *kitāb* in the nominative case is labelled here a *function of the text*; as stated above, *kitāb* means something written down and – in the context of revelation – implies an imperative (i.e. something you should or should not do), an agreement of some kind, or a formal declaration of policy.

Thus, that part of the text which forms an imperative, agreement, or formal declaration of policy following the presence of *kitāb* in the nominative case in the context of the *muqatta'āt* is taken to be the **declared value**.

And as in the case of *dhālika* above, we look to the wording in each context for additional information when identifying *specific values*.

Principles established

- Where *kitāb* occurs in the nominative case immediately following an **instance** of the *muqatta'āt* there exists a process of **declaration** of the *specific type*
- Where *kitāb* occurs in the nominative case immediately following an **instance** of the *muqatta'āt* the process of **declaration** of the *specific type* impacts any **identifier** hitherto not **declared**
- That text which forms an imperative, agreement or formal declaration of policy in the immediate vicinity of *kitāb* in the nominative case where *muqatta'āt* occur is taken to be the **declared value**

Observations

- The *bismillah* outside of 1:1 is viewed by many as simply a means of dividing chapters, and non-native (or decorative) to the revelation; it has no impact on our analysis above (i.e. that *bismillah* which precedes chapter 2 is effectively elided) and in no case which follows does *bismillah* impact upon the *muqatta'āt*.

الم

Value

In the name of God: the Almighty, the Merciful.
Praise belongs to God
The Lord of All Mankind
The Almighty, the Merciful
Master of the Day of Judgment. (1:1-4)
Thee alone will we serve
And from thee alone will we seek help. (1:5)
Guide thou us to the straight path
The path of those whom thou hast favoured
Not of those who incur wrath
Nor of those who go astray. (1:6-7)

NUMBER 2

الم

2

chapter 3

• Established **values** are **called** for الم

3:1

Introductory notes

The **instance** of *muqatta'āt* at 2 replicates that found at 1.

The context immediately following the placement of the *muqatta'āt* at 3:1 reads:

God

There is no god save he

The Living

The Eternal.

He sent down upon thee the law aright confirming what is within its scope

And he sent down the Torah and the Gospel (3:2-3)

Thus, in accordance with what we assert above, there is no further **declaration** of **values** beyond what we have seen thus far because while *kitāb* is present (rendered here *law*), it is as the object of a verb; *kitāb* in the nominative is not present. This is an important distinction to note.

Principles established

- Where an **instance** of the *muqatta'āt* is passed over without **declaration** (i.e. without the presence of *kitāb* in the nominative case) its **values** are assumed to be **declared** elsewhere
- Where **identifiers** repeat they bring with them (i.e. they **call**) their existing **declared values**
- There exist *multiple sets* within the *muqatta'āt* (i.e. **sets** consisting of more than one **instance**)
- The **values** of *multiple sets* do not extend beyond their respective chapters

Observations

To expand on the **principles** above:

- Since the **instance** of *muqatta'āt* at 2 is identical to that at 1 we discern the **principle** of a **set** (i.e. a group comprising a subset of the *muqatta'āt* which possesses either identical or relatable characteristics)
- The fact that the **values** of *multiple sets* do not extend beyond their respective chapters is clear since we have identical **instances** in contiguous chapters; if *multiple sets* created a **range** (i.e. if their influence extended beyond their respective chapters to the next **instance** of *muqatta'āt*), the **instance** of الم at 2 would be redundant.

الم	Value	In the name of God: the Almighty, the Merciful. Praise belongs to God The Lord of All Mankind The Almighty, the Merciful Master of the Day of Judgment. (1:1-4) Thee alone will we serve And from thee alone will we seek help. (1:5) Guide thou us to the straight path The path of those whom thou hast favoured Not of those who incur wrath Nor of those who go astray. (1:6-7)
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NUMBER 3

المص	3	chapter 7	<ul style="list-style-type: none"> • Established values are called for الم. • Declaration of value for new identifier ص.
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7:1

Introductory notes

الم are **declared** previously at 1 and their **values** are known; what has changed is the addition of ص.

The context immediately following the placement of the *muqatta'āt* at 7:1 reads:

*A decree sent down to thee
(So let there be no distress in thy heart therefrom)
That thou warn thereby
And a reminder to the believers:
Follow what has been sent down to you from your lord
And follow not allies besides him.
Little do you take heed. (7:2-3)*

At 1 the **principle** was established that *kitāb* (*decree, covenant, law*) in the nominative case indicates the **declaration** of a *specific value* for any **identifier** hitherto **undeclared**.

Here at 3 we find *kitāb* (here rendered *decree*) in the nominative; thus we are looking for that decree, and

its **value** must pertain to the only **undeclared identifier** in the present **instance** – namely **ص**.

Unlike at 1 there is no '*that*' (Arabic: *dhālika*) pointing to what precedes; in common with 1 we are looking for a function of the text to indicate what portion of it is that decree we expect **declared** at this point. As stated above, *kitāb* means something written down and – in the context of revelation – implies an imperative (i.e. something you should or should not do), an agreement of some kind, or a formal declaration of policy.

The portion in bold below complies with our expectations of a decree and is in accordance with (serves as a function of) the lines which precede (i.e. it is both that which one may '*warn thereby*' and a '*reminder to the believers*'); on that basis we take it to be the **declared specific value** in this **instance**.

ص	The declaration of ص is a function of the the text	<i>A decree sent down to thee (So let there be no distress in thy heart therefrom) That thou warn thereby And a reminder to the believers: Follow what has been sent down to you from your lord And follow not allies besides him. Little do you take heed. (7:2-3)</i>
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Principles established

- A new **value** may be added to an existing **set**

Observations

- The letter **ص** has the gematric value of 90; the number 90 occurs at 38:23.

المص	Value	In the name of God: the Almighty, the Merciful. Praise belongs to God The Lord of All Mankind The Almighty, the Merciful Master of the Day of Judgment. (1:1-4) Thee alone will we serve And from thee alone will we seek help. (1:5) Guide thou us to the straight path The path of those whom thou hast favoured Not of those who incur wrath Nor of those who go astray. (1:6-7) Follow what has been sent down to you from your lord And follow not allies besides him. (7:3)
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NUMBER 4

الر	4	chapter 10	<ul style="list-style-type: none">• Established values are called for ال.• Omission or loss of identifiers م and ص.• Presence of new identifier: ر.
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10:1

Introductory notes

Here, the **identifiers** **م** and **ص** are omitted in favour of a new **identifier**: **ر**.

This **instance** of the *muqatta'āt* is followed by no further **declaration** of **values** (i.e. there is no use of *kitāb* in the nominative); 10:1 simply states after the *muqatta'āt*:

Those are the proofs of the wise law

Thus, the verse attests to the veracity and nature of the *muqatta'āt* as '*proofs of the wise law*' but does not ascribe to them the quality of being that law in any sense (compare 1 and 3 where **values** are **declared**);

nothing is **declared** here since *kitāb* is not in the nominative.

Principles established

- A new **value** may take the place of an existing **value** within a **set**
- A **value** may be **declared** later in a **set** than at that point where it is first encountered
- The core of a *multiple set* comprises the two initial letters (here **ال**)

Observations

- We see that where *kitāb* is not found in the nominative, if there exist unknown **identifiers** those **values** are to be sought later in the **set**
- Since the **principle** has been established (3) that a previously unknown **value** may be introduced and **declared**, we are in a position here to assimilate the **principle** of the removal of a known **value** and the introduction a previously unknown **value** and to recognise it for what it is
- The introduction of **ر** in place of **م** leaves **ال** as the core – a fact which indicates that it is the first two letters of a *multiple set* which forms the basis of a *multiple set*
- Since we can see by reviewing the **sequence** of *muqatta'āt* that **ر** features in 6 contiguous **instances** within the **ال set** – we may be expected to discern an imperative to look elsewhere within the **set** for the **value** for **ر** (an expectation which proves justified since we find **ر** as a composite of **values declared** at 5 and 8)
- The gematric value of **ر** is 200. This number 200 occurs twice in the Qur'an (at 8:65-66); this is commensurate with the fact that the full **value** for **ر** is **declared** in two places

Note: for ease of reference the full **value** for **ر** is shown below; its **declaration** in two places is listed in due course.

الر	Value	In the name of God: the Almighty, the Merciful. Praise belongs to God The Lord of All Mankind The Almighty, the Merciful Master of the Day of Judgment. (1:1-4) Thee alone will we serve And from thee alone will we seek help. (1:5) Then turn to him. He causes you to enjoy a fair provision to a named term And he gives every bountiful one his bounty. Unto God is your return. And he is powerful over all things. (11:3-4) God it is to whom belongs what is in the heavens and what is in the earth. And woe to those who spurn guidance while claiming virtue from a severe punishment Those who love the life of this world over the hereafter And forsake the path of God And would make it crooked. These are in profound error. (14:2-3)
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NUMBER 5

الر	5	chapter 11	<ul style="list-style-type: none">• Established values are called for ال.• Declaration of first part of identifier ر.
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11:1

Introductory notes

Here, the **values** of the previous *muqatta'āt* repeat.

Directly after the *muqatta'āt* at 11:1 we read:

A decree the proofs whereof are fortified then set out and detailed.

At 5 we find *kitāb* (here rendered *decree*) in the nominative; thus we are looking for that decree, and its **value** must pertain to the only **undeclared identifier** in the present **instance** – namely *و*.

Unlike at 1 there is no '*that*' (Arabic: *dhālika*) pointing to what precedes; in common with 1 and 3 we are looking for a function of the text to indicate what portion of it is that decree we expect **declared** at this point. As stated above, *kitāb* means something written down and – in the context of revelation – implies an imperative (i.e. something you should or should not do), an agreement of some kind, or a formal declaration of policy.

The context indicates that the **declaration** takes places in a two-step process since '*decree*' has '*proofs*' with two characteristics: they are both '*fortified*' (Arabic: *uḥkimat*) '*then*' (Arabic: *thumma*) '*set out and detailed*' (Arabic: *fuṣṣilat*). Additionally, we gather from the context that the purpose of the decree is '*That you serve not save God[...] And that you seek forgiveness of your lord*'. Accordingly, we are looking for what meets these criteria.

We shall take the first portion first. The word rendered here *fortified* (Arabic: *uḥkimat*) has nuances of *to be consolidated*, *to be made well*, so are looking for an appropriate function in the light of what we understand to be the nature of decrees. We find that the text has a portion which meets the criteria of decree, intersected by '*But if you turn away: I fear for you the punishment of a great day*' (a portion which does not constitute a decree in the sense we understand the term). Thus, the first portion of the *specific value* for *و* here at 5 consists of two parts which – taken together – are rightly said to be '*fortified*' since they are consolidated.

The second portion reads '*then*' (Arabic: *thumma*) '*set out and detailed*' (*fuṣṣilat*). The Arabic *thumma* indicates a separate process. This expectation proves justified; we find **declarations** both here at 5 and at 8 (i.e. two statements feature *kitāb* in the nominative) in that part of the *multiple set* in which *و* is found.

The portion in bold below complies with our expectations of a decree and is in accordance with (serves as a function of) the lines which precede (i.e. it implies what the preceding conditions require: '*[...] That you serve not save God[...] And that you seek forgiveness of your lord*'); on that basis we take it to be the *specific value declared* in this **instance**.

<i>و</i>	The first declaration of <i>و</i> is a function of the text	<i>A decree the proofs whereof are fortified then set out and detailed From one wise, aware That you serve not save God (I am to you from him a warner and a bearer of glad tidings) And that you seek forgiveness of your lord: Then turn to him. He causes you to enjoy a fair provision to a named term And he gives every bountiful one his bounty. (But if you turn away: I fear for you the punishment of a great day.) Unto God is your return. And he is powerful over all things. (11:1-4)</i>
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Principles established

- A **value** may be **declared** in a two-step process
- A single **identifier** may take more than one **value**

Observations

- This introduces us to the **principle** that a single **identifier** may take more than one **value**; since ر was not **declared** at 4 (i.e. in the first **instance** in which it appears in the **sequence**) we infer that those **values** which are **declared** later in a **set** are both operative throughout the entire **set** and compounded; that is, in this case: the full **value** for ر is taken to be operative across all parts of the *ال multiple set* in which ر is found.

Note: the full **value** for ر is shown below and the means of its further **declaration** listed in due course.

الر	Value	In the name of God: the Almighty, the Merciful. Praise belongs to God The Lord of All Mankind The Almighty, the Merciful Master of the Day of Judgment. (1:1-4) Thee alone will we serve And from thee alone will we seek help. (1:5) Then turn to him. He causes you to enjoy a fair provision to a named term And he gives every bountiful one his bounty. Unto God is your return. And he is powerful over all things. (11:3-4) God it is to whom belongs what is in the heavens and what is in the earth. And woe to those who spurn guidance while claiming virtue from a severe punishment Those who love the life of this world over the hereafter And forsake the path of God And would make it crooked. These are in profound error: (14:2-3)
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NUMBER 6

الر	6	chapter 12	<ul style="list-style-type: none">• Established values are called for ال.• Presence of identifier ر.
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12:1

Introductory notes

Here, the **values** of the previous *muqatta'āt* repeat.

This **instance** of the *muqatta'āt* is followed by no further **declaration** of **values** (i.e. there is no use of *kitāb* in the nominative); 12:1-2 simply state after the *muqatta'āt*:

Those are the proofs of the clear law.

We sent it down

As an Arabic recitation

That you might use reason. (12:1-2)

Thus, the context attests to the veracity and nature of the *muqatta'āt* as '*proofs of the clear law*' but does not ascribe to them the quality of being that law in any sense (cf. 1, 3, 5 where **values** are **declared**). Nothing is declared here because *kitāb* is not in the nominative.

Note: the full **value** for ر is shown below and the means of its further **declaration** listed in due course.

الر	Value	<p>In the name of God: the Almighty, the Merciful. Praise belongs to God The Lord of All Mankind The Almighty, the Merciful Master of the Day of Judgment. (1:1-4) Thee alone will we serve And from thee alone will we seek help. (1:5) Then turn to him. He causes you to enjoy a fair provision to a named term And he gives every bountiful one his bounty. Unto God is your return. And he is powerful over all things. (11:3-4) God it is to whom belongs what is in the heavens and what is in the earth. And woe to those who spurn guidance while claiming virtue from a severe punishment Those who love the life of this world over the hereafter And forsake the path of God And would make it crooked. These are in profound error. (14:2-3)</p>
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NUMBER 7

الم	7	chapter 13	<ul style="list-style-type: none"> Established values are called for الم. Presence of new identifier ج.
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13:1

Introductory notes

Here, the **values** of the previous *muqatta'āt* repeat with the exception of the reintroduction of the known **value** م before ج.

This **instance** of the *muqatta'āt* is followed by no further **declaration** of **values** (i.e. there is no use of *kitāb* in the nominative); 13:1 simply states after the *muqatta'āt*:

*Those are the proofs of the law.
And what is sent down to thee from thy lord is the truth
But most men do not believe. (13:1)*

That is, the verse attests to the veracity and nature of the *muqatta'āt* as '*proofs of the law*' but does not ascribe to them the quality of being that law in any sense (cf. 1, 3, 5 where **values** are **declared**); nothing is declared here because *kitāb* is not in the nominative.

Principles established

- A known **value** may be reintroduced into a **set**

Observations

- Since *alif* and *lām* are constant – with *mīm* and *rā* proving to be fluid within the **set** – the point that a *multiple set* is that in which the two initial **identifiers** are **constant** is confirmed

Note: the full **value** for ج is shown below and the means of its further **declaration** listed in due course.

المر

Value

In the name of God: the Almighty, the Merciful.
Praise belongs to God
The Lord of All Mankind
The Almighty, the Merciful
Master of the Day of Judgment. (1:1-4)
Thee alone will we serve
And from thee alone will we seek help. (1:5)
Guide thou us to the straight path
The path of those whom thou hast favoured
Not of those who incur wrath
Nor of those who go astray. (1:6-7)
Then turn to him.
He causes you to enjoy a fair provision to a named term
And he gives every bountiful one his bounty.
Unto God is your return.
And he is powerful over all things. (11:3-4)
God it is to whom belongs what is in the heavens and what
is in the earth.
And woe to those who spurn guidance while claiming
virtue from a severe punishment
Those who love the life of this world over the hereafter
And forsake the path of God
And would make it crooked.
These are in profound error. (14:2-3)

NUMBER 8

الر

8

chapter 14 • Established **values** are **called** for ال
• **Declaration** of second part of **identifier**ر

14:1

Introductory notes

Directly after the *muqatta'āt* 14:1 reads:

A decree we sent down to thee

At 8 we find *kitāb* (here rendered *decree*) in the nominative; thus we are looking for that decree, and its **value** must pertain to the second part of ر as per our notes at 5.

Unlike at 1 there is no '*that*' (Arabic: *dhālika*) pointing to what precedes; in common with 1, 3 and 5 we are looking for a function of the text to indicate what portion of it is that decree we expect **declared** at this point. As stated above, *kitāb* means something written down and – in the context of revelation – implies an imperative (i.e. something you should or should not do), an agreement of some kind, or a formal declaration of policy.

The context indicates that the purpose of the decree is '*That thou bring forth mankind from darkness into light By the leave of their lord To the path of the Mighty, the Praiseworthy*'. Accordingly, we are looking for what meets these criteria.

The portion in bold below complies with our expectations of a decree and is in accordance with (serves as a function of) the lines which precede since what it proclaims may '*[...]bring forth mankind from darkness into light By the leave of their lord To the path of the Mighty, the Praiseworthy*'; on that basis we take it to be the **declared specific value** in this **instance**.

ر The second **declaration** of ر is a function of the text.

*A decree we sent down to thee
That thou bring forth mankind from darkness into
light
By the leave of their lord
To the path of the Mighty, the Praiseworthy:
God it is to whom belongs what is in the heavens
and what is in the earth.
And woe to those who spurn guidance while
claiming virtue from a severe punishment
Those who love the life of this world over the
hereafter
And forsake the path of God
And would make it crooked.
These are in profound error. (14:1-3)*

Observations

- We learned at 5 that the **declaration** in the case of ر is a two-step process. This conclusion is confirmed by the fact that only two *muqatta'āt*-related statements in the **set** where ر occurs indicate the **declaration** of **values** (5 and 8); the remainder (4, 6, 7, 9) simply state after the *muqatta'āt*: 'Those are the proofs of the [...] law', that is, they attest to the veracity and nature of the *muqatta'āt* as 'proofs of the law' but do not ascribe to them any **values** by means of *kitāb* in the nominative

الر Value

In the name of God: the Almighty, the Merciful.
Praise belongs to God
The Lord of All Mankind
The Almighty, the Merciful
Master of the Day of Judgment. (1:1-4)
Thee alone will we serve
And from thee alone will we seek help. (1:5)
Then turn to him.
He causes you to enjoy a fair provision to a named
term
And he gives every bountiful one his bounty.
Unto God is your return.
And he is powerful over all things. (11:3-4)
God it is to whom belongs what is in the heavens and
what is in the earth.
And woe to those who spurn guidance while claiming
virtue from a severe punishment
Those who love the life of this world over the
hereafter
And forsake the path of God
And would make it crooked.
These are in profound error. (14:2-3)

NUMBER 9

الر 9 chapter 15 • Established **values** are called for الر

15:1

Introductory notes

Here, the **values** of the previous *muqatta'āt* repeat.

This **instance** of the *muqatta'āt* is followed by no further **declaration** of **values** (i.e. there is no use of *kitāb* in the nominative); 15:1 simply states after the *muqatta'āt*:

Those are the proofs of the law and a clear recitation.

Thus, the verse attests to the veracity and nature of the *muqatta'āt* as 'proofs of the law' but does not ascribe to them the quality of being that law in any sense (cf. 1, 3, 5, 8 where **values** are **declared**). Nothing is **declared** here because *kitāb* is not in the nominative.

الر

Value

In the name of God: the Almighty, the Merciful.
Praise belongs to God
The Lord of All Mankind
The Almighty, the Merciful
Master of the Day of Judgment. (1:1-4)
Thee alone will we serve
And from thee alone will we seek help. (1:5)
Then turn to him.
He causes you to enjoy a fair provision to a named term
And he gives every bountiful one his bounty.
Unto God is your return.
And he is powerful over all things. (11:3-4)
God it is to whom belongs what is in the heavens and
what is in the earth.
And woe to those who spurn guidance while claiming
virtue from a severe punishment
Those who love the life of this world over the hereafter
And forsake the path of God
And would make it crooked.
These are in profound error. (14:2-3)

Interim summary one

We can list the following **principles** in regard to the *muqatta'āt* thus far:

- *kitāb* (book, writing, contract, decree) as the subject of the clause (i.e. in the nominative) denotes the **declaration** of a *specific value* (cf. 1, 3, 5, 8)
- The **principle** of *multiple sets*
- A *multiple set* is that in which the two initial **identifiers** are **constant**
- Where the values of the *muqatta'āt* are passed over without comment or confirmed their **values** are assumed to be known (or knowable elsewhere within the **set**)
- Where **identifiers** repeat, they **call** their respective **values**
- A new **value** may be added to an existing **set**
- A **declaration** in an **instance** where there is an **undeclared identifier** pertains to that **identifier**
- A **value** may be **declared** later within a **set**
- A **value** may be **declared** in a two-step process
- A known **value** may be dropped or reintroduced
- A **value** may be **declared** later than in the first **instance** in a **set**
- A single **identifier** may take more than one **value**

The environment will now develop significantly; however, given what we have already learned we are sufficiently equipped to discern the characteristics of the next **instance**.

NUMBER 10

كهيعص

10

chapter 19

- This *single set* references an **index** (i.e. an array of **pointers**); each **pointer** references one of the five stories which follow
- The five **identifiers** are **declared** with *conceptual values*
- The existing **declared specific value** of one **identifier** is also **called**

19:1

Introductory notes

The opening statement following the *muqatta'āt* here reads:

*A remembrance of the mercy of thy lord
Towards his servant Zakariyyā. (19:1)*

Given what we learned at 1-9 about the concept of **set**, we note that the **instance** كہيحص is a *single set* – something we have not seen before; since this *single set* contains no measure of the 'decree' (*kitāb*) – the protocol which has served to **declare values** up to now – the process of **declaration** must be achieved by means other than what we have seen so far.

The **instance** of كہيحص is visibly and obviously an odd fish – nothing remotely like it occurs anywhere in the **sequence**; also, unlike any other in the **sequence**, the كہيحص **instance** comprises five letters and only one of its constituent **indicators** (ص) has been seen before (at 3).

In considering the كہيحص **instance** of the *muqatta'āt*, given a methodical review of what follows it (chapter 19), I found significant the facts that this wholly unique **instance** comprises five symbols and that the chapter this **instance** stands at the head of itself contains five accounts each treating of a historical person other than Zakariyyā – Maryam (19:16), Ibrāhīm (19:41), Mūsā (19:51), Ismā'īl (19:54), Idrīs (19:56) – each of which segment opens with the words: *And remember thou in the law[...]*.

I deduced that كہيحص itself must in some sense 'be' the *remembrance* spoken of at 19:1 (i.e. that there must exist a direct correlation between كہيحص and the story of Zakariyyā which immediately follows), and that there must exist a further correlation between that story and the five stories which follow.

I deduced also that the mechanism at 10 is fundamentally distinct to that which gives rise to *specific values* at 1-9; that we are dealing with a less concrete, more intuitive phenomenon.

My analysis shows that rather than the **value** being a discrete portion of text (as per the *specific value*), the **value** here is of a *conceptual type* – something with a unifying sense, but which can be grasped on more than one level and expressed in more than one way.

To summarise and give structure to what has been touched on above: the conceptual, non-linear nature of the **values** I discern for the كہيحص **instance** may be demonstrated: each **identifier** has a *primary level value* (i.e. where it exists as an **identifier** in the *muqatta'āt*); there then exists a connection between that **identifier** and a *secondary level* (where it finds narrative expression in Zakariyyā's story); it then finds further expression at a *tertiary level* in the respective related narrative which follows in the chapter (i.e. with one of the five stories which begins with the words *And remember thou in the law[...]*). Clearly, there is a dynamic process at work; something distinct from the literal, *specific values* we have seen thus far.

I concluded that the **identifiers** which comprise the كہيحص **instance** of the *muqatta'āt* are **pointers** referencing a single narrative (the story of Zakariyyā) which itself operates as an **index** which in turn **points** to the stories of the five key personalities which follow.

The implicit corollary to this mechanism is the implication that such concepts and lessons which traverse the gap between the **identifiers** which comprise the كہيحص **instance** of the *muqatta'āt* and Zakariyyā's narrative within his particular context, and then between Zakariyyā's narrative and that of other key personalities in their particular contexts might – by extension – be applicable also conceptually and thematically to the individual believer in his particular context.

In summary, whereas the **instances** of the *muqatta'āt* found at 1-9 are demonstrably of the *specific type* (i.e. they **indicate** discrete blocks of quotable text), here the case is something other than that, something which for our purposes we will call the *conceptual type*.

The evidence I present below supports this line of reasoning.

Summary of كہيحص

I will now list aspects from the story of Zakariyyā which – according to my findings – together operate as

an **index** which **points** to the stories of the five personalities mentioned by name which follow in the chapter, before looking at the components of the كهيحص **instance** individually.

- 19:3 Zakariyyā ‘*cries out to his lord with a secret cry*’; that is, he draws close to God in sincerity
- 19:4 Zakariyyā says: ‘*And I have not been unhappy in my call to thee*’
- 19:7 God calls: ‘*O Zakariyyā[...]*’. Thus, God addresses Zakariyyā using the vocative (Arabic: *yā*)
- 19:7-11 God gives (and keeps) a promise to Zakariyyā regarding a son (Yaḥyā)
- 19:12 Yaḥyā is told: ‘*hold thou fast the law!*’

ك

Introductory notes

Primary level: ك.

Secondary level: 19:3 Zakariyyā ‘*cries out to his lord with a secret cry*’; that is, he draws close to God privately and in sincerity.

Tertiary level: 19:16 ‘*And remember thou in the law Maryam*’ (whose story is found at 19:16-40 and which includes mention of ‘Īsā as part of her story).

Exposition

There is much to connect the two stories – over and above the fact that Zakariyyā was Maryam’s guardian – including:

- Both Maryam and Zakariyyā call out to God
- Both are answered by God
- Both are promised sons by God’s command
- Both question that command
- Both are given sons by miraculous means nevertheless
- Both sons are given the law
- Both sons are prophets

Symbol

The letter ك connects the two stories thematically: Zakariyyā’s name and the gift received by both his son and that of Maryam – i.e. *the law* (Arabic: *kitāb*) – contain it.

Additionally, here we first meet the expression which introduces what we call the tertiary level – ‘*And remember thou in the law[...]*’ – a key word of which (Arabic: *kitāb*) begins with ك.

Concept in summary (Conceptual value)

To appeal in sincerity to God alone.

Observations

The gematric value of ك is 20; the number 20 occurs at 8:65.

و

Introductory notes

Primary level: و.

Secondary level: Zakariyyā says: *'And I have not been unhappy (Arabic: shaqiyy) in my call to thee'*.

Tertiary level: 19:41 *'And remember thou in the law Ibrāhīm'* (whose story is found at 19:41-50).

Exposition

What connects the two stories is:

- At 19:48 Ibrāhīm says: *'It may be that I will not in my call to my lord be unhappy'*; thus the word *unhappy* (Arabic: shaqiyy) connects the two narratives
- Like Zakariyyā, Ibrāhīm withdraws and calls upon God (see 19:48)
- As with Zakariyyā, after withdrawing and calling upon God, God blesses Ibrāhīm with progeny (two sons, both prophets)

Symbol

The name Ibrāhīm itself contains the letter و.

Concept in summary (Conceptual value)

God justifies dependence upon him alone.

Observations

The gematric value of و is 5; the number 5 occurs at 3:125, 18:22, 58:7.

ي

Introductory notes

Primary level: ي.

Secondary level: 19:7 God calls to: *'O Zakariyyā[...]'*.

Tertiary level: 19:51 *'And remember thou in the law Mūsā'* (whose story is found at 19:51-53).

Exposition

What connects the two stories is:

- Both Mūsā and Zakariyyā are addressed by God directly
- Mūsā asks for support in the form of his brother, who is made a prophet; Zakariyyā asks for support in the form of a son, who is made a prophet
- At 19:7 God addresses Zakariyyā using the vocative (Arabic: *yā*) – *'O Zakariyyā[...]'* and at 19:52, in the story of Mūsā, we read *'And we called to him from the right side of the mount'*; when one calls to someone in Arabic, one uses the vocative (e.g. *O Mūsā*).
- Mūsā is the individual addressed in the vocative in the Qur'an more frequently than any other

Symbol

The vocative in Arabic is a single open syllable beginning with the letter ي.

Concept in summary (Conceptual value)

God's commission and support to carry out a given task.

Observations

The gematric value of ي is 10; the number 10 occurs at 2:196, 2:234, 5:89, 7:142, 11:13, 20:103, 28:27, 89:2.

ع

Introductory notes

Primary level: ع.

Secondary level: 19:7-11 God gives (and keeps) a promise to Zakariyyā regarding a son (Yaḥyā).

Tertiary level: 19:54 'And remember thou in the law Ismā'īl' (whose story is found at 19:54-55).

Exposition

What connects the two stories is:

- The verse at 19:54 continues: 'He was true to his promise'. This is significant for two reasons: God promises (and delivers) Zakariyyā a son (Yaḥyā), and Ismā'īl himself represented the fruit of God's promise of a son (to Ibrāhīm).

SymbolThe Arabic name Ismā'īl (إِسْمَاعِيل) contains ع at its centre as does the Arabic for *promise* (وَعْد).**Concept in summary (Conceptual value)**

God keeps his promises.

Observations

The gematric value of ع is 70; the number 70 occurs at 7:155, 9:80, 69:32.

ص

Interim summary twoBefore identifying the narrative connections for this **indicator**, it is as well to review the following points:

- the first four **instances** in the present *single set* are all shown to be *conceptual values*
- ص has already appeared with a *specific value* at 3, and as such can be understood to be **called** in that capacity here
- there is no question but that in the current **instance** ص is **declared** to have a *conceptual value* given that it comprises the last item in the current **set** of five **values**, the preceding four of which are all *conceptual* (i.e. relate to a broader narrative) and that this **identifier** is locked into the **set** by the same mechanism which locks in the previous four

Thus, ص is both **called** as an established *specific value* (as per 3) and **declared** with a *conceptual value* here at 10 resulting in a *combined type* comprising both *specific* and *conceptual values*.

Introductory notes

Primary level: ص.

Secondary level: 19:12 Yaḥyā is told: 'hold thou fast the law!'.
Tertiary level: 'And remember thou in the law Idrīs' (19:56-57).**Exposition**

What connects the two stories is:

- The story of Idrīs concludes at 19:57 with the fact that God 'raised' Idrīs 'to a high station', while the story of Yaḥyā in chapter 19 concludes at 19:15 with the words: 'And peace be upon him the day he was born And the day he dies And the day he is raised up alive!' While in the Arabic word rendered 'raised' in English is different in each case, the underlying conceptual relationship remains.

Symbol

The verse at 19:56 which treats of Idrīs continues: ‘*He was a man of truth, a prophet.*’ The term rendered ‘*man of truth*’ is صِدِّيق in Arabic, which begins with ص.

In addition, the story of Yaḥyā occurs just once more in the Qur’an (beyond the inclusion of his name as part of an enumeration of prophets), at 3:38-41; at 3:39 Yaḥyā is described by means of five key words (a *confirmation*, *honourable*, *chaste* and a *prophet* among the *righteous*.) The letter ص occurs in three of these five words.

Other

Idrīs is mentioned at only one other place (21:85) where he is enumerated ‘*Among the patient*’ (which word begins with ص); and *patience* in the context of revelation can only mean persistence in adhering to the directives of that revelation – in other words ‘*holding fast the law*’.

Again, in the context of revelation, there is a clear connection between being ‘*a man of truth*’ and ‘*holding fast the law*’ – at least, if one is lost the other is automatically forfeited.

The *specific value* declared at 3 conveys – albeit in different words – that same imperative given to Yaḥyā at 19:12 to ‘*hold fast the law*’ and correlates with the broader *conceptual value* for ص.

Concept in summary (Conceptual value)

Fortitude in holding fast to God’s revelation.

Specific value

*Follow what has been sent down to you from your lord
And follow not allies besides him. (7:3).*

Observations

The letter ص has the gematric value of 90; the number 90 occurs at 38:23 (i.e. in that chapter which itself opens with the *muqatta‘āt identifier* ص).

Principles established

- *Conceptual values* exist
- *Conceptual values* are **declared** by a means more indirect than are *specific values*
- **Pointers** (i.e. **values** which **point** at other **values**) exist
- A single **identifier** may be employed to convey another **type** later in the **sequence** – which fact demonstrates that *combined types* exist
- Since كَهِيعْص conspicuously occurs as a *single set* and clearly marks the introduction of the *conceptual type*, where a *conceptual value* occurs is a *single set*
- Since the last item in كَهِيعْص contains a measure of a *specific value*, a **set** in which a *conceptual value* occurs may not exist without at least some measure of a *specific value*

Interim summary three

We have seen at 1-9 the establishment of the **principles** of the *specific type* and at 10 that of the *conceptual type*. We are also clear on the concept of **set**, and that **sets** occur either as:

- *multiple sets* (e.g. 1– 9)
- *single sets* (e.g. 10)

To reiterate: whereas we have seen that **sets** which consist solely of *specific values* have the same two leading **identifiers** and are *multiple* (i.e. there exists more than one **instance** in the **set** 1, 2, 3, 4, 5, 6, 8, 9), since كَهِيعْص occurs as a *single set* and clearly marks the introduction of the *conceptual type* we deduce that where a *conceptual value* occurs must be a *single set*. However, since the last **identifier** in the كَهِيعْص **instance** contains a measure of a *specific value* we deduce that a **set** in which a *conceptual value* occurs (which must be a *single set*) may not exist without at least some measure of a *specific value*.

We are able also at this point to appreciate that the order of the *muqatta‘āt sequence* is significant. Were

3 (المص) and 10 (كهيص), for example, found in each other's places, the result would be:

- the **principles** of **type** (both *specific* and *conceptual*) would have been more difficult – if not impossible – to deduce
- the **value** of ص would have been objectively different at كهيص (having only a *conceptual value* – were we able to discern such a thing at that point)
- ص appearing in المص at 10 position – and holding there a *conceptual value* – would frustrate the **principle** that **sets** of *specific values* be always both *multiple* and exclusively *specific* (something which is needed in order to understand the development of the **sequence** downstream)

To continue this last point, we see that, coming where it does, ص serves to force understanding of the increasing complexity of the **sequence** since:

- at 3 ص is a *specific value* within a (consistently) *multiple set* of *specific values*
- at 10 ص is both a *specific value* and a *conceptual value* within a *single set* of *conceptual values* (كهيص) – one itself which establishes the following **principles**:
 - Where a *conceptual value* occurs must be a *single set*
 - A *single set* must contain a *specific value*

NUMBER 11

- طه 11 chapter 20
- The **value** is **called** for established *conceptual type* ٥.
 - The *specific value* for ط is **declared** by **contextual inference**

20:1

(Also chapters 21, 22, 23, 24, 25)

Introductory notes

The **value** of ٥ is established as a *conceptual value* at 10 equal to:

God justifies dependence upon him alone.

We know that ط must be a *specific value* – and we know it for two reasons: firstly, because by looking ahead we see that later in the **sequence** 12, 13, 14 will comprise a *multiple set* in which ط participates (and we know that *conceptual values* may not occur in a *multiple set*); and, secondly, because ٥ is a *conceptual value* and a *conceptual value* must be accompanied by some measure of a *specific value* (as per 10).

Here at 11, directly after the *muqatta'āt* at 20:1 we read:

*We sent not down upon thee the Qur'an that thou be unhappy
But as a reminder to him that fears
A successive revelation from him who created the earth and the high heavens.
The Almighty took his place upon the throne
To him belongs what is in the heavens
And what is in the earth
And what is between them
And what is under the soil.
And if thou be public in speech:
He knows the secret and what is more hidden.
God:
There is no god save he.
To him belong the most beautiful names. (20:2-8)*

Unlike at 1 there is no 'that' (Arabic: *dhālika*) pointing to what precedes; in common with 1, 3, 5 and 8 we are looking for a function of the text to indicate what portion of it is that decree we expect **declared** at this point.

We find nowhere in the only place where the **declaration** for ط might be expected any **declaration** using *kitāb* – which has been the convention for **declaring specific values** thus far.

However, we should consider the following:

- In all cases where a *specific value* is **declared** using *kitāb*, it has been in the context of a *multiple set* (i.e. in a **set** which may consist only of *specific values*); the case here is different: the **instance** contains a *conceptual value* and is, therefore, a *single set*;
- And since this is a *single set* (it contains a *conceptual value*) it is appropriate that the process of **declaration** of the *specific value* diverge from what is the norm within a *multiple set* consisting only of *specific values* (i.e. by means of *kitāb* in the nominative) and require a more deductive, intuitive process; at least, this is a reasonable assumption given the qualitative difference in the mode of **declaration** found at 1, 3, 5, 8 on the one hand and at 10 on the other.

We know that ط must be **declared** here since all **identifiers** thus far have appeared either in contexts which **declare** those **values** or those **values** have been **declared** later within the same **set**; ط has no previously **declared value** and ط is a *single set*.

These facts suggest we are looking for an as-yet-unseen means by which a *specific value* is **declared** when found together with a *conceptual value* (i.e. in a *single set*) and that we are looking for that means within the framework or provenance of the ط *single set*.

It was some months after making public my initial work on the *muqatta'āt* that I returned to this specific point and the simple truth dawned on me: there is no *kitāb* in the nominative in this **instance** because the **value** of ط is *nothing*.

It is only when one has a very firm grasp on the remainder of the *muqatta'āt* that the reasons why this is the case – and, indeed, must be so – become apparent.

Firstly, without ط as a *specific value* – albeit one with a **value** of *nothing* – 11 is not a valid *single set*; a *single set* requires some measure of a *specific value* as we saw above at 10.

Secondly, the **instances** which follow at 12, 13, 14 comprise a standard *multiple set* (i.e. a **set** consisting of more than one **instance** comprising only *specific values* each **instance** of which opens with the same two **identifiers**), and the **instance** at 13 (which consists of two **identifiers** only) would not be a legitimate member of that **set** – nor could it be part of any *multiple set* – were it not for the presence of ط.

But there is a further reason why ط is '**declared**' with an absent **value** in this case: to establish the **principle** that a fully **undeclared identifier** in a *single set* begins with an absent **value**, since this is the very **principle** we need to understand the two remaining **instances** where **values** are **declared** within *single sets* (ق vis-à-vis عس at 23b and ن vis-à-vis ق at 29) where **operations** occur.

Before looking further at ط we need to consider the subject of **range**.

Range

We saw at 2 that *multiple sets* cannot create **ranges** – that is, the influence of the *specific values* they contain does not continue beyond their respective chapters – since identical **instances** occur in contiguous chapters, a fact which would render the second **instance** redundant. Moreover, there are contiguous **instances** which comprise *multiple sets* later in the **sequence**.

We cannot say the same for *single sets* (i.e. those **sets** which are *single* and – as we have seen – necessarily contain both a *conceptual value* and some measure of a *specific value*).

We saw that كهيص is a *single set* at chapter 19; but that chapter is itself contiguous with ط (chapter 20), so there is no intervening chapter without *muqatta'āt* for كهيص to affect – a fact entirely in keeping with the nature and structure of chapter 19 which operates as a self-contained unit – or, rather, is one which references itself internally.

However, between ط and the next instance of *muqatta'āt* come chapters 21, 22, 23, 24, 25.

Single sets – by definition – may not be followed by a duplicate **instance** (i.e. by that by which we are able to exclude **range** as operative for *multiple sets*) since they may have no duplicate **instance** by virtue of what they are. Other than by means of **range** (i.e. influence extending beyond an **instances**'s respective chapter until the next **instance** of *muqatta'āt*) it would be impossible for the **values** of a *single set* to apply to more than one chapter because a *single set* necessarily defies representation in explicit form more than once. (This position will be developed later in the **sequence**; however, on the basis of the **principles** established thus far in the **sequence** what has just been stated is correct.)

Of course, while *single sets* defy representation in explicit form more than once, it does not necessarily follow that they do, in fact, initiate a **range** of their own values affecting each chapter until such point as they are supplanted by the next **instance** of *muqatta'āt*.

So the question is: how can we know that something which – by definition – may not explicitly be stated is, in fact, happening?

We should begin by considering that at ط, a *single set* (therefore featuring a *conceptual value*), the *specific value* for ط is **declared** by a process more deductive than where *single values* are **declared** in *multiple sets*. On this basis, it is reasonable to conclude that if *single sets*, in fact, possess the characteristic of **range** (i.e. of encompassing by their **values** all chapters until the next **instance** of the *muqatta'āt*), that fact must, likewise, be inferred rather than based upon a single 'smoking-gun' item.

When we review the content of those chapters we suspect of comprising a **range** under the influence of ط (i.e. chapters 20 through 25) we find that they read like a single exposition on the *conceptual value* identified here for the *muqatta'āt* at chapter 20 (ط); namely, *God justifies dependence upon him alone*.

I began collating evidence to support this point and found there was so much I would have to summarise each of the chapters in their entirety; I invite the interested student to read for himself chapters 20-25 with the **value** we have identified for ط beside him.

I conclude that not only is there rational support for the **principle of range** in the case of this *single set* (since, logically, its **values** could extend beyond chapter 20 on no basis other than that of **range**), there exists also strong narrative support across that group of chapters we suspect of comprising a **range** that what we know may not be stated explicitly is, in fact, occurring implicitly.

Given both the potentiality of **range** as a **principle** and the narrative support for that **principle** in the case of this *single set*, we assume the **principle of range** for all *single sets*.

ط	The declaration of ط is a function of the text by means of contextual inference (i.e. that of <i>nothing</i>)	<p><i>We sent not down upon thee the Qur'an that thou be unhappy</i> <i>But as a reminder to him that fears</i> <i>A successive revelation from him who created the earth and the high heavens.</i> <i>The Almighty took his place upon the throne</i> <i>To him belongs what is in the heavens</i> <i>And what is in the earth</i> <i>And what is between them</i> <i>And what is under the soil.</i> <i>And if thou be public in speech:</i> <i>He knows the secret and what is more hidden.</i> <i>God:</i> <i>There is no god save he.</i> <i>To him belong the most beautiful names. (20:2-8)</i></p>
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Principles established

- Where *single sets* occur they impose a **range** of their **values** until the next **instance** of *muqatta'āt*
- An **undeclared identifier** in a *single set* indicates a starting **value** which is absent (i.e. *nothing*)

Observations

The gematric value of ط is 9; the number 9 occurs at 17:101, 18:25, 27:12, 27:48, 38:23.

طه

Value

Specific value:

Conceptual value:

God justifies dependence upon him alone.

NUMBER 12

طسم

12

chapter 26

- **Values** are **called** for established *specific values* ط and م.
- Presence indicated of new **value** س.

26:1

Introductory notes

The **identifier** م is a known **value** (see 1).

The **identifier** ط is a known **value** (see 11).

We are now firmly back in the territory of the *multiple set* (and therefore of *specific values* only) since ط and س occupy the first two places in more than one **instance** (12, 13, 14).

The present **instance** of the *muqatta'āt* is followed by no further **declaration** of **values** (i.e. there is no use of *kitāb* in the nominative); 26:2 simply states after the *muqatta'āt*:

Those are the proofs of the clear law

That is, the verse attests to the veracity and nature of the *muqatta'āt* as '*proofs of the clear law*' but does not ascribe to them the quality of being that law in any sense.

Observations

- We are left with س **undeclared** at this juncture; however, the **principle** of allowing that a **value** for an **identifier** may be **declared** later within a *multiple set* is established above (see 4).

Note: the **value** for س is shown below and the means of its **declaration** listed in due course.

طسم

Value

Those who believe not in the hereafter
We have made their works fair to them so they wander blindly.
These are they for whom is the evil of punishment
And in the hereafter are they those most in loss. (27:4-5)
Guide thou us to the straight path
The path of those whom thou hast favoured
Not of those who incur wrath
Nor of those who go astray. (1:6-7)

NUMBER 13

طس

13

chapter 27

- **Value** is **called** for established *specific value* ط.
- **Declaration** of the **value** س.

27:1

Introductory notes

27:1 states after the *muqatta'āt*:

Those are the proofs of the Qur'an and a clear decree

(The standard means of **declaring** a *specific value* is by *kitāb* in the nominative – and I claim the **instance** of *kitāb* at 27:1 to provide such a **declaration**. However, *kitāb* (here 'decree') at 27:1 is traditionally marked in the genitive. That marking is purely interpretative; a full analysis of *kitāb* at 27:1 demonstrating on a pan-textual basis why the ambiguous grammatical case of 'a clear decree' here must be in the nominative is provided in the Appendix to this presentation.)

At 13 we find *kitāb* (here 'decree') in the nominative; thus we are looking for that decree, and its **value** must pertain to س as the only **undeclared value** in this *multiple set*.

In common with 1, at 13 there is a demonstrative pronoun (here in the feminine plural) 'Those' (Arabic: *tilka*) pointing to what precedes; unlike at 1, this demonstrative pronoun precedes a formula which consistently confirms the veracity of the *muqatta'āt* without **declaring** them with **values** (here: 'Those are the proofs of the Qur'an[...]'); and the analysis of *kitāb* at 27:1 provided in the Appendix to this presentation precludes any assertion of a genitive influence upon 'decree' originating with 'the proofs'.

In common with 1, 3, 5, 8 and 11 we are looking for a function of the text to indicate what portion of it is that decree we expect **declared** at this point. As stated above, *kitāb* means something written down and – in the context of revelation – implies an imperative (i.e. something you should or should not do), an agreement of some kind, or a formal declaration of policy.

The portion in bold below complies with our expectations of a decree and is in accordance with (serves as a function of) the lines which precede since it comprises 'Guidance And glad tidings for the believers Those who uphold the duty And give the purity And of the hereafter are certain'; on that basis we take it to be the **declared specific value** in this **instance**.

س	The declaration of س is a function of the text	<i>Those are the proofs of the Qur'an and a clear decree</i> <i>Guidance</i> <i>And glad tidings for the believers</i> <i>Those who uphold the duty</i> <i>And give the purity</i> <i>And of the hereafter are certain:</i> Those who believe not in the hereafter We have made their works fair to them so they wander blindly. These are they for whom is the evil of punishment And in the hereafter are they those most in loss. (27:1-5)
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Observations

- The gematric value of س is 60; the number 60 occurs at 58:4.

طس	Value	Those who believe not in the hereafter We have made their works fair to them so they wander blindly. These are they for whom is the evil of punishment And in the hereafter are they those most in loss. (27:4-5)
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NUMBER 14

طسم 14 chapter 28 • Established **values called** for طسم.

28:1

Introductory notes

This **instance** of the *muqatta'āt* is followed by no further **declaration** of **values** (i.e. there is no use of *kitāb* in the nominative); 28:1 simply states after the *muqatta'āt*:

Those are the proofs of the clear law

That is, the verse attests to the veracity and nature of the *muqatta'āt* as '*proofs of the clear law*' but does not ascribe to them the quality of being that law in any sense (since *kitāb* – here rendered *law* – is not in the nominative).

Observations

- This is the last **instance** in the current **set**.

طسم	Value	Those who believe not in the hereafter We have made their works fair to them so they wander blindly. These are they for whom is the evil of punishment And in the hereafter are they those most in loss. (27:4-5) Guide thou us to the straight path The path of those whom thou hast favoured Not of those who incur wrath Nor of those who go astray. (1:6-7)
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NUMBER 15

الم 15 chapter 29 • Established **values** are **called** for الم

29:1

Introductory notes

The **instance** of *muqatta'āt* at 15 replicates that found at 1 and 2.

The context immediately following the placement of the *muqatta'āt* at 29:1 reads:

*Do men think they will be left to say: We Believe
And will not be subjected to means of denial?*

Thus, the *muqatta'āt* are passed over without comment, a fact which is – by established **principle** – indicative of acceptance of those **values**.

الم	Value	In the name of God: the Almighty, the Merciful. Praise belongs to God The Lord of All Mankind The Almighty, the Merciful Master of the Day of Judgment. (1:1-4) Thee alone will we serve And from thee alone will we seek help. (1:5) Guide thou us to the straight path The path of those whom thou hast favoured Not of those who incur wrath Nor of those who go astray. (1:6-7)
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NUMBER 16

الم 16 chapter 30 • Established **values** are **called** for الم

30:1

Introductory notes

The **instance** of *muqatta'at* at 16 replicates that found at 1, 2 and 15.

The context immediately following the placement of the *muqatta'at* at 30:1 reads:

*The Romans have been victorious
In the lower earth (30:2-3)*

Thus, the *muqatta'at* are passed over without comment, a fact which is – by established **principle** – indicative of acceptance of those **values**.

الم	Value	In the name of God: the Almighty, the Merciful. Praise belongs to God The Lord of All Mankind The Almighty, the Merciful Master of the Day of Judgment. (1:1-4) Thee alone will we serve And from thee alone will we seek help. (1:5) Guide thou us to the straight path The path of those whom thou hast favoured Not of those who incur wrath Nor of those who go astray. (1:6-7)
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NUMBER 17

الم 17 chapter 31 • Established **values** are **called** for الم

31:1

Introductory notes

The **instance** of *muqatta'at* at 17 replicates that found at 1, 2, 15 and 16.

The context immediately following the placement of the *muqatta'at* at 31:1 reads:

Those are the proofs of the wise law.

Thus, the *muqatta'āt* are confirmed as such, but no new **value** is **declared** (i.e. by means of *kitāb* in the nominative) a fact which is – by established **principle** – indicative of acceptance of those **values**.

الم	Value	In the name of God: the Almighty, the Merciful. Praise belongs to God The Lord of All Mankind The Almighty, the Merciful Master of the Day of Judgment. (1:1-4) Thee alone will we serve And from thee alone will we seek help. (1:5) Guide thou us to the straight path The path of those whom thou hast favoured Not of those who incur wrath Nor of those who go astray. (1:6-7)
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NUMBER 18

الم	18	chapter 32 • Established values are called for الم
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32:1

Introductory notes

The **instance** of *muqatta'āt* at 18 replicates that found at 1, 2, 15, 16 and 17.

The context immediately following the placement of the *muqatta'āt* at 32:1 reads:

The successive revelation of the covenant about which there is no doubt is from the Lord of All Mankind.

Thus, the *muqatta'āt* are confirmed as such, but no new **value** is **declared** (i.e. by means of *kitāb* in the nominative) a fact which is – by established **principle** – indicative of acceptance of those **values**.

Observations

- This is the last **instance** in the current **set**.

الم	Value	In the name of God: the Almighty, the Merciful. Praise belongs to God The Lord of All Mankind The Almighty, the Merciful Master of the Day of Judgment. (1:1-4) Thee alone will we serve And from thee alone will we seek help. (1:5) Guide thou us to the straight path The path of those whom thou hast favoured Not of those who incur wrath Nor of those who go astray. (1:6-7)
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Interim summary three

The two **sets** of *specific values* (12-14 and 15-18) firmly re-establish the **principles** of *specific values* and *multiple sets* after the introduction of the *conceptual value* and *single set* at 10 and 11.

We are now sufficiently invigorated again by exposure to the *specific value* to notice the distinction between it and the *conceptual values* we will engage with at 19 and 20.

NUMBER 19

يس 19 chapter 36 • Established **values** are **called** for *conceptual value* ي and *specific value* س.

36:1

Introductory notes

The **values** for both **identifiers** have been **declared** previously.

The context immediately following the placement of the *muqatta'āt* at 36:1 reads:

*By the wise Qur'an!
Thou art among the emissaries
Upon a straight path.
A successive revelation of the Mighty, the Merciful
That thou warn a people whose fathers were not warned[...]
Then are they heedless.
Binding is become the word upon most of them
For they do not believe. (36:2-7)*

Thus, the *muqatta'āt* are passed over without comment, a fact which is – by established **principle** – indicative of acceptance of those **values**.

The **values** for this *muqatta'āt* are **called**: the *conceptual value* for ي (**declared** at 10) and the *specific value* for س (**declared** at 13).

يس	Value	Conceptual value: God's commission and support to carry out a given task.
		Specific value: <i>Those who believe not in the hereafter We have made their works fair to them so they wander blindly. These are they for whom is the evil of punishment And in the hereafter are they those most in loss. (27:4-5)</i>

Observations

- This **instance** confirms the established **principles** pertaining to the *single set*: that a *single set* is one the first two **identifiers** of which are found at the front of no other **instance**; is one which contains a *conceptual value*; and that where a *conceptual value* is found a *specific value* must also be present
- This *single set* is the first of three different *single sets* which reference the Qur'an in oaths in their opening statement (19, 20, and 28). This fact will be of significance later. Oaths which reference the Qur'an are found nowhere other than in these positions
- As a *single set*, the **principle of range** (see 11) comes into effect, so the **value** of *yā' sīn* is implied at chapter 37 also (the only intervening chapter before the next **instance** of *muqatta'āt*)

NUMBER 20

ص 20 chapter 38 • Both the established *conceptual value* and *specific value* for ص are **called**.

38:1

Introductory notes

The context immediately following the placement of the *muqatta'āt* at 38:1 reads:

By the Qur'an full of remembrance!
The truth is: those who are indifferent to warning are in pride and dissension.
(How many a generation we destroyed before them:
They cried out when there was no time to escape.) (38:2-3)

Thus, the *muqatta'āt* are passed over without comment, a convention which both indicates their acceptance and the absence of further **declaration**.

The **identifier** ص is **declared** with a *specific value* at 3; it is also **declared** as a *conceptual value* at 10 (where context dictates that it can only be a *combined value* – retaining its existing *specific value*).

In accordance with established **principles**, at 20 both **values** for ص are **called**; this results in an **instance** which comprises a single **identifier** yet which meets the criteria for a *single set* since it comprises both a *specific value* and a *conceptual value*.

Established principles

- A *single set* may comprise a single **identifier** if it complies with established **principles** governing *single sets*

Observations

- We find confirmation of the **principle** that where a *conceptual value* occurs there must also be present a measure of a *specific value* (here both are contained within a single **identifier**)
- We find confirmation of the **principle** that where a *conceptual value* occurs must be a *single set* (this **instance** of *muqatta'āt* occurs nowhere else)
- This *single set* is the second of three different *single sets* which reference the Qur'an in oaths in their opening statement (19, 20, 28); oaths which reference the Qur'an are found nowhere other than in these positions
- As a *single set*, the **principle** of **range** comes into effect, so the **value** of ص is implied at chapter 39 also (the only intervening chapter before the next **instance** of *muqatta'āt*)
- The letter ص has the gematric value of 90; the number 90 occurs at 38:23 (i.e. in that chapter which itself opens with the *muqatta'āt identifier* ص)

ص

Value

Conceptual value:

Fortitude in holding fast to God's revelation.

Specific value:

Follow what has been sent down to you from your lord
And follow not allies besides him. (7:3)

NUMBERS 21-27

ح

21-27

chapters
40-46

- The **value** for ح is **declared** at 22
- Established **value** is **called** for م.

40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1

Introductory notes

The **value** for م has been **declared** previously; the **value** for ح has not.

The *muqatta'āt* are passed over without comment in all cases – which by established **principle** is indicative of acceptance of those **values** – except at chapter 41.

At chapter 41 (22) we find *kitāb* (here rendered *decree*) in the nominative; thus we are looking for that decree, and its **value** must pertain to ح as the only **undeclared value** in this *multiple set*.

The context immediately following the placement of the *muqatta'āt* at 41:1 reads:

A successive revelation from the Almighty, the Merciful

A decree the proofs whereof are set out and detailed

Unlike at 1 and 13 there is no 'that' or 'those' (Arabic: *dhālika* or *tilka*) referencing what precedes; in common with 1, 3, 5, 8, 11 and 13 we are looking for a function of the text to indicate what portion of it is that decree we expect **declared** at this point. As stated above, *kitāb* means something written down and – in the context of revelation – implies an imperative (i.e. something you should or should not do), an agreement of some kind, or a formal declaration of policy.

Context indicates that we are looking for 'A decree the proofs whereof are set out and detailed'. We saw this convention at 5 where 'set out and detailed' (*fuṣṣilat*) comes after 'then' (*thumma*) – itself indicating the second part of a two-part process of **declaration** for ج. However, here there is no second part to the **declaration** since 'then' (*thumma*) and a second condition are not present.

We understand the purpose of the decree here to be 'An Arabic recitation for people who know A bearer of glad tidings and a warner'. The first part of this formulation indicates clarity of speech (cf. in plain English) intended for those who can be expected to understand it; the second indicates glad tidings and warning.

The portion in bold below complies with our expectations of a decree and is in accordance with (serves as a function of) the lines which precede since it comprises 'An Arabic recitation for people who know' (in that it sets out in the simplest possible terms three basic facts: that the messenger is no more than a mortal like any other; that his message is that God is one; and that a man should address himself to God alone) as well as comprising features of 'A bearer of glad tidings and a warner'; on that basis we take it to be the **declared specific value** in this instance.

A successive revelation from the Almighty, the Merciful
A decree the proofs whereof are set out and detailed
An Arabic recitation for people who know
A bearer of glad tidings and a warner
But most of them turn away so they hear not.
And they say: Upon our hearts are coverings against that to which thou invitest us
And in our ears is deafness
And between us and thee is a barrier.
Then work thou.
We are working.
Say thou: I am but a mortal like you.
I am but instructed that your God is One God.
Then go straight to him and seek forgiveness of him.
And woe to the idolaters:
Those who give not the purity
And are deniers of the hereafter!
Those who heed warning and do deeds of righteousness
They have a reward unfailing. (41:2-8)

ح	Value	I am but a mortal like you. I am but instructed that your God is One God. Then go straight to him and seek forgiveness of him. And woe to the idolaters: Those who give not the purity And are deniers of the hereafter! Those who heed warning and do deeds of righteousness They have a reward unfailing. (41:6-8)
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Observations

- The letter ح has the gematric value of 8; the number 8 occurs at 6:143, 28:27, 39:6, 69:7, 69:17.

The **value** for حم at 21-27 (chapters 40-46) is:

حم	Value	I am but a mortal like you. I am but instructed that your God is One God. Then go straight to him and seek forgiveness of him. And woe to the idolaters: Those who give not the purity And are deniers of the hereafter! Those who heed warning and do deeds of righteousness They have a reward unfailing. (41:6-8) Guide thou us to the straight path The path of those whom thou hast favoured Not of those who incur wrath Nor of those who go astray. (1:6-7)
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NUMBER 23b

Within the framework of the حم **set** is found what we might regard as a nested *single set* – عسق – and which I refer to as 23b. This is found at 42:3. We will now examine its purpose and function.

عسق	23b	chapter 42	<ul style="list-style-type: none">• The value is called for established <i>conceptual value</i> ع.• The value is called for established <i>specific value</i> س.• The value for ق is declared by means of the operation <i>qāf</i> = 'ain + sīn
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42:2

Introductory notes

Nowhere other than at chapter 42 do we find two **instances** of *muqatta'āt* in one chapter. The second **instance** of *muqatta'āt* here (عسق) comprises a *single set* nested within the حم *multiple set*.

The **values** for ع and for س are previously **declared** (therefore they are simply **called**). It is known that ع is a *conceptual value* and that س is a *specific value*. The unknown **value** here is ق.

The context immediately following the placement of the *muqatta'āt* at 42:1 and 42:2 reads:

*Thus instructs thee and those before thee
God: the Mighty, the Wise. (42:3)*

This statement contains no means of **declaration** (i.e. *kitāb* in the nominative) rather it implies that the **values** are known.

Looking ahead, we see that at 28 (chapter 50) ق appears once more as a solitary **instance** forming a *single set*. It must – in order to comply with the **principles** of a *single set* – possess there both a *specific value* and a *conceptual value* (as does ص at 20). At present, ق is not known to have either.

The first question to settle is whether حم and عسق are really two separate **instances** or a *single* unusual **instance** from the حم set.

We can absolutely exclude the latter case (i.e. an **instance** of *muqatta'āt* as حمعسق); since it would share the first two **identifiers** with the حم *multiple set* it would necessarily be a part of that **set** according established **principles**, and we know that ع is a *conceptual value* and *conceptual values* may feature only in *single sets*. Thus, such a case is impossible, and the way that it has always been written – as two discrete **instances**: حم and عسق – is entirely consonant with the **principles** established here.

The context is telling. The حم *multiple set* comprises 7 **instances** covering 7 contiguous chapters, making it the largest contiguous block of identical **instances** in the **sequence**.

The 7 contiguous chapters of the حم **set** are, in effect, a **range** (as per our observations regarding *single*

sets) implemented by means of a *multiple set*. Were there a break in the حم set and عسق appeared alone, that would be one thing; yet if عسق is active, then is حم redundant at 23 since it has nothing to impact.

The impression formed by the presence of عسق in the dominant حم 'range' is of an interruption to the حم flow; of something non-native and inoperative inserted into a homogenous block. So why is it there?

Let us consider the following:

- We saw in our analysis of طه at 11 that a single **undeclared identifier** in a *single set* indicates a starting **value** which is absent (i.e. *nothing*); the **indicator** ق is here a single **undeclared identifier** in a *single set* so we should assume it to begin with an absent value (i.e. *nothing*)
- We know that thus far the **value** of ق has not been **declared**; we see also that it is due to appear shortly (at chapter 50) as a *single set* – which fact presupposes both a *specific value* and a *conceptual value* – comprising a single **identifier** (as we saw at 20)
- We know that ق is found in عسق at 23b prefaced by both a *specific value* and a *conceptual value* in a scenario where the عسق **instance** clearly has no active business.

On that basis, I deduce the following: ق has an absent **value** (i.e. *nothing*) as per ط at 11; that ع calls its **declared conceptual value** (see 10); that س calls its **declared specific value** (see 13); and that the عسق **instance** must be non-impactive (as per ط at 11) given its position (one in which it is comprehensively landlocked within the حم 'range' or territory); and that عسق is a statement wherein the **value** of ق is **declared** by means of an **operation** to be equal to the sum of ع and س; namely, $qāf = 'ain + sīn$.

Principles established

- **Values** may be inserted into a **range** by means of an **operation** without affecting the **values** current within that **range**

Observations

- As we will shortly see, the **principle** established here is precisely what we lack in order to complete the **sequence**
- The letter ق has the gematric value of 100; the number 100 occurs at 2:259, 2:259, 2:261, 8:65, 8:65, 8:66, 8:66, 18:25, 24:2, 37:147

عسق Value

ع *conceptual value*: God keeps his promises.

س *specific value*:

Those who believe not in the hereafter

We have made their works fair to them so they wander blindly.

These are they for whom is the evil of punishment

And in the hereafter are they those most in loss. (27:4-5)

operation: $qāf = 'ain + sīn$

NUMBER 28

ق

28

chapter 50

- The *combined value* for ق is **called**
- The **range** created by this *combined type single set* extends to the end of the Qur'an

50:1

Introductory notes

The chapter here opens:

By the glorious Qur'an!

The truth is: they marvel that a warner has come to them from among them.

Then those who spurn guidance while claiming virtue say: This is an amazing thing:

When we are dead and are become dust[...]?

That would be an unlikely return.

*We know what the earth diminishes of them.
And with us is a preserving decree. (50:1-4)*

The *muqatta'āt* are passed over without comment, which by established **principle** is indicative of acceptance of existing **values**.

We know the **values** of ق:

conceptual value: God keeps his promises.

specific value:

*Those who believe not in the hereafter
We have made their works fair to them so they wander blindly.
These are they for whom is the evil of punishment
And in the hereafter are they those most in loss. (27:4-5)*

We know also that a *single set* initiates a **range**; thus, the **values** for ق extend to the next **instance** of *muqatta'āt* (found at chapter 68) and – as we shall see – beyond it to the end of the Qur'an.

There remains only to look at ن – the last **instance** (and a *single set*) in the **sequence**.

NUMBER 29

ن 29 chapter 68 • The **value** for ن is **declared** by means of the **operation** $nūn = qāf$

68:1

Introductory notes

The *muqatta'āt* are passed over without comment which in all cases by established **principle** is indicative of acceptance of those **values**:

nūn.

*By the pen and what they write!
Thou art not – by the grace of thy lord – possessed.
And for thee is a reward unfailing.
And thou art upon a tremendous tradition.
And thou wilt see
And they will see
Which of you is mad.
Thy lord knows best who strays from his way
And he knows best the rightly guided (68:1-7)*

We will begin with what we know: ق and ن both comprise **instances** consisting of a single **identifier** which (in keeping with established **principles**) must also be *single sets*; thus far where a **set** comprises a *single identifier* (ص at 20 and ق at 28) that **identifier** is a *composite type* (i.e. it contains both *specific* and *conceptual values*); ق which is the only **identifier** thus far in the **sequence** to have its **value declared** by means of an **operation** began with a starting **value** which is absent (i.e. *nothing*) as per our analysis of ط at 11 and of ق at 23b.

Moreover, ن occurs within a **range** initiated by ق, and the **values** of ق were **declared** by means of an **operation** within another '**range**'.

The only possible process given established **principles** is that here at 29 ن has a starting **value** which is absent (i.e. *nothing*) and that **values** are **declared** for it by means of an **operation** with ق within the ق **range**, and that that **operation** is the equation $nūn = qāf$.

Or, to put it another way, ن is a duplicate of ق.

The creation of a duplicate – here by means of the **operation** ن (nūn) = ق (qāf) – is the only way the **value** found in a *single set* can legitimately repeat explicitly.

Some valid questions arise:

Q: Why not simply let the **value** of ق run to the end of the Qur'an since ن adds nothing? What is the point of ن?

Q: If the **values** of ق and ن are the same, could they not have been better stated together at chapter 50?

Q: Since this is the end of the **sequence** are we not in a position where we have no way to corroborate the validity of these assertions by observing them in operation elsewhere?

Rather than address these points individually, it is better to move on to explain the section which follows and which completes our analysis of the *muqatta'āt* – in the course of which process the answers to the points above will become clear.

Internal support for our analysis of ق and ن

The following analysis will show that this block (chapters 50 through to the end of the Qur'an) is identified by God for the purposes of night vigil – and that the process of understanding why this is so confirms our analysis which finds the **values** of ق and ن to be equal.

The portion under discussion is represented below visually:

ق-----ن-----*-----|

This diagram gives a fair proportional, visual overview of the roughly 100 pages in most Arabic Qur'ans from chapter 50 (ق) through chapter 68 (ن) to the end of the text (|). The asterisk (*) indicates chapter 73 (which point shall be addressed shortly).

Thus ن and * are placed on the line in proportion to where they come in the physical text between the beginning of chapter 50 (ق) and the end of chapter 114 (|). (This illustration is set out from left to right rather than right to left – as in Arabic – since I am addressing an English-speaking audience.)

The reason I have introduced chapter 73 into the analysis when it does not itself feature *muqatta'āt* will become apparent shortly.

Below are set out the opening and closing sections of chapter 73. The relevant sections are marked in bold.

O thou enwrapped one:

Arise thou the night

Save a little

(A half thereof

Or take thou a little therefrom

Or add thou thereto)

And recite thou the Qur'an in slow, distinct stages. (73:1-4)

*Thy lord knows that thou standest **nearly two-thirds of the night***

Or a half of it

Or a third of it

As does a number of those with thee.

And God determines the night and the day.

He knew that you could not calculate it

And turned towards you:

Recite what is made easy of the Qur'an.

He knows that there will be some sick among you

And others travelling in the earth in search of the bounty of God

And others fighting for the cause of God:

Recite what is made easy thereof

And uphold the duty

And give the purity

And lend to God a goodly loan.

And what good you send ahead of you for your souls, you will find it with God better and more tremendous in reward.

And seek forgiveness of God.

God is forgiving, merciful. (73:20)

Let us look again at our visual representation of the physical content between chapter 50 (ق) and the end of the Qur'an in combination with our observations from chapter 73 above.

ق-----ن-----*-----|

At the opening of chapter 73 (73:1) we read:

Arise thou the night

Save a little

- *a half thereof* (i.e. read from ق to ن – being approximately half)
- *or take thou a little therefrom* (i.e. read from ن to | – being a little less than the half from ق to ن)
- *or add thou thereto* (i.e. read from ق to * – being more than either from ق to ن or from ن to |)

Thus, we are not to read the entire section, but some portion thereof.

At the close of chapter 73 (73:20) we read:

Thy lord knows that thou:

- *standest nearly two-thirds of the night* (i.e. from ق to *)
- *Or a half of it* (i.e. from ق to ن)
- *Or a third of it* (i.e. from * to |)

The verse continues:

As does a number of those with thee.

And God determines the night and the day.

He knew that you could not calculate it

And turned towards you:

Recite what is made easy of the Qur'an.

He knows that there will be some sick among you

And others travelling in the earth in search of the bounty of God

And others fighting for the cause of God:

Recite what is made easy thereof (73:20)

The word rendered *made easy* is, in the Arabic, the verb *tayassara*. This (form V) verb has the primary connotation of *to be (made) easy*, but also has the sense of *to be prepared* (i.e. *by another*). The same verb occurs only twice, both times in this verse.

Thus we have provision for times when it is simply not possible to read the portions for vigil which have been identified, but we are to read what is '*made easy*' (i.e. *prepared, made ready*) for us.

ق-----ن-----*-----|

Again, looking at our illustration, what is 'made easy' refers surely to that **range** between ن and * which – like all the **ranges** in the **segment** – is 'prepared', but is also 'made easy' in the sense that it is shorter.

And since * (i.e. chapter 73) has no *muqatta'āt* but rather the entire chapter serves as a marker, in such a case (i.e. of a reduced vigil consisting of ن through *) the very last verse to be read in that reduced **range** is the verse just quoted above; namely, 73:20.

This analysis both corroborates the observations made for the **values** of and relationship between ق and ن (see above), and addresses the objections listed since:

- If the **value** of ق ran alone to the end of the **range** without ن we would not be able to understand the divisions of this **range** intended for the night vigil indicated at chapter 73;
- Were ق and ن found together at chapter 50 we would, likewise, not be able to understand the divisions of this **range** intended for the night vigil indicated at chapter 73;
- Furthermore, the positioning of ق and ن serves to corroborate our claim for the **operation** *nūn* = *qāf* since were the **values** for ق and ن distinct the division of the segment from chapter 50 to the end of the Qur'an indicated at chapter 73 would not be possible since that segment would not constitute a single **range**.

Observations

- An additional point is that demonstration of the principle of **range** leaves the number of chapters having a *bismillah* under zero influence from *muqatta'āt* (i.e. either explicitly or by means of **range**) at 14 – equal to the number of symbols which comprise the *muqatta'āt*
- The letter ن has a gematric value of 50; the number 50 occurs at 29:14, 70:4

ق (*qāf*) and ن (*nūn*)

Legitimate observations arise given the duplication of ق by ن.

The first is that *nūn* occurs midway between *qāf* and the end of the Qur'an – which is appropriate given that the gematric value of *nūn* (50) is half that of *qāf* (100).

The second arises from the fact that of the remaining **instances** comprising *single sets*, the *kāf hā yā 'ain šād instance* (at 10) has no **range**; the *tā hā instance* (at 11) features a *specific value* of *nothing*; and the *'ain sīn qāf instance* (at 23b) is an **operation** only.

Meanwhile, the *yā sīn* and *šād single sets* – like the *qāf single set* – have none of these characteristics; they each initiate a **range**; each calls **declared values**; and none comprises an **operation**. Thus they enjoy an exclusive similarity to one another in terms of the logic which underpins the *muqatta'āt*.

However, they enjoy a further connection. As mentioned above, the Qur'an contains a total of three oaths by itself; all three oaths occur in the opening statements where the three **instances** of the *muqatta'āt* just mentioned occur:

- *yā sīn*. By the wise Qur'an! (36:1-2)
- *šād*. By the Qur'an full of remembrance! (38:1)
- *qāf*. By the glorious Qur'an! (50:1)

Thus *qāf* is demonstrably locked into a close connection with the two remaining places in the Qur'an where the Qur'an contains an oath by itself.

We have established that the **value** at *nūn* is a duplicate of that of *qāf* meaning that in a genuine and unambiguous sense *qāf* is *nūn*. Thus, these two **identifiers** as *single sets* enjoy a correlation found nowhere else in the **sequence**.

I refer the reader to my remarks at the very beginning of this work about symbols; lest we forget the obvious amid the complexity of analysis, the simple fact is that *qāf* and *nūn* are both symbols. The unique duplication by *nūn* of *qāf* suggests that *qāf* and *nūn* together possess a symbolic **value**. The question is:

what can that **value** be?

Hmm: *qāf* and *nūn*; *qāf* and *nūn*; *qāf* and *nūn* – whatever can the symbolic connection be?

It is obvious, is it not? The letters ق (*qāf*) and ن (*nūn*) together symbolise *the Qur'an*.

This concludes my analysis of the meaning of the *muqatta'āt* in the Qur'an.

Conclusions and final word

We now have a cogent, logical, demonstrable and consistent explanation of the *muqatta'āt* for the first time since the revelation of the Qur'an. There has been no comparable explanation of the *muqatta'āt* in 1,400 years and no amount of second- and third-tier, post-factum nitpicking will change that fact.

But do these findings really matter? I believe they do; and for several reasons.

Firstly, the logic and findings of the *muqatta'āt* are further proof of the divine authorship of the Qur'an.

Secondly, I found it, frankly, implausible that God would give men a revelation and then call time on his creation before these key statements had been understood and their exposition made available to those with the will and the wit to grasp it. So now, something I for one viewed as an impediment to the Hour has been removed.

Thirdly, I believe that the meanings of the *muqatta'āt* have been released at this time for a reason; that reason is connected with the true task of believers which is to follow the example of the messengers: to warn the elite (i.e. to serve it and the world legal *notice*), after which the punishments of God become binding. This is a topic I expand upon elsewhere in my work.

Fourthly, understanding the *muqatta'āt* allows us a further level of access to the Qur'an; their proper understanding sets up the themes for chapter after chapter, thus indicating what lessons we should look for. This enriches our understanding and gives us hooks to hang our coats on, so to speak.

Fifthly – as is the way and function of symbols in the context of tribes of any kind – believers have now a means of investing these literary 'digits' with textual (*specific*) and non-textual (*conceptual*) **values**, thus allowing us a symbolic shorthand. I believe it is natural for men to desire – and respond to – symbols; we live in a world dominated by them. The *muqatta'āt* provide a palette of symbols the language of which can be understood within a short time, and which can legitimately serve as a visual code among the community of believers.

Sixthly, the fact that the order of the *muqatta'āt* is central to understanding their meaning supports the belief that they are in the correct order, which fact – by extension – would tend to support the belief that the text of the Qur'an *en toto* is in the correct order; in addition, our observations regarding the positioning of ق and ن and chapter 73 within the text lend strong support to the view that nothing is missing.

However, there is a final point which – present circumstances being what they are – needs to be made.

The method used here (i.e. the method which yielded the results which form the foundation of this presentation on the *muqatta'āt*) grew entirely out of the methodology I developed and applied to the Qur'an as a whole in my work *The Qur'an: A Complete Revelation* (which may be downloaded free or purchased in hardback at quranite.com). This methodology comprises an iterative, pan-textual approach wherein the totality of the text is considered along with the norms of Arabic in tandem with an active sense of reason. It was the habit of mind which had accrued over many, many thousands of such iterative investigations into Qur'anic statements which allowed me access to the thought pathways which resulted in the findings here.

While I do not wish to be rude, I must be clear since there will be those who will encounter this presentation without knowing my work in a broader context; it was precisely *because* I reject and ignore the Traditionalist religionist and the entire body of literature known as *ḥadīth* – and all the religions based thereupon – that I was able to achieve what the religion-bound Muslim has failed for almost one-and-a-half millennia to achieve: to present a cogent solution to the question of the *muqatta'āt*.

Obviously, a man conditioned to follow blindly and not think for himself is unlikely to be capable of reconsidering his position. But what has been demonstrated above makes it harder for him to continue in such a vein and still look himself in the mirror; or, at least, if he wishes to do so, the onus is on him now to submit a more convincing presentation of the *muqatta'āt* than have I.

And if he does so, I will consider his presentation on its merits; and if it is superior to what I have achieved here, I will thank him for his efforts and change my own mind.

But if he is incapable of that – and nothing he has managed in over 1,400 years comes anywhere close – it behoves him to consider earnestly the rest of what I am telling him in the translation and notes which comprise *The Qur'an: A Complete Revelation*.

In closing, I would be remiss not to give all thanks and recognition to God whom I am privileged to serve and who opened these things to my understanding. Any imperfections in my presentation are entirely my own.

APPENDIXES TO *The Meaning of the Mysterious Letters in the Qur'an*

APPENDIX I: KITĀB AT 27:1

It is a central part of my thesis that *kitāb* in the nominative case following *muqatta'āt* indicates the **declaration** of a *specific value* in a *multiple set*; and there are excellent reasons to believe that *kitāb* here should be read in the nominative, as I shall show.

But before doing so, I wish to make the following three points:

POINT ONE

No argument in the opposite direction of what I will argue below for 27:1 (i.e. that while in this case *kitāb* is traditionally marked genitive it is, in fact, nominative) can be made in any comparable case. It is not possible to point to any **instance** of *kitāb* following letters which participates in the *muqatta'āt* and indicates the **declaration** of a *specific value* and to argue that *kitāb* there is in some case other than the nominative. In other words, at 27:1 the choice of genitive case for *kitāb* is arbitrary whereas in all other **instances** where *kitāb* is cited in the nominative in this study of the *muqatta'āt* the case is objectively and incontrovertibly nominative.

Those places where similar **declarations** occur outside the one under discussion at 27:1 (i.e. those places which contain an **instance** of *kitāb* in the nominative following letters which participate in the *muqatta'āt* and which – according to my system – indicate the **declaration** of a *specific value*) are found below with the word translated from *kitāb* underlined:

That is the covenant about which there is no doubt (2:2)

*A decree sent down to thee
(So let there be no distress in thy heart therefrom)
That thou warn thereby
And a reminder to the believers: (7:2)*

*A decree the proofs whereof are fortified then set out and detailed
From one wise, aware (11:1)*

*A decree we sent down to thee
That thou bring forth mankind from darkness into light
By the leave of their lord
To the path of the Mighty, the Praiseworthy: (14:1)*

*A decree the proofs whereof are set out and detailed
An Arabic recitation for people who know (41:3)*

In each of these cases *kitāb* is incontrovertibly in the nominative, either because it follows *dhālika* (2:2) or because it is at the head of the clause (7:2, 11:1, 14:1, 41:3); in none of these cases is it possible to argue that *kitāb* might be read in anything other than the nominative. It is not a matter of interpretation or choices in diacritics; the contexts permit of no possibility other than that of the nominative case for *kitāb*.

In the case of 20:1 this question does not arise since, as per our discussion of ٱ, the **value** itself is *absent*.

POINT TWO

What I assert at 27:1 (i.e. that while there *kitāb* is traditionally marked genitive it is, in fact, nominative) cannot be claimed for any other **instance** of *kitāb* following letters which participate in the *muqatta'āt* and which – according to my system – do not indicate the **declaration** of a *specific value* in a *multiple set* because they are in a case other than the nominative.

I now list all cases where *kitāb* follows an **instance** of *muqatta'āt* and does *not* indicate the **declaration** of a **specific value** in a *multiple set* because it is not in the nominative; again, the *kitāb* component is underlined:

He sent down upon thee the law aright confirming what is within its scope (3:3)

Those are the proofs of the wise law. (10:1)

Those are the proofs of the clear law. (12:1)

Those are the proofs of the law. (13: 1)

Those are the proofs of the law and a clear recitation. (15:1)

Those are the proofs of the clear law. (26:2)

Those are the proofs of the clear law. (28:2)

Those are the proofs of the wise law (31:2)

The successive revelation of the covenant about which there is no doubt is from the Lord of All Mankind. (32:2)

The successive revelation of the law is from God: the Mighty, the Knowing (40:2)

By the clear law! (43:2)

By the clear law! (44:2)

The successive revelation of the law is from God: the Mighty, the Wise. (45:2)

The successive revelation of the law is from God: the Mighty, the Wise. (46:2)

In each of these cases *kitāb* is incontrovertibly in something other than the nominative; in none is it possible to argue that *kitāb* might be read in the nominative; this is so for one of three reasons: *kitāb* is the direct object of a verb (3:3); it is unquestionably in the genitive mood following a noun (10:1, 12:1, 13:1, 15:1, 26:2, 28:2, 31:2, 32:2, 40:2, 45:2, 46:2); it is in the genitive mood as the subject of an oath (43:2, 44:2). This is not a matter of interpretation or choices in diacritics; the contexts listed here permit of no possibility other than that of something other than the nominative case for *kitāb*.

POINT THREE

At no other point in a comparable position is the grammatical case of *kitāb* ambiguous.

The comments here relate to **range**. These are cases where *muqatta'āt values* are implied in particular chapters rather than explicitly stated. We shall see further into our presentation on the *muqatta'āt* the concept of **range** discussed more fully. Suffice to say at this juncture that *muqatta'āt ranges* occur at

chapters 21-25, 37, 39, 51-67 and 69-114.

In these chapters the *kitāb* component immediately follows the chapter opening in the following cases:

The successive revelation of the law is from God

The Mighty, the Wise. (39:1)

We have sent down to thee the law aright:

Serve thou God, sincere to him in doctrine. (39:2)

By a decree inscribed (52:2)

Here, the nominative may be definitively excluded as at Point One, and for the same reasons: *kitāb* is the direct object of a verb (39:2); it is unquestionably in the genitive case following a noun (39:1); it is unquestionably in the genitive case as the subject of an oath (52:2). Again, this is not a matter of interpretation or choices in diacritics; the contexts listed permit of no possibility other than that of something other than the nominative case for *kitāb*.

Outside of those chapters directly or indirectly affected by *muqatta'āt* there remain 15 chapters 1, 4-6, 8-9, 16-18, 33-35, 47-49. Here, *kitāb* immediately follows the opening of the chapter in two cases:

And we gave Mūsā the law

And made it a guide for the children of Isrā'īl: (17:2)

Praise belongs to God who sent down the law upon his servant (18:1)

In both cases the nominative case is excluded since *kitāb* is the direct object of a verb. Again, this is not a matter of interpretation or choices in diacritics; the contexts permit of no other possibility.

The reason for the analysis above is to exclude any possibility that:

- What we claim for *kitāb* at 27:1 might be claimed also elsewhere
- The reverse of what we claim for *kitāb* at 27:1 might be claimed elsewhere

Thus, we have demonstrated that in all cases in the Qur'an where *kitāb* directly follows explicit *muqatta'āt*, implicit *muqatta'āt*, or no *muqatta'āt* – that is, in every chapter other than at 27:1 – its grammatical case is beyond question that which it is universally held to be.

The case of *kitāb* at 27:1

Again, 27:1 reads: *Those are the proofs of the Qur'an and a clear decree*

Unlike in any of the cases listed above, at 27:1 *kitāb* is in clause joined to the preceding clause by the conjunction 'and' (Arabic: *wa*).

And unlike in any of the cases listed above, the marking of *kitāb* is interpretative rather than merely a function of the sentence; that is, in this one ambiguous case an arbitrary decision has been made when marking the text to relate the second clause to *proofs* (Arabic: *ayāt*) (placing *kitāb* is in the genitive) and not to *Those* (Arabic: *tilka*) (placing *kitāb* is in the nominative), whereas either option is legitimate.

Since the point at 27:1 is objectively moot, and since it is demonstrated above that there exists no grammatical ambiguity of any kind for *kitāb* affecting the *muqatta'āt* (or any other chapter opening), the task remains – on the basis of pan-textual analysis – to demonstrate the case at 27:1 one way or another.

I remind the reader of two tenets of my hermeneutical process:

- No ambiguous or arbitrary point may be accepted as binding over explicit points
- Where there exists explicit proof, it is taken as binding upon ambiguous or arbitrary points

Thus, we are looking for data comparable to that contained within the clauses in question in order to derive an unambiguous indication of the grammatical case in this ambiguous instance.

I will now break down the component parts of the statement in question and interrogate the broader text on that basis.

We find that the expression *Those are the proofs of the Qur'an* occurs nowhere beyond 27:1; however, the expressions *Those are the proofs* and *and a clear decree* both occur outside it and these shall form the basis for our comparative pan-textual analysis.

Those are the proofs

Those are the proofs occurs at 2:252, 3:108, 10:1, 12:1, 13:1, 15:1, 26:2, 28:2, 31:2, 45:6.

The instances at 2:252 and 3:108 occur mid-chapter and have no features pertinent to our enquiry.

The instances at 10:1, 12:1, 26:2, 28:2, 31:2, 45:6 occur in a similar position as here at 27:1 (i.e. immediately following *muqatta'āt*) but have no following 'and'; both 13:1 and 15:1 have following clauses beginning with 'and' it is to these that we now direct our attention.

At 13:1 it is simply impossible that *And* should introduce anything other than a new nominative subject by dint of context:

Those are the proofs of the law.
And what is sent down to thee from thy lord is the truth
But most men do not believe. (13:1)

The case at 15:1 is different; it reads:

Those are the proofs of the law and a clear recitation.

We find that 15:1 is – like 27:1 – traditionally marked with the clause following 'and' in the genitive. Also, like 27:1, the marking decision is arbitrary; that is, it could equally legitimately be read in the nominative.

To make the point as clearly as we can: 15:1 is marked (and understood to mean) *Those are the proofs of the law and [of] a clear recitation* whereas it could equally legitimately be read *Those are the proofs of the law and [also they are] a clear recitation*.

Before demonstrating that the second clause of 15:1 is, in fact, also in the nominative, it is as well to understand *why* it was as read and marked in the genitive.

The word rendered here in English *recitation* is in Arabic *qur'ān* (i.e. that word by which the Qur'an itself is known). Historically, people reading the second of these two clauses *had* to understand it in a genitive sense (i.e.: *Those are the proofs of the law and [of] a clear recitation*). That the *muqatta'āt* letters which precede certain chapters are themselves signs or proofs of a clear recitation was something readers could accept; that these letters might themselves be a clear recitation was beyond them since ideas about what the *muqatta'āt* letters meant were – to be charitable – vague.

However, today we know that these symbols – i.e. wherever *specific values* occur in a *multiple set* (as is the case at both 15:1 and 27:1, incidentally) – in fact, comprise a *recitation* (Arabic: *qur'ān*) since each of the **identifier** references some specific portion of the Qur'anic text; thus, they are in a fully literal sense a *qur'ān* – or a *recitation*.

But prior to the present work, this was not understood; the reader had no option but to interpret this instance of ambiguous grammar in the only way which reflected an understanding of the verse which was accessible to him; thus, this clause – which could equally legitimately be read in the nominative – was read in the genitive.

And a clear decree

It is to the second clause of 27:1 that we turn our attention: '*and a clear decree*'.

Similarly to what we have just seen at 15:1, it is an interpretative matter whether *and a clear decree* at 27:1 relates to *the proofs* (i.e. *Those are the proofs of the Qur'an and [of] a clear decree*) or to *Those* (i.e.

Those are the proofs of the Qur'an and [also they are] a clear decree).

The verses at 15:1 and 27:1 beg comparison – at least in the mind of anyone who reads the Qur'an often and knows it well: they are the only two instances in the entire Qur'an which both directly follow *muqatta'āt* statements and comprise two clauses linked by *and* (Arabic: *wa*); they open with identical formulas; contain *kitāb*; they use the same adjective: *clear* (Arabic: *mubīn*); and they contain *qur'ān*.

Those are the proofs of the law and a clear recitation. (15:1)

Those are the proofs of the Qur'an and a clear decree (27:1)

The mind seeks consistency. Since readers chose to read 15:1 in the genitive for the reasons discussed above, it was natural for 27:1 to be read in similar fashion – and for some of the same reasons.

That the *muqatta'āt* letters could be *proofs of a clear kitāb* (by which the reader typically understood the Qur'an itself) could be accepted even without knowledge of what the *muqatta'āt* letters are; that they themselves could be a *kitāb* made little or none since the nature of the *muqatta'āt* letters was closed to him.

However, I repeat, in both instances the choice of case in the second clause is arbitrary.

Pan-textual analysis

This brings us to the analysis on a pan-textual basis of our second component: *and a clear decree*.

This phrase occurs only once in the Qur'anic text outside the instance at 27:1, and that is at 5:15.

There has come to you light from God and a clear decree (5:15)

Here, *and a clear decree* unquestionably and incontrovertibly is in the nominative case.

Thus, if we are to decide the ambiguous grammatical case of the clause *and a clear decree* at 27:1 on the basis of the single instance of identical text in the Qur'an – one which is explicit and admits of no other grammatical interpretation – we must regard the case at 27:1 as nominative.

That granted, the case at 15:1 must also be admitted as potentially nominative (for reasons over and above those already listed), and should be investigated on the same pan-textual basis as we have used for 27:1.

Again, 15:1 reads: *Those are the proofs of the law and a clear recitation*.

We find that the expression *and a clear recitation*, likewise, occurs elsewhere only at one other place in the Qur'an and that it, too, is in the nominative – and admits of no other grammatical interpretation:

It is only a remembrance and a clear recitation (36:69)

Conclusion: *kitāb* at 27:1

On the basis of the above, I am confident in asserting that *kitāb* in the ambiguous case at 27:1 – while commonly marked genitive – is correctly understood in the nominative case; that all other cases where *kitāb* relates to the *muqatta'āt* its case is both correctly understood and admits of no other interpretation; and that the ambiguous clause at 15:1 commonly marked genitive is also correctly understood in the nominative case. These assertions are entirely consistent with my general policy of refusing to accept ambiguous values over proven, explicit values, and of enforcing proven values over ambiguous ones.

APPENDIX II: EXISTING THEORIES ON THE MYSTERIOUS LETTERS

Prior to my breakthrough on this subject I didn't know what these letters meant; and I said as much. That no-one else really knew either I think will be clear to anyone who reviews the opinions on this subject extant at the time of my breakthrough as summarised below.

The following points are taken verbatim (complete with most typographical errors found in the original) from the Wikipedia entry on this subject as of December 2015:

- مقطعات or the *muqatta'at* are unique letter combinations that appear in the beginning of 29 suras (chapters) of the Qur'an.
- Of the 28 letters of the Arabic alphabet, exactly one half appear as *muqatta'at*, either singly or in combinations of two, three, four or five letters. The fourteen letters are ا ح ر س ص ط ع ق ك ل م ن ه ي (*alif, ha, ra, sin, sad, ta, ain, qaf, kaf, lam, mim, nun, ha, ya*).
- Certain co-occurrence restrictions are observable in these letters; for instance, *alif* is invariably followed by *lam*. The substantial majority of the combinations begin either *alif lam* or *ha mim*.
- In all but 3 of the 29 cases, these letters are almost immediately followed by mention of the Qur'anic revelation itself (the exceptions are suras 29, 30, and 68); and some argue that even these three cases should be included, since mention of the revelation is made later on in the sura. More specifically, one may note that in 8 cases the following verse begins "*These are the signs...*", and in another 5 it begins "*The successive revelation...*"; another 3 begin "*By the Qur'an...*", and another 2 "*By the Book...*"
- The suras that contain these letters are: sura 2, sura 3, sura 7, sura 10, sura 11, sura 12, sura 13, sura 14, sura 15, sura 19, sura 20, sura 26, sura 27, sura 28, sura 29, sura 30, sura 31, sura 32, sura 36, sura 38, sura 40, sura 41, sura 42, sura 43, sura 44, sura 45, sura 46, sura 50, sura 68.
- *lam* and *mim* are conjoined and both are written with prolongation sign/mark. One letter is written in two styles. [Refer 19:01 and 20:01] Letter 20:01 is used only in the beginning and middle of a word and that in 19:01 is not used as such. الم is also the first ayah of Sura 3, 29, 30, 31 and 32 [total 6].

Tomes have been written over the centuries on the possible meanings and probable significance of these 'mystical letters' as they are sometimes called. Opinions have been numerous but a consensus elusive. There is no reliable report of Muhammad having used such expressions in his ordinary speech, or his having shed light on its usage in the Qur'an. And, more importantly, none of his Companions seemed to have asked him about it. This apparent lack of inquisitiveness is cited as proof that such abbreviations were well known to the Arabs of the time and were in vogue long before the advent of Islam.

- One opinion is that these letters stand for words or phrases related to God and His Attributes. The Companions Ibn Abbas and Ibn Mas'ud are said to have favored this view, as cited by Abu Hayyan Al Gharnati in his Bahr Al Muhit. As plausible as it may sound, this opinion does not find favor among other classical commentators, because the possible combinations of letters are virtually infinite and the Attributes they represent seem to be chosen arbitrarily. For example, the translator Maulana Muhammad Ali translates these letters in his editions of the Holy Qur'an as follows:
- Alif (ا): an abbreviation for Ana (أنا, I am) Hā (ح): an abbreviation for Al-Ḥamīd (الحميد, the Praised), Rā (ر): an abbreviation for the Seeing (بصير / يرى / رؤيا / رأي / رائى) Sin (س): as either an abbreviation for Man or an abbreviation for As-Samī' (السميع, the Hearing), Ṣād (ص): an abbreviation for As-Ṣādiq (الصادق, the Truthful), Tā (ط): as either an abbreviation for the Benignant or an interjection equivalent to O (in dialect), 'Ayn (ع): an abbreviation for Al-'Alīm (العليم, the Knowing), Qāf (ق): an abbreviation for Al-Qādir (القادر, the Almighty), Kāf (ك): an abbreviation for Al-Kāfi (كافي, the Sufficient), Lām (ل): an abbreviation for Allāh (الله, using the second letter), Mīm (م): as either an abbreviation for Al-'Alīm (العليم, the Knowing, using the ending letter) or for Al-Majīd (المجيد, the Glorious), Nūn (ن): a word meaning Inkstand, Hā (ه): as either an abbreviation for Al-Hādī (الهادي, the Guide) or an abbreviation for Man (in dialect), and Yā (ي): an interjection equivalent to O.
- Fakhr al-Din al-Razi, a classical commentator of the Qur'an, has noted some twenty opinions regarding these letters, and mentions multiple opinions that these letters present the names of the Surahs as appointed by God. In addition, he mentions that Arabs would name things after such letters (for example, 'eye' as 'ع', clouds as 'غ', and whale as 'ن').
- Amin Ahsan Islahi, a renowned exegete of the Qur'an, has mentioned that since Arabs once used such letters in their poetry, it was only appropriate for the Qur'an to use that same style. He agrees with Razi and mentions that since these letters are names for Surahs, they are proper nouns. As such, they do not necessarily refer to other matters. At the same time, he cites research from Hamiduddin Farahi, a Quranic scholar from the Indian subcontinent, on how these letters must be appropriately chosen according to the content and theme of the surahs. Farahi links these letters back to the Abjad-ordered Arabic Alphabet, and Hebrew Alphabet, as well as Classical Akkadian philology, in the sense that all of these make use of alphanumerical

correspondence, as in Greek and Latin (use of the letter "V" for 5, etc.). He also suggests that letters not only represented phonetic sounds but also had symbolic meanings, and Qur'an perhaps uses the same meanings when choosing the letters for surahs. For instance, in support of his opinion, he presents the letter Nun (ن), which symbolizes fish and Surah Nun mentions Prophet Jonah as 'companion of the fish'. Similarly, the letter Ta or Tuay (ط) represents a serpent and all the Surahs that begin with this letter mention the story of Prophet Moses and serpents.

- The Hebrew Theory refers to imports from the Torah. The two-letter group transliterated as A-L in Hebrew reading would be El (pronounced like "ale"). This was used to avoid saying out loud the four letters Y-H-W-H (see Masoretic Text), the proper name of God. The Hebrew origin of AL is more likely than an Aramaic origin "EL" as a part word for God in Aramaic. Elijah is an affirmation of faith "My God is Yah" The suffix -M for a Hebrew speaker could be Malchut "kingdom", Masoretic, the definitive version of the Tanakh, meaning "word". The suffix -R would be ruach - "spirit". Ta would logically be "Torah", though ta-ha could be the Hebrew letters ת־ה (tehiyat hameitim) stand for "resurrection of the dead". Sad would be shebichtav, "written". Ha is likely to be the prestigious word hashem, which combines another Jewish word for God with the name of Mohammed's tribe.
- Abbreviations from Aramaic or Greek are also possible. Luxenberg argues that 20% of the Quran is better read in Aramaic. The letters Ta-Ha could mean "marvel" or "be amazed!" in Aramaic. The single letter Taf could be "Theodotion", a six-volume bible, and Ha could be "hallelujah". The kaf-ha-ya-ayn-sad in Maryam is more likely to be from Greek, and start with kyrios ("Lord").
- In 1973, it was proposed that the letters are the remnants of abbreviations for the Bismillah.
- In 1996, Keith Massey proposed new evidence for an older theory that the "Mystery Letters" were the initials or monograms of the scribes who originally transcribed the suras. As evidence for this, he demonstrated that the letters themselves occur in a specific order, suggesting a hierarchy of importance.
- A recent PhD thesis by Ahsan ur Rehman entitled "Morpho Phonemic Patterns in the Prefixed Chapters of the Qur'an: A Stylistic Approach" claims that there are phonological, syntactic and semantic links between the prefixed letters and the text of the chapters: accepted as twelfth theory of Muqatta'at. The article: A stylistic study of the consonant Šād (ص) in three Qur'anic chapters: Šād (38), Maryam (19) and Al A'rāf (7) provides substantial linguistic evidence to the claim made in the doctoral thesis. His Ms thesis is also on the same topic that covers six ALM chapters of the Qur'an "Morpho Phonemic templates in the Prefixed Chapters of the Qur'an"
- In 1974, an Egyptian biochemist named Rashad Khalifa claimed to have discovered a mathematical code in the Qur'an based on these initials and the number 19, which is mentioned in Sura 74:30 of the Qur'an. According to his claims, these initials, which prefix 29 chapters of the Qur'an, occur throughout their respective chapters in multiples of nineteen. He has noted other mathematical phenomena throughout the Qur'an, all related to what he describes as the "mathematical miracle of the Qur'an." Some of his findings relating to Sura (Chapters) with initials (Muqatta'ats) are:
 1. Between the first initialed sura (Sura 2) and the last initialed sura (Sura 68) there are 38 = 19 x 2 un-initialed suras.
 2. Between the first and last initialed sura there are 19 sets of alternating "initialed" and "uninitialed" suras.
 This view isn't however widely accepted due to the controversy around Rashad Khalifa's claim of messengership and the notion that the Qur'an in its current written form should be tweaked in certain places in order to come to this conclusion. For example, according to Rashad Khalifa, the initial Muqatta'at Nun (ن) in Sura 68 should be written as 'Nun Waw Nun' (نُون)

Further research turned up another list of theories. It comes from the studying-islam.org website. While it rehearses some of the views seen above, it adds much new material.

As above, all opinions, expressions and (mis-)use of the English language in the section which follows originate with the source.

"Follow the path of Sunnah."

A large number of scholarly books have been written over the centuries on the possible meanings and probable significance of these disjointed letters the muqatta'at. Opinions have been numerous but without a final conclusion. There is no reliable report of Hazrat Muhammad SWA having used such expressions in his ordinary speech, or his having thrown light on its usage in the Qur'an. And,

more importantly, none of his Companions seemed to have asked him about it. This apparent lack of inquisitiveness is cited as proof that such abbreviations were well known to the Arabs of the time and were in vogue long before the advent of Islam. However the use of such letters faded away from Arabic literature with the passage of time.

These letters – the muqatta’at fall into the category of ‘mutashabihat’ and what Qur’an says about ‘mutashabihat in surah Aal-e-Imran verse 5-7: “ Nothing in the earth or the heavens is hidden from Allah, It is He Who shapes you in the wombs of your mothers as He wills. There is no deity but He, the All-Mighty, the All-Wise. It is He who sent down this Book for you. There are two kinds of verses in this Book: muhkamat’: they are the essence of the Book, and others, ‘mutashabihat’. Those who are perverse of heart, always go after the ‘mutashabihat’ in pursuit of mischief and try to interpret them arbitrarily, whereas, in fact none save Allah knows their real meaning. In contrast to them, those who possess sound knowledge, say, :We believe in them because all of them are from our Lord”. And the fact is that only the people of insight can learn lessons from such things’.[1]

There is not a single saheeh(authentic) hadith that could provide the meanings, details or explanations of these disjointed letters- the muqatta’at. “Allah knows the best” could only be the most proper reference regarding these letters. However there is a saheeh hadith in which Allah’s Rasool SWA says ‘I don’t say that alif, laam, meem is a single word but alif is a letter, laam is a letter and meem is a letter, and there is a ‘naikee’ (good-deed) to recite one letter and each naikee (good-deed) is rewarded ten times’.[2]

Allāh states clearly in the text that the Qur’ān is, ‘A Book whereof the Verses are explained in detail – a Qur’ān in Arabic for people who know.’ (Sūrat al-Fuilat /ha meem sejda – 41:3). The Qur’ān is referred to as a ‘clear proof’ (6:157) ‘a manifest light’ (4:174; 42:52) and it has been ‘fully explained to mankind’ (17:89; 18:54; 39:27) readers are also encouraged to ‘think deeply’ (47:24) about the text. In this particular verse, the Arabic verb ‘تدبر’ is used: it means ‘to consider, reflect or meditate upon’. In other words, although Allāh has stated categorically that the Qur’ān is a comprehensively revealed, unambiguous text, readers are encouraged to reflect on it. Hence, scholars have put forward a number of views regarding the significance of the muqatta’at, their co-occurrence and placement.[3] Traditional scholars have their opinions to account for their(muqatta’at) meaning as follows:[4]

Opinion-1:

These letters contain the names of Allah SWT. Contradicting this opinion, scholars say that as per saheeh hadith there are 99 names of Allah SWT and those names have no relevance with these letters.

Hazrat Ibn Abbas RA has said that in these muqatta’at the Ism-e-Azam is hidden and ‘alif laam meem’ is an Ism-e-Azam. (Tafseer Ibn Kathir)

Opinion-2:

These letters when joined together with different combinations they emerge as Allah’s name. For example when alif, laam, meem and ha, meem are joined with noon, it makes Al-Rahman. It makes sense in this case but no second name can be made with any other set of combinations.

Opinion-3:

These are the name of Rasool Allah SWA, while referring to ‘Ta-ha’ and ‘ya-seen’. However this can also not be taken as very correct, because Rasool Allah SWA himself told his names as Muhammad, Ahmad, Mahi and Hashir (Saheeh Bukhari).

Opinion-4:

These letters represent different names of Qur’an. Whereas Qur’an has itself named as Al-kitab, Kitab-e-Mubeen, Qur’an, Qur’an majeed, Qur’an kareem, Qur’an azeem, Firqan, Al-zikr, Al-hadith and Ahsanul hadith.

Opinion-5:

These letters are the names of different surahs. To some extent it appears to be correct as ‘Suad’, Quaf, Taha, Yaseen are also the names of surahs. Sura ‘Al-Qalam’ is also called surah ‘noon’.

Abdul Rehman bin Zaid bin Aslam is also of this opinion. Allama Abul Qasim Mehmood bin Umar Zamhashiri in his tafseer has written that a number of scholars are also in agreement with this opinion. (Tafseer Ibn Kathir)

Opinion-6:

These letters refer to entire Islamic system. For example, 'alif' stands for Allah, 'laam' stands for Jibraeel (Gabriel) and 'meem' stands for Muhammad SWA. But this logic does not seem to be applicable to other letters.

Opinion-7:

These letters are challenges to infidels that you people also start your writings and literature with such letters but look and realize the difference between your literature and Qur'an and that you and all your companions together can not present even a single sura like in Qur'an. Imam Bezavi stands with this opinion. But this opinion does not seem to be logical because when the meanings of these letters are not clear then how these letters could be termed as challenge.

Opinion-8:

By counting and summing up the numerical values, through the science of numerology, of these letters the time for the doomsday and the age of the humanity can be determined. This opinion also does not hold ground, as at the first instance to have faith on numerology is against shariah, and secondly the humans can never, whatsoever, determine the time the day of judgment will occur. Even Rasool Allah SWA was told about the timings of this day by Allah SWT.

Opinion-9:

These letters stand for words or phrases related to Allah and His attributes and only the prophet Hazrat Muhammad SWA knows their meanings and details. It means that these letters depict the private conversations between Allah SWT and Hazrat Muhammad SWA. For this opinion it can be said that 'Allah knows the best'.

Opinion-10:

These letters are based upon hard facts and are the secrets of Allah SWT. It is not possible for the mankind to explore their realities and factualness. In these such attributes of Allah SWT are hidden which are beyond human perceptions.

Opinion-11:

These letters were used to attract the attention of the prophet and later his audience. (Marhoom Dr. Israr Ahmad of Tanzeem-e-Islami was of this view.)

Opinion-12:

Imam Fakhar uddin Al Razi (1149 – 1209) opined that Arabs used to name things after such letters (for example, 'money' as 'ع', clouds as 'غ', and fish as 'ن').[5]

Opinion -13:

These letters are the abbreviations of the names of 'katib-e-wahi' (the companions of Rasool Allah SWA) to whom he SWA used to dictate the 'wahi' – the Qur'anic revelations.

This opinion is also presumptuous and have no authentic basis. There were not less than 42 'katib-e-wahi' whereas there are only 14 different muqatta'at. Moreover the Qur'an was dictated by the prophet and the 'katibs' wrote under his direct supervision of Hazrat Muhammad SWA and they had no more connection with the text nor there was any reason to permanently relate the text with their names.

Modern Research

One suggestion offered by an Qur'anic scholar Dr. Hashim Amir Ali (1903 – 1987) From Hyderabad India deserves consideration. According to him:

"A simple explanation, but one which has not been offered by a single commentator, is that each and every one of these 29 openings, without exception, are vocatives or forms of address to the Prophet similar to "Ta Ha!" (S. 20), "Ya -Sin!" (S. 36), "O thou, who is ordained!" (S. 73) or "O thou, on whom

has fallen the mantle!" (S. 74): their general sense can be conveyed by replacing them with "O Muhammad!"

The following facts go to prove or support the above thesis

(a) Every one of these 9 instances occur in the beginnings of the Surahs and have, in fact, been referred to in early commentaries as *al-Fawatih*, or 'openings' of the Surahs. It is therefore, logical to regard them as forms of address. This assumption is confirmed by the fact that the text which follows the 'Fawatih' in each of the 29 cases, without exception, is couched in the second person, singular.

(b) Only with one or two exceptions the immediately following words consist of one or more of the following four reassuring statements so often addressed to the Prophet in the Qur'an:

i. That the Qur'anic message is Truth manifest

ii. That the Addressee is ordained by the Divine and not by any other agency;

iii. That the righteous will accept the Message:
the Addressee must not consider his mission in vain and

iv. That failure to convince the hard-hearted must not daunt the Addressee.

(c) The fact that these letter-openings do not affect the meaning of the text that follows supports the thesis that they are mere vocatives.

(a) The thesis is also supported by the fact that, by far the majority of the Surahs beginning with such openings, 25 out of 29, were revealed during the period when ostracized by people, the Prophet was sorely in need of reassurance.

This solution does not offer the actual words or meanings which these letters in each case represent. But that is of secondary or even negligible importance. Vocation, particles, forms of address, terms of esteem or appreciation, sobriquets, aliases all these need have no specific meaning attached to them. Since they do not affect the sense of the message that follows. It is enough to know that they are only forms of address to Muhammad varying according to the circumstances and contents of the message. Perhaps Muhammad himself understood the words which the letters in each case represented but was too modest to repeat them to the scribes; perhaps he merely felt their appreciative import but was too sincere to replace the feeling with words. In any case this solution does away with the innumerable far-fetched conjectures each of which has been discountenanced by the exponents of others and have together contradicted the claim of the Qur'an that its contents are clear and explicit to all who have approach to it. (The message of Quran -1974-by Dr Hasim Amir Ali)

In 1974, an Egyptian biochemist named Rashad Khalifa claimed to have discovered a mathematical code in the Qur'an based on these initials and the number 19, which is mentioned in Sura 74:30 ("the hell fire 'saqar' is guarded by 19 angles") of the Quran. According to his claims, these initials, which prefix 29 chapters of the Qur'an, occur throughout their respective chapters in multiples of nineteen. He has noted other mathematical phenomena throughout the Quran, all related to what he describes as the "mathematical miracle of the Qur'an."

Amin Ahsan Islahi (1904-1997), a renowned exegete of the Quran, has mentioned that since Arabs once used such letters in their poetry, it was only appropriate for Quran to use that same style. He agrees with Razi and mentions that since these letters are names for Surahs, they are proper nouns. As such, they do not necessarily refer to other matters. At the same time, he cites research from Hamiduddin Farahi (1863-1930), a Quranic scholar from the Indian subcontinent, on how these letters must be appropriately chosen according to the content and theme of the surahs. Farahi links these letters back to Hebrew alphabet and suggests that those letters not only represented phonetic sounds but also had symbolic meanings, and Quran perhaps uses the same meanings when choosing the letters for surahs. For instance, in support of his opinion, he presents the letter Nun (ن), which symbolizes fish and Surah Nun mentions Prophet Yunus 'companion of the fish'. Similarly, the letter

Ta or Tuay (ط) represents a serpent and all the Surahs that begin with this letter mention the story of Prophet Musa and the serpents.[6]

Western scholars have only occasionally attempted to explain them. In 1996, Keith Massey[7] proposed new evidence for an older theory that the muqatta'at the "Mystery Letters" were the initials or monograms of the scribes who originally transcribed the suras . As evidence for this, he demonstrated that these letters themselves occur in a specific order, suggesting a hierarchy of importance. This idea has not yet gained wide acceptance. Other explanations have similarly failed to satisfactorily explain these letters.[8]

Ibn Kathir in his 'tafseer' while commenting upon these muqatta'at says: 'If Hazrat Muhammad SWA has described some meanings to these letters, then it is final and unquestionable. If Rasool Allah SWA has not explained any meanings to these letters then we should also refrain in giving any meanings to these letters and will have to believe that these are the letters from Allah SWT.

For us as muslims and true believers it should be our firm belief that these letters the muqatta'at are revealed from Allah SWT, further neither these letters are extraneously nor carelessly introduced in Qur'an, but are based upon absolute realities. It should be particularly noted that it is neither obligatory for us to know the meanings and details of these letters nor it is a matter of shariah.

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Article XXI

‘Īsā and Maryam

While I consider all topics in this Article to require further and fuller investigation, the following remarks may provide a helpful starting point.

‘Īsā vis-à-vis Jesus

The following is a superficial sampling of some key points⁹⁰⁶² taken from the work of the unknown author of the four books published by the Badr Society for Cultural Research (summarised in Article XVIII) along with some references to *Paul on Trial: Secrets from the Hidden Scroll* by Barrie A. Wilson and *Queen of Sheba and Biblical Scholarship* by Bernard Leeman.

One is able, with an acceptable degree of confidence, to theorise that the ‘Īsā of the Qur’an, the Christ of St. Paul, and the Jesus (Yeshua – or variant thereof) killed in Jerusalem around 30 CE are different personalities.⁹⁰⁶³

To begin with, Palestine is not uncontested as the original home of the children of Israel. Under the Arabia Felix thesis,⁹⁰⁶⁴ for example, Nebuchadnezzar II, King of Babylon (605-562 BC) captured a place called Ur-salem in Yemen, destroyed the temple Solomon had built there and took the tribe of Israel captive to Babylon. When Cyrus the Great later released the Israelites from captivity, they moved *en masse* to Palestine and only then established their presence in and around a small town which they named after their ancestral home town in Yemen (Ur-Salem), which became Jerusalem. Here they built the Second Temple.

The man known today as Jesus was one Yeshua bar Nagara, the son of a craftsman or carpenter. He was an Israelite political rebel who claimed descent from the Davidic line. He made the move to Palestine some 2,000 years ago with his family from Arabia in the hope of overthrowing the Herodian Dynasty and re-establishing the Kingdom of David in Judea in accordance with Jewish ideas about a personality called *Messiah*.

Yeshua travelled from village to village, gathering supporters around him. Gradually, the Pharisees became aware of his activities and, in time, had him killed.

The followers of Yeshua (Jesus), led by his brother James, multiplied after his death and were persecuted by the Pharisee clergy. The Yeshua Movement was entirely Jewish in nature, observing the Sabbath and remaining attached to the Temple. Saul (or Paul) – himself a Pharisee – was active in the persecution of the young Church.

In Damascus, Paul received instruction from Hannania (Annanias), a Jewish rabbi, on how best to rid the world of what he regarded as a deviant movement. Annanias directed Saul to revive the story of ‘Īsā extant in Arabia and to conflate it with Greek notions of a man-God saviour. The goal was to corrupt the teachings of the new movement, to turn adherents away from the Torah, and create a gnostic, salvation-based theology. At this point Paul left for Arabia (cf. Galatians 1:17).

In the event, Paul conflated three personalities to form his new theology: ‘Īsā (the original prophet of God who had lived in Arabia and about whom some residual knowledge was held by Arabian Jews), Jesus (Yeshua), a political rebel recently killed at Jerusalem, and the Christ of Paul’s own imagination – one which owed much to pagan concepts taken from Greek and Roman thought.

At first, the followers of Jesus – whose master had died barely ten years previous – attacked Paul’s manipulations. But some three centuries later Paul’s religion received the backing of Rome and his invention became the foundation for the orthodoxy of the Roman Church.

The prophet about which the Qur’an speaks – ‘Īsā, son of a woman called Maryam – had been sent as a

9062. I am indebted to Vazir Bihari who drew this to my attention.

9063. See Article XVIII.

9064. See Article XVIII.

messenger to the children of Isrā'īl centuries before the personality called Yeshua entered Palestine, a place with which 'Īsā was entirely unconnected.

According to the Qur'anic narrative, 'Īsā was born under a ripe date-palm – a genuine possibility in late summer in Arabia – and was the man to whom God revealed the *Injīl* (or Gospel). The works extant under that name which today participate in the Christian Canon contain some part of the original story and message of the prophet 'Īsā, although in garbled and corrupted form and ascribed to Jesus (Yeshua).

The Yeshua Movement functioned within the parameters of the Judaism of the times: its members followed the Torah; they practiced male circumcision; they kept the Mosaic dietary laws, observed the Sabbath and Jewish festivals and worshipped in the Temple. What set the Yeshua Movement apart from mainstream Judaism was that its members revered Yeshua as an inspired teacher who had been resurrected from the dead by God and who would return to complete the job of fulfilling their expectations of the Messiah.⁹⁰⁶⁵ They had expected Yeshua to act as a catalyst in overthrowing Roman authority, to establish an independent Jewish state under himself as the Davidic king, and to usher in an era of universal peace (Kingdom of God). This would reflect the universal rule of God, which Jesus had announced as imminent.

Paul's Christ Movement differs considerably from the Yeshua Movement and is a fundamental departure from the Judaism of that time – or of any other. Paul's writings rarely refer to the teachings or observances of the historical Yeshua. Paul also differed from the Yeshua Movement in terms of beliefs. He conceived of the Christ as a cosmic dying-rising saviour, not as a political leader come to re-establish the Davidic throne. For Paul, the Christ was '*in the form of God*' and '*thought it not robbery to be equal with God*' (Philippians 2:6-7). He urges his followers to come to '*know*' Christ and the '*power of his resurrection*', as he had done; to share in his sufferings, thus '*being made conformable unto his death*' (Philippians 3:10).

While *Christ* (or *Christos*) is the Greek equivalent of the Hebrew *meshīakh* (*messiah*), Paul transports the concept from its Jewish political context and understanding into the cosmic world of Greek thought and Roman mystery religions.

Paul is the founder of that religion known as Christianity, a religion based upon a vision of the Christ, not the religion of Jesus (Yeshua) which was Judaism. These were two distinct movements – two different religions – linked retroactively by the author of the Book of Acts, years after both Paul and James were dead.

The Yeshua Movement suffered a major setback with the destruction of Jerusalem and the Second Temple in 70 CE. Its members were few and their capacity for exercising leadership diminished. They were increasingly marginalised by members of Paul's numerically larger – and materially richer – Christ Movement.

Paul's Christ Movement does not originate in the message of Yeshua, nor does it represent an offshoot of the early Yeshua Movement. It was a separate religious enterprise.⁹⁰⁶⁶

Maryam: Sister of Hārūn

The Qur'an's use of the term '*sister of Hārūn*' has led to the claim by its detractors that Muḥammad (whom they treat as the author of the Qur'an) conflated Maryam sister of Mūsā with Maryam mother of that person they generally assume to be identical with the Jesus of the Christian tradition.

The following is culled from and summarises salient points taken from an article entitled *Mary, Sister of Aaron?* from the Islamic Awareness website.⁹⁰⁶⁷ The article presupposes Christian assumptions of what is called here the Christian extension of the dominant Egypt-Palestine thesis – to which position I have no

9065. Clearly, the followers of Yeshua were expecting great things in the here and now. His death must have come as a great shock, and the teaching his early and later followers developed was designed to cater for what they must have seen as a failure on the part of their teacher to complete his 'messianic' mission. Comparable – although not identical – responses have been observed in the Jewish world following the supposed conversion to Islam and later death of would-be messiah Shebbetai Tzvi in the seventeenth century, and to some extent in the case of rabbi Schneerson in the twentieth. When reality does not meet expectations there is a natural propensity towards stretching doctrine retrospectively to fit the facts.

9066. *Paul on Trial: Secrets from the Hidden Scroll* By Barrie A. Wilson, PhD; Professor, Humanities and Religious Studies, York University, Toronto.

9067. See islamic-awareness.org

pre-existing commitment.⁹⁰⁶⁸

And she brought him to her people, bearing him.

They said: O Maryam: thou hast done something unprecedented.

*O sister of Hārūn: thy father was not an evil man and thy mother was not unchaste.*⁹⁰⁶⁹
(19:27-28)

The criticism levelled by some against the Qur'an is that it conflates Maryam mother of 'Īsā with the Hebrew Bible's Miriam, sister of Moses. Behind this criticism is the fact that the Qur'an's Maryam comes from the line of 'Imrān (which person is assumed by both detractors and the Traditionalist apologist to be same as the Biblical Amram, father to Moses, Aaron, and Miriam) which – given the prevalent assumption that 'Īsā is the same person as the Christian Jesus (Yeshua) makes Jesus (Yeshua) a nephew of Moses.

Working within this framework and set of assumptions, a mitigating argument can be made on lexical grounds. The words *sister*, *brother*, *son* and *daughter* in Arabic usage cover a wide range of connotations. On this basis alone much modern Western scholarship rejects the claim of any conflation or confusion between the two women; the underlying reasons for this are touched upon by A. J. Wensinck writing in the *Encyclopaedia Of Islam*:

It is not necessary to assume that these kinship links are to be interpreted in modern terms. The words sister and daughter, like their male counterparts, in Arabic usage can indicate extended kinship, descentance or spiritual affinity.[1]

Christians and Jews do not admit such limitations upon their own texts and traditions. Listings under *achoth* (*sister*) in various Hebrew lexicons such as Gesenius' *Hebrew And Chaldee Lexicon to the Old Testament Scripture*[2], *The Brown-Driver-Briggs Hebrew And English Lexicon*[3], *The Hebrew And Aramaic Lexicon Of The Old Testament*[4], *Theological Dictionary Of The Old Testament*[5], *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers Of English*[6] and *The Dictionary of Classical Hebrew*[7] show that the word in Hebrew (a sister language to Arabic) has meanings far beyond the scope of a literal, contemporary female sibling.

Indeed, the Old Testament contains the same usage of the Hebrew *achoth* (Arabic: *ukhtun*; English: *sister*) that some Jews and Christians seize upon in order to beat the Qur'an.

9068. My personal opinion remains that this entire question requires extensive, objective analysis. My object has been to render the Arabic text in such a way which does not lock the reader into a perspective which is politically or doctrinally rather than logically and factually derived.

9069. The Qur'an: A Complete Revelation.

אָחוֹת f. (for אָחוֹת, from the masc. אָח, which in Arab. and Chald. is the same as אחי), pl. with suff. אָחוֹתֵיךָ Eze. 16:55 (sing. אחָה), and אָחוֹתֵיךָ Eze. 16:52 (sing. אחָה, which is from the masc. אחי), comp. Lehrs. p. 602.

A sister (Arab. أُخْت, Syr. ܐܚܬܐ for ܐܚܬܐ, Ch. אָחוֹת id.). It properly signifies an own sister, born of the same parents, but (where accuracy of expression is not important) used also of a sister, ὁμοπαρία, Gen. 20:12; 2 Sam. 13:2, 5, or ὁμομηρία, uterine, Lev. 18:9, 11; 20:17. The Hebrews also called sister —

(1) a female relative, kinswoman, Job 42:11; Gen. 24:60, where the mother and brother say to Rebecca, אָחוֹתֵנו אַתְּ “thou art our sister.”

(2) one of the same tribe or people, Nu. 25:18.

(3) an ally, a confederate city or state, Eze. 16:46; 23:31.

(4) after אַחַת, one...another; used also of inanimate things of the feminine gender, Ex. 26:3, “five curtains shall be joined אַחַת אֶל אַחַת one to another;” verses 5, 6, 17; Eze. 1:9; 3:13.

(5) metaph. sister is used of anything very closely connected with us; Pro. 7:4, “say to wisdom: thou art my sister;” Job 17:14. Compare the rest of the words which bear the signification of propinquity, especially אָב No. 6, אָמ No. 7.

(6) a spouse is lovingly so called, Cant. 4:9, seq. Compare Tibull. iii. 1, 26.

Figure 1: Use of *achoth* (English: *sister*) from Gesenius' *Hebrew And Chaldee Lexicon to the Old Testament Scripture*.

For its part, the Blue Letter Bible⁹⁰⁷⁰ lists the following Biblical usages under *achoth*:

- sister (same parents)
- half-sister (same father)
- relative
- (metaphorical) of Israel's and Judah's relationship
- beloved
- bride
- (fig.) of intimate connection
- another

Similar statements can also be seen in the Brown-Driver-Briggs *Hebrew And English Lexicon*.^[8] The New Strong's *Exhaustive Concordance of The Bible* briefly describes *achoth* (*sister*) saying that it is widely used both literally and figuratively in the Hebrew Bible.^[9]

We even find Judah called a *sister* to Israel (Jeremiah 3:7-10) a connection which derives from tribal descent from a common ancestor^[10].

Similarly, in New Testament Greek the word *adelphe* – meaning *sister* – is used to imply not only a literal sister, but also a connection to or with a female by means of a common faith.

9070. See blueletterbible.org

ἀδελφή, -ῆς, ἡ, (see ἀδελφός), [fr. Aeschyl. down], *sister*; **1.** a full, own sister (i.e. by birth): Mt. xix. 29; Lk. x. 39 sq.; Jn. xi. 1, 3, 5; xix. 25; Ro. xvi. 15, etc.; respecting the sisters of Christ, mentioned in Mt. xiii. 56; Mk. vi. 3, see ἀδελφός, 1. **2.** one connected by the tie of the Christian religion: 1 Co. vii. 15; ix. 5; Philem. 2 L T Tr WH; Jas. ii. 15; with a subj. gen., a Christian woman especially dear to one, Ro. xvi. 1.

Figure 2: Usage of *adelphē*, (English: *sister*), in the New Testament.[11]

In addition, one can argue that the Qur'an uses familial nomenclature in other cases where the meaning is likely not literal; for example:

- At 11:78 Luṭ refers to the women of the town as '*my daughters*'.
- At 7:65, 7:73, 7:85 Hūd, Šālīḥ and Shu'ayb are referred to as '*brothers*' of their respective peoples
- At 50:13 the people of Luṭ are referred to as his '*brethren*'
- At 49:10 the faith connection is referenced by means of '*brethren*'

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achoth: [...] *a sister* (used very widely... lit. and fig.): - (an-) other, sister, together.

[10] The united monarchy refers to a period in the history of Israel where the Twelve tribes of Israel were united into one monarchy under King Saul roughly around 1050 BC.

[11] J. H. Thayer, *Thayer's Greek-English Lexicon Of The New Testament Coded With Strong's*

‘Īsā and Yeshua

The critic who attacks the Qur’an on the basis of its reference to Maryam as ‘*sister of Hārūn*’ assumes his conclusions – conclusions which originate in the unproven Christian extension of the dominant though unproven Egypt-Palestine thesis. And, historically, the Traditionalist apologist for the Qur’an has agreed to proceed on that basis – a framework in which ‘Īsā and Yeshua (Jesus) are assumed to be the same person; namely, a man who lived in Palestine around 2,000 years ago.

As we have seen, there is much to suggest that this is a faulty premise.

As part of our overview of data outlining the possibility that ‘Īsā and Yeshua (Jesus) are not the same person, we will now consider briefly the etymological divergence between the names ‘Īsā and Yeshua.⁹⁰⁷¹

Jesus (pronounced /ˈdʒiːzəs/) is a transliteration based on the Latin *Iesus* originating in the Greek Ἰησοῦς (*Iēsoûs*), itself a Hellenisation of the Hebrew יֵשׁוּעַ (Yēšū‘ā) or Hebrew-Aramaic יְהוֹשֻׁעַ (Yēhōšua‘, Joshua), meaning *Yahweh delivers* or *Yahweh rescues*. The Arabic form of this name is يسوع for which the transliteration is *yisū‘*.

‘Īsā is based on an entirely different root, one common to the Hebrew name Esau (pronounced /ˈiːsɔː/) (Hebrew עֵשָׂו, Standard Hebrew Esav, Tiberian Hebrew ‘Ēšāw; Greek: Ἑσαῦ). Esau is a Hebrew male name best known as that of the fraternal twin of Jacob / Yaqūb the patriarch.

If one reads an Arabic transliteration of the Old Testament Hebrew, one sees Esau rendered عيسو not عيسى. This – it is argued – is because there is no equivalent to the *alif maqsura* (ى) in Old Hebrew, the nearest correlation in Arabic being waw (و).⁹⁰⁷²

Yeshua, then, is *Yisū‘* in Arabic (يسوع); ‘Īsā (عيسى) is an entirely separate name and, logically speaking, likely denotes a different person.

Virgin Birth

Apologists for Traditionalist Islam assume the standard Christian narrative on this point. My position is that it is a subject for further study. However, in short, arguments can be formed against the doctrine of Virgin Birth on the basis of the Qur’anic text. These are interpretive rather than definitive in nature; one of the stronger individual indications of support for such a position is found below:

*And that is our argument.
We gave it to Ibrāhīm against his people.
We raise in degree whom we will.
Thy lord is wise
Knowing.
And we gave him Ishāq and Ya‘qūb.
Each we guided.
And Nūḥ did we guide before.
And of his progeny Dāwūd and Sulaymān and Ayyūb and Yūsuf and Mūsā and Hārūn
(And thus we reward the doers of good)
And Zakariyyā and Yaḥyā and ‘Īsā and Ilyās
(Each was of the righteous)
And Ismā‘īl and Al-Yasa‘ and Yūnus and Lūṭ.
And each did we prefer above all mankind
And among their fathers and their progeny and their brethren.
And we chose them and guided them to a straight path.⁹⁰⁷³ (6:83-87)*

9071. The points which follow are taken from an online article entitled *Jesus vs Isa*. While I acknowledge my indebtedness to the author, I regret that I am unable to credit him at this time since the original document does not bear his details. If he will make himself known to me, I will be glad to credit him in future editions of this book.

9072. The point being made here would impress me more if we were considering a transliteration from Arabic into Hebrew rather than the other way around. Nevertheless, the fact is that the root of ‘Īsā is entirely distinct from that for Yeshua.

9073. The Qur’an: A Complete Revelation.

Here, the inclusion of the name of 'Isā without comment in a list of prophets having '*fathers*' allows an argument to be formed on a Qur'anic basis that he had one.

Messiah

The English word *messiah* comes from the Hebrew *meshīakh*. The Arabic equivalent is *masīh*. The word simply means *anointed one*. If this were accepted as the full and final meaning of the word, we could close our treatment of this topic here.

However, the devil – as is well attested – is in the details. That being the case, the fracture lines and contentions reveal themselves in the specific rather than general meaning of the term *messiah* – as it is derived and applied by the thought-leaders of the Jews, the Christians, and the Muslims.

The Jewish application and concept of *meshīakh* lies at the root of Jewish racial-religious claims to 'chosenness' – by which is meant a superiority of the type supposedly held by the National Socialists of pre-1945 Germany, and for which the latter are endlessly excoriated in the Jewish-controlled media.

While what Jews believe varies, belief in a Jewish *meshīakh* is a central pillar of what Jewishness entails. The Jewish credo requires belief in – or at least tolerance of – the position that God's plan is focused on making the Jews rulers over the world and placing all peoples which are not Jewish under their feet. While various Jewish factions may argue about the details – whether *meshīakh* should come before the creation of a state of Israel or afterwards, for example – they agree on the basic premise. Under this worldview, the *goyim* – i.e. *cattle* or *nations* depending on whom you ask – are fundamentally inferior. Jewishness itself is the arbiter of human value.

I'm not saying all Jewish people believe this deeply. I am saying that unless one believes it, it is impossible to be deeply Jewish – or really Jewish at all.

There is no question but that God chose the children of Israel for a purpose. In that very specific sense they were chosen. That purpose was to preserve their scripture and take monotheism to the nations. They failed on both counts. The bone they throw to the nations is the somewhat derisive tidbit called the Noahide Laws – a piece of Talmudic inventiveness created by rabbis and considered good enough for the non-Jewish rabble. The Noahide Laws are nowhere found in the Torah – or anywhere else in the Jewish Bible.

Moreover, there is no statement in the Torah – even in its questionable post-Exile condition – which refers directly to *meshīakh* in any sense which explicitly corresponds to what modern Judaism claims. Not one. There is also nothing explicit in the rest of the Jewish Bible. The messianic narrative is cobbled together retrospectively and applied to various ambiguous portions of the text; but nowhere does the Tanakh say: the *meshīakh*'s job is such and such – a crushing absence given the pedantic exactitude with which instructions on building the Temple or requirements for priests are set out, for example.

The entire messianic narrative comes from the Talmud and the Zohar – namely from texts the Jews themselves wrote and which have no Qur'anic or 'Biblical' legitimacy – which is then retrospectively applied to extant Jewish scriptures. This type of practice served as the model for what the Islamic Traditionalist later did with his *ḥadīth* literature. The Qur'an has plenty to say about such activities, and one who regards the Qur'an as preserved scripture can safely ignore the philosophies based on these non-scriptural sources.

The Jewish Bible contains references to several messiahs. Again, the word simply means *anointed one*. Any Temple priest was *anointed* (or *meshīakh*). The Persian king Cyrus is presented in the Jewish Bible as *anointed* (or *meshīakh*). However, the popular Jewish concept of *meshīakh* as a racial rallying point is a chimera; a construct of the collective Jewish mind; their own deluded belief in themselves as *Übermench* made concrete and invested in the personality of a single, anticipated man. Yet is it something which properly originates not in specific statements in the Torah or the Tanakh as a whole, but in the inventions of the Jewish people's controlling rabbinic class.

The typical Christian understanding of messiah is even more confused. At bottom, its own conception originates in the same sources as the Jewish conception – i.e. in writings which have no explicit point of purchase in the Torah or the Tanakh – but it operates differently. It takes the Jewish invention of a special ruler and expands it to a future time while simultaneously claiming that that ruler has already come and

gone but is coming back and is – to some contested degree – God incarnate.

The Christian conception, likewise, typically retrospectively attaches its claims to portions of the Old Testament; but the hooks upon which it hangs its hats nowhere state that the personality thus referenced is the ‘messiah’ in the sense in which the Christian means it (and would have one accept it), nor would one derive such an understanding from the Old Testament snippets thus targeted unless one were previously primed and conditioned to do so (while taking a rigidly uncritical view of how such ‘sources’ relate to those later writings the Christian believes to be canonical).

So, fundamentally, Christian and Jewish messianic conceptions derive from the same places – the Talmud and Zohar – but then argue over the ways in which they screw their respective narrative inventions to ambiguous statements in their common scriptures, with the Christians claiming that the Talmudic messiah came, failed, but will return, and the Jews claiming that failure to meet their own extraneously derived expectation renders any claim to a messianic calling invalid.

Again, neither ideology is implicit in the Jewish Bible. They are both examples of theological appropriation – retrospectively claiming ideological turf on the basis of narratives invented after the fact.

The Traditionalist Muslim throws another layer of spurious complexity into the mix. He has bought into the Christian conception as opposed to the Jewish conception of a messiah but then added a further ‘Islamic’ personality – the so-called Mahdi or *rightly guided one* – to achieve a brand of nonsense that distinguishes him from his predecessors.

To be clear: neither the Christian conception of messiah nor any mention or indication of Mahdi or *rightly guided one* is native to the Qur’an. The former can only seem to be achieved by applying the same retrospective prescriptive machinations upon scripture which originate in external inventions of the type of which the Jews and the Christians have been guilty, and the latter is an entirely separate creation (though one linked after the fact by means of extra-Qur’anic texts to give the Traditionalist Muslim his very own eschatological-narrative saviour).

Belief in external saviours has been useful historically in creating passivity and controlling populations so it should not surprise us that the Islamic world’s controllers found it expedient to follow suit.

The Qur’anic conception of *messiah* (Arabic: *masīḥ*) is simple. The Qur’an describes ‘Īsā as *the anointed one* in terms which are almost pedestrian, with no more emphasis than one might expect had his defining characteristic been that of plumber or accountant (see 3:45, 4:157, 4:171, 4:172, 5:17, 5:17, 5:72, 5:72, 5:75, 9:30, 9:31).

Clearly, whatever the Qur’an means by the term *messiah* does not equate with either of the sets of values the Jews and the Christians have attached to the term and, therefore, has nothing to do with the value the Traditionalist has assumed for it.

The Qur’an is clear: ‘Īsā was anointed – or *masīḥ*. But ‘Īsā is now gone; and any implication that he is either coming back or due to meet the Jewish or Christian requirements of a *messiah* can only be ascribed to the Qur’an by the same means by which it is ascribed by Jews and Christians to the Jewish Bible: by assuming one’s conclusions and then stitching them by means of commentaries conceived elsewhere to ambiguous statements in order to achieve a dramatic narrative nowhere explicit in the text.

Conclusions

In summary, the Qur’anic reference to Maryam as ‘*sister of Hārūn*’ at 19:28 may be ascribed to one of the following:

- An exclamation referencing Maryam’s exalted lineage elicited by what the speakers take to be her immoral behaviour
- That Maryam had a literal brother called Hārūn but that this brother was someone other than the prophet Hārūn
- That Maryam, mother of the prophet called ‘Īsā, was the literal sister to the prophet Hārūn

Similarly, the fact that the Qur’anic narrative identifies Maryam as the daughter of ‘Imrān may be due to one of the following:

- That the person the Qur'an references as 'Imrān is someone other than the person the present-day Torah references as Amram
- That the person the Qur'an references as 'Imrān and is referenced in the present-day Torah as Amram are one and the same but the Qur'an is using the type of loose familial language found frequently in both Arabic and Old Testament Hebrew
- That the person the Qur'an references as 'Imrān and the person referenced in the present-day Torah as Amram are one and the same and the Qur'an is using familial terms in a literal sense

Part of the problem is that one's opponents, as it were, would have one assume their conclusions before we begin; one is expected to accept (and, as a rule, most do accept) *a priori* the dominant narrative found in the Egypt-Palestine thesis⁹⁰⁷⁴ and the Christian extension thereof. In such a case one is required to assume that the Maryam and her son 'Īsā mentioned in the Qur'an indicate persons who lived around 2,000 years ago in Palestine. However, the Christians themselves cannot convincingly establish the historicity of their central narrative at that time and place.

As a corollary to the general points made in this Article one may add that is possible that references in extant Christian texts to such persons as Zachariah and John are retellings of previous, more ancient stories. Certainly, the origins of the name rendered in English today as John and the root of name we find in the Qur'an – Yahyā – have nothing in common, and there is no pressing reason why one should demand that John the Baptist and Yahyā be the same person beyond expectations arising in the Christian's doubtful texts and assumptions based thereon.

One may add to the above points the fact that while the Qur'an confirms previous scripture, it acts as a control over it. Part of its remit is to correct corruptions and distortions which have entered the books of previous peoples. The extant Torah – though sufficient guidance for a sincere and good man to be righteous before God if he exercises a judicious intelligence – has been thoroughly 'redacted'; there is simply no way for us to know today what the pre-Exile text contained.

Likewise, one allows that the Christian texts provide sufficient material for one who would be guided by them to be so profitably.

But the Qur'an is clear: it – the Qur'an – (and not the unreliable scriptures of former peoples or traditions originating with those who claim monopoly rights over the Qur'an) is the right standard.

And we sent down to thee the law aright confirming what is within its scope of the law and as a control over it.

So judge thou between them by what God sent down.

And follow thou not their vain desires away from what has come to thee of the truth.

For each among you we appointed an ordinance and a procedure

And had God willed he could have made you one community

But that he might try you in what he gave you[...]

(So vie in good deeds.

Unto God will you return all together

And he will inform you of that wherein you differ.)

And that thou judge between them by what God has sent down.

And follow thou not their vain desires

And beware thou of them lest they seduce thee away from some of what God has sent down to thee.

And if they turn away:

Know thou that God but intends to afflict them for some of their transgressions.

And many among men are wantonly perfidious.⁹⁰⁷⁵

(5:48-49)

9074. See Article XVIII.

9075. The Qur'an: A Complete Revelation.

Article XXII

The female companions of the garden

We deal here with the subject of *ḥūr ʿīn* and *kawāʿib* as used in the Qur'an.

While some well-intentioned Qur'an-centric researchers may balk at the Traditionalist's values for these terms (coming as they do from the *ḥadīth*) a full and systematic comparison of instances and contexts reveals the Traditionalist's values here to be fully sustainable – though, admittedly, not for the reasons the Traditionalist himself offers.

There is scant internal Qur'anic etymological information with which to work in this case, the terms themselves and those surrounding and supporting them commonly occurring in one or a couple of instances only. Thus, we have limited options for root comparisons or pan-textual analysis.

However, we are able to offer a strong case for our conclusions on the basis of instance location (i.e. where those instances which exist occur); by leveraging established meanings of such known values as intersect with those verses under review; and by referencing surrounding contexts.

ḥūr ʿīn

The term *ḥūr ʿīn* occurs at 44:54, 52:20, 56:22 and is rendered by the Traditionalist along the lines of *fair women with large [beautiful] eyes, or pure, lustrous-eyed maidens* (as here).

At 52:20 the verb *zawwaja* (*to match, to pair, to marry*) takes *ḥūr ʿīn* as an object via the preposition *bi*:

And we match them with pure, lustrous-eyed maidens. (52:20)

While the verb *zawwaja* may be used without a preposition in the sense of *to marry someone to someone else; to match someone with someone else* – and is used thus at 33:37, Wehr's authoritative Arabic-English dictionary notes the same sense with the preposition *bi* (as is the case at 44:54 and 52:20).

To claim an exceptional case at 44:54 and 52:20 based on the presence of the preposition *bi* would require exceptional etymological support within the Qur'an; and support of that kind is simply not there.

However, we can point to context, and at 44:51-54 the context is of '*facing one another*' (44:53) in gardens. The statement that God matches the believers with *ḥūr ʿīn* at 44:54 is followed by '*They call therein for every fruit in safety*' (44:55). Certainly, this context suggests human interaction.

At 52:20 the surrounding context is of '*reclining on couches*' and the progeny of those who heed warning following them to the garden. Again, the context is of a distinctly human, personal type and if we look at the entire surrounding context for 56:22 (56:10-26) we see that it, too, treats of human or personal interaction in the garden; whatever *ḥūr ʿīn* are, they fit within a human and intimate scenario.

For these reasons, I am satisfied that the term *ḥūr ʿīn* indicates living persons or personages and that to claim abstruse derivations and interpretations for *ḥūr ʿīn* is not only not possible on the basis of demonstrable pan-textual etymology, it is not warranted by any of the three contexts in which this collocation occurs.

I will now broaden the enquiry and draw in other elements – including that of *kawāʿib* – before correlating the findings to reach conclusions which are both demonstrable and sustainable.

abkār, ʿuruban, atrāb

Verses 56:27-40 treat of the '*companions of the right hand*'. Here the contexts and scenarios are comparable with those of the '*vanguard*' (56:10-26) replete with mention of fruit and carpets.

A key section from this segment follows:

*We have brought them into being anew
And made them virgins*

Loving, well-matched

For the companions of the right hand. (56:35-38)

Again, some key vocabulary here (underlined) is challenging from a pan-textual point of view given the paucity of occurrences. We shall work through the terms in the order in which they occur.

The term rendered *virgins* is *abkār*; *abkār* occurs only at one other place (66:5) and there can only mean *virgins* (in the plain sense of *never previously married*). On that basis, we are confident in taking that confirmed sense here as binding.

The term above rendered here *loving* (Arabic: *ʿuruban*) occurs only once – a fact which is initially problematic for the purposes of providing Qur'anic evidence for the word's intended meaning in the text.

The root of *ʿuruban* is *ʿ-r-b*; namely, that root upon which the word *Arabic* itself is based in the Arabic language. The root sense is of *flowing eloquence* (cf. *ʿaraba* – *a swift river*; *iʿrāb* – *declaration, utterance; expression*; *ʿarbān* – *a man chaste, uncorrupt or free from barbarousness in speech*). It is traditionally rendered along the lines of *loving* or *devoted*, yet a worry persists that what etymological support there is in the lexicons for this value may derive from Qur'anic exegesis based on *ḥadīth*. We shall discuss *ʿuruban* again after our general analysis.

The term rendered here *well-matched* (Arabic: *atrāb*) occurs three times: 38:52, 56:37, 78:33. All cases treat of the same scenario: the rewards of the believers in the garden.

Etymologically, *atrāb* shares a root with *turāb* (*soil, dust*) – God created man from *turāb* (3:59) – thus, there is an underlying connection between it and *atrāb* (*mate, companion, peer*) since, ultimately, we are all taken out of one dust.

Acceptance of the Traditionalist's conclusions in this case granted (namely, that *ḥūr ʿīn* and *kawāʿib* signify beautiful female companions – a conclusion with which we agree below on the basis of the analysis presented here) *well-matched* is entirely acceptable as a value given the etymological features of the root in which *atrāb* participates.

To summarise at this point: our value for *abkār* of *virgins* is strong given the proven value at 66:5, while our value for *atrāb* of *well-matched* may be considered strong also given that it is fully consistent with the word's root senses and the context in which it appears in the event that the Traditionalist's values for *ḥūr ʿīn* and *kawāʿib* prove correct (analysis reveals that *atrāb* demonstrates a connection between certain verses – and thereby assists in locking in the sense the Traditionalist claims for *ḥūr ʿīn* and *kawāʿib* – as we shall see below); our value for *ʿuruban* remains undecided at this stage (it will be demonstrated only once other factors are in place).

kawāʿib

This word occurs once only (78:33) and is rendered by the Traditionalist along the lines of *'maidens with swelling breasts'*.

While this word occurs once only, the root occurs also at 5:6, 5:95, 5:97. We are compelled to understand it to indicate *ankles* or *joints* in all three of the cases just enumerated since that meaning is objectively established at 5:6 (we simply apply that sense in this work consistently, unlike the Traditionalist) and because that proven sense fits the contexts at 5:95 and 5:97 also.

The word at 78:33 is different, though based on the same root. What connects it with the values at 5:6, 5:95, 5:97 is the concept of *swelling* or *protuberance* (ankles – or any other joints – protrude from the limb; breasts, similarly, protrude from the body). Arabic dictionaries give *swelling* or *protuberance* as senses for this root (*kaʿāb* – *buxom*; *kawāʿib* – *buxom girls*).

It is possible to argue that the dictionaries have here incorporated a sense originating in the *ḥadīth* literature (I argue thus myself on a number of other occasions), and experience has repeatedly shown that it pays to be wary of values the Traditionalist claims for terms which occur only once or twice in the text; however, the fact is that the *k-ʿ-b* root is established in the Qur'an in my work unambiguously as something for which *swelling* or *protuberance* are implicit characteristics. We will return to this question below.

If, for now, we allow the Traditionalist's value for *kawā'ib* 78:33 will read:

And well-matched maidens with swelling breasts

How to approach this subject

As we shall see, those rarely-occurring words which indicate the beautiful companions the Traditionalist discerns in the terms *ḥūr 'īn* and *kawā'ib* operate in conjunction with modifiers (*well-matched*, etc.) which themselves occur a very limited number of times in the text. By regarding the feature of scarcity here as an ally and considering those few instances where these modifiers occur pan-textually, one realises that these supporting words connote by their (admittedly rare) presence a significance which allows us to form a discernible, provable verse set with which we can work in order to achieve objective, demonstrable results.

To give an example of what we mean: if one has a thousand bowls of which 300 are white, 300 are red and 400 are blue, it is a simple matter to identify those colours as sets and to base an analysis upon that observation. It is also a simple matter to advance further conclusions if 30 of those bowls (across all three colours) contain, say, a black counter. However, in our case, we have only 4 counters as it were (i.e. those verses in which *ḥūr 'īn* and *kawā'ib* occur). Yet, if we notice that certain other extremely rare counters (let's call them turquoise, teal and maroon) occur also in combination with our *ḥūr 'īn* and *kawā'ib* counters, that fact itself becomes a valid path for investigation.

In addition, this feature becomes compelling if we find that sufficient of those rare secondary counters bring with them – or reference – sufficient proven values from outside the immediate limited set to allow us to establish with confidence the values of those terms we wish to clarify which occur within the set.

On such a basis, we may form an appreciation of definitions based upon derivative data; that is, by looking at all those places where key values occur around our core interest (*ḥūr 'īn* and *kawā'ib*) and establishing the connections between such values and any known values, we may rightly infer which among the ranges of values available to *ḥūr 'īn* and *kawā'ib* are correct.

Such a method is especially pertinent in a case which treats of feminine sexual beauty; the total effect may be likened to that of peering through a latticework window: where part of the vision is hampered, part is not – and by moving our point of vision across the surface we gain a full impression of that which lies beyond.

I will now traverse the full set of verses which pertain to this study and indicate how and where the full vista accumulates.

There are several components; I will mention them as we go.

Component: *qāṣirāt al ṭarf*

At 37:48 the phrase *qāṣirāt al ṭarf* is (uniquely) modified by means of *'īn*. The word *ṭarf* means *glance* and occurs precisely in this sense outside the contexts we shall be discussing here (see 14:43, 27:40, 42:45).

The word *qāṣirāt* means (*those*) *shortening* or (*those*) *restraining*; its form is the feminine plural (thus indicating *women*). The expression *qāṣirāt al ṭarf* occurs at 37:48, 38:52, 55:56 (all of which verses are covered in this study).

Thus, a value of *maidens of modest gaze* or *maidens restraining their gaze* for *qāṣirāt al ṭarf* is entirely consonant with Arabic grammar and the established usage of *ṭarf* in a range of contexts which extends beyond that where the collocation *qāṣirāt al ṭarf* occurs.

Component: *'īn*

Since at 37:48 the collocation *qāṣirāt al ṭarf* is – and, again, we emphasise *uniquely* – modified by means of *'īn*, this fact acquires significance for us because *'īn* forms part of one of the key components of our investigation: *ḥūr 'īn*.

Pan-textual investigation reveals that *'īn* occurs four times only in the entire Qur'an: here at 37:48 and as part of the collocation *ḥūr 'īn* (44:54, 52:20, 56:22). Thus, an undeniable connection exists between what

we know to be the value for *qāṣirāt al ṭarf ʿīn* at 37:48 (i.e. one incontrovertibly treating of *vision, looking, glances*, etc.) and that of *ḥūr ʿīn* at 44:54, 52:20, 56:22.

If we claim a value for *ʿīn* of human *eyes* at 37:48 (and we must given what supports that value both at that verse and beyond it), then we must hold to that value for *ʿīn* at 44:54, 52:20, 56:22 also.

Component: *ḥūr ʿīn*

Thus, the Traditionalist's value for *ḥūr ʿīn* which concentrates on *eyes* (namely the lustrous nature of eyes in which there is a marked contrast between the white of the cornea and the black of the iris) is fully sustainable since that valid option within Arabic etymology which has *ḥūr* as the lustrous contrast between the cornea and iris is corroborated by *eyes* which is now the proven value for *ʿīn*.

On this basis the sense may be demonstrated to refer to modest, lustrous, restrained eyes pertaining to females – and I render *ḥūr ʿīn* as *pure, lustrous-eyed maidens*.

Component: *ḥūr*

There remains the question of the meaning of *ḥūr* as a single word. It occurs once outside the *ḥūr ʿīn* collocation (55:72); the context there is unquestionably of a human, personal type and treats of the garden and the pleasures of the believers therein.

In the immediate context, *ḥūr* are described as '*guarded in pavilions*' (an image the chapter's recurrent motif '*Then which of the blessings of your lord will you repudiate?*' itself serves to compound, operating as it were as a series of posts hedging about the occupants like the poles of a pavilion)

Both the words rendered here *guarded* (Arabic: *maḥsurāt* – related by root to *qāṣirāt* found at 37:48, 38:52, 55:56) and *pavilions* (Arabic: *khiyām*) occur only once each in the text.

These facts serve to lock *ḥūr* into place within the construct of what we now know about *ḥūr ʿīn*, and on that basis I regard it as a truncated version of the same; I render it *pure-eyed maidens*.

Component: *ṭamathā*

To continue from the previous point, the verse following the repeating motif '*Then which of the blessings of your lord will you repudiate?*' then reads:

Whom neither man nor jinn have touched before them (55:74)

The verb here rendered *touched* in the Arabic is *ṭamathā*. This verb occurs only at two places: 55:56 and 55:74 (fittingly, perhaps, given the supremely dual character and tone of the chapter); its primary signification is that of *deflowering* (in the sense of *coitus causing bleeding*).

In the light of this, it is impossible to consider the context in any seriousness beyond the sensuous terms the Traditionalist claims for it.

Component: *atrāb*

We have touched upon this term above. It tends to be rendered *well-matched* and synonyms.

We note that *atrāb* participates in 38:52 where it is found in combination with *qāṣirāt al ṭarf*. Moreover, it is found also at 78:33 in combination with our solitary instance of *kawāʿib* (for which term the Traditionalist's value suggestive of female breasts is confirmed below).

As we saw previously, *atrāb* occurs also at 56:37 where the preceding context is of *virgins* – a word the value for which is unquestionably *virgins* (in the direct sense of women never before married) at its only other place in the text (see 66:5).

Outside the three places just mentioned, *atrāb* occurs nowhere. Thus, *atrāb* is fused by association to the concept of modest, physically desirable virgins.

Given these facts, a value of *compatibility* for *atrāb* is entirely appropriate. To claim otherwise requires that we demonstrate an alternative value for *virgins* at 66:5 (which, given the context at that verse, is impossible); to overturn the established meaning of *ṭarf* at 14:43, 27:40, 42:45; and to dismiss the

obvious and accepted sense of *qāṣirāt* (one confirmed by implication at 55:72).

On the basis of the above, I am confident in rendering *atrāb* as commonly rendered: *well-matched*.

Analysis

The list below comprises the verse references for each of the key words we have treated thus far.

It is important to note that this list comprises all occurrences of each value – no value cited here occurs anywhere outside of these verses.

It is equally significant that each of the verses listed here is firmly entrenched in contexts which treat of the rewards of the garden for believers.

We should also remember that the value of *virgins* (56:37) and of *glances* or *gaze* (37:48, 38:52, 55:56) are established beyond reasonable doubt outside this set.

Additionally, the verb *ṭamathā* objectively means *to deflower* (in the sense of *to devirginalise*) and occurs only at 55:56 and 55:74.

Lastly, *ʿīn* – which can only mean *eyes* in the context of *qāṣirāt al ṭarf* at 37:48 – is found also only in the collocation *ḥūr ʿīn* at 44:54, 52:20, 56:22 and nowhere else. To assume the sense where it occurs in this collocation to be connected with anything other than *eyes* is repugnant to the established sense at 37:48.

Thus, the items listed below occur nowhere else in the Qur'an:

37:48 *qāṣirāt al ṭarf* / *ʿīn*
38:52 *qāṣirāt al ṭarf* / *atrāb*
44:54 *ḥūr* / *ʿīn*
52:20 *ḥūr* / *ʿīn*
55:56 *qāṣirāt al ṭarf* / *ṭamathā*
55:72 *ḥūr* / *maṣṣurāt* / *khiyām*
55:74 *ṭamathā*
56:22 *ḥūr* / *ʿīn*
56:37 *atrāb* / *ʿuruban*
78:33 *kawāʿib* / *atrāb*

A second look at *ʿuruban*

We were unable to discern a strong value for *ʿuruban* above. It occurs only once in the text (56:37), and as we stated, the values claimed for it (generally: *loving* but also rendered as *pious*, *chaste* and *devoted*) find no strong purchase in the lexicons.

This article is – by force of circumstance – predicated upon a derivative form of analysis, since our primary, staple methods (namely, Qur'anic definitions and pan-textual analysis) proved impossible in this case. Let us then extend our process of derivative analysis one step further to see if it permits us to gain purchase upon the meaning of the solitary instance of *ʿuruban*.

Here is the text under discussion once again with a common translation for *ʿuruban* underlined:

*We have brought them into being anew
And made them virgins
Loving, well-matched
For the companions of the right hand.* (56:35-38)

We may reasonably accept *ʿuruban* as a modifier or intensifier not only of *virgins*, but also as a value pertaining to *well-matched* (Arabic: *atrāb*); and if we accept that, it is reasonable to allow – given the tight, closed-system environment we have demonstrated for this lexical set – that in those other contexts where *well-matched* (Arabic: *atrāb*) occurs, *ʿuruban* is present also, albeit at one place removed.

The two remaining places where *atrāb* occurs are 38:52 and 78:33. I provide both verses with a little of their following contexts below:

And with them maidens of modest gaze, well-matched. (38:52)
This is what you are promised for the Day of Reckoning. (38:53)

And well-matched maidens with swelling breasts (78:33)
And a cup overflowing (78:34)
They hear therein neither vain speech nor lying (78:35)
A reward from thy lord
(A bestowal
A reckoning) (78:36)

In the first case (38:52) the statement is clearly concluded by what follows at 38:53.

The situation at 78:33 is different. The statement there leads naturally into the following two verses (78:34-35) before the segment is concluded by 78:36 in a manner similar to that of 38:53.

The expressions '*a cup overflowing*' (78:34) and '*neither vain speech nor lying*' (78:35) happen also to occur nowhere else in the text. If we cast our minds back to our original comments on '*uruban*', we find the very concepts mentioned there as core values of the root upon which '*uruban*' is based embedded into 78:34-35; namely, *flowing* and *verity in speech*.

For this reason, I do not accept the Traditionalist's value of *loving* (and synonyms) for '*uruban*' (or, at least, consider them too vague to be fit for purpose) and, instead, render '*uruban*' as *pure of speech*. The underlying sense is of a flow of communication which is at once alive and pure, and free of the slightest imperfection or deceit.

(It is interesting in this regard to note the testimony of a considerable number of persons claiming after-death experiences who say that their communication was both telepathic and incapable of subterfuge of any kind.)

A second look at *kawā'ib*

The Traditionalist's value for *kawā'ib* (one which is suggestive of female breasts) is entirely consonant with the etymological meanings (derived either by primary or derivative means) of all supporting values listed above; with all the surrounding contexts where those supporting values occur; with the context where *kawā'ib* itself occurs; with the fact that the sole meaning for the *k-b* root which may claim purchase upon the Qur'an in this work is unambiguously one for which *swelling* or *protuberance* are core characteristics; and with the fact that the word form is allowable as a feminine plural.

On this basis, I render *kawā'ib* as *maidens with swelling breasts*.

Conclusions

We have found the low incidence of the component parts which make up this study to indicate a closed-system environment. We noted also that all contexts in which these terms are found treat of the rewards of the faithful in the garden. These terms are provably correlated – both directly and indirectly – with such unavoidably sensual terms as *virgins* and *deflower*.

The construct our analysis reveals echoes the classical feminine virtues; it signals its purposes indirectly by means of hint, clue and implied association; it achieves its purposes by means of context and derivative meaning; it drops its handkerchief that we may pick it up – dignity and modesty permit no more.

It is possible that the process of derivative contextual analysis demonstrated in this article may be further developed and applied in additional contexts where the Quranite hermeneutic stalwarts of Qur'anic definitions and pan-textual analysis are not possible.

Final thoughts

I accept that the Traditionalist is demonstrably correct – at least generally speaking – in his understanding of *ḥūr 'īn* and *kawā'ib*, but for reasons he has hitherto never articulated on a Qur'anic basis.

I accept also that the Qur'an's description of the joys of the garden are metaphorical, and that they apply both to men and to women.

*And bear thou glad tidings to those who heed warning
And do deeds of righteousness
That they have gardens beneath which rivers flow
(As often as they are provided with the fruit thereof they say:
This is what was given us as provision before.
And they are given thereby a likeness.)
And they have therein purified spouses.
And they abide therein eternally.
God is not ashamed to present an example be it of a gnat or what is above it.
Then as for those who heed warning:
They know that it is the truth from their lord.
And as for those who are indifferent to warning:
They say: What means God by this example?
He leads astray many thereby.
And he guides many thereby.
And he leads astray thereby only the wantonly perfidious (2:25-26)*

*And whoso does any deeds of righteousness whether male or female and is a believer:
These enter the garden
And they are not wronged a speck on a date-stone. (4:124)*

Article XXIII

Interpretation of 9:36-37

The Traditionalist is ever straining to gain seeming legitimacy for his non-Qur'anic material; one of the ways he achieves this is by asserting explanations for parts of the Qur'an which originate in his non-Qur'anic material and then claiming that one is unable to understand the text without accepting the conclusions which he assumes. He then insists everyone else assume his conclusions also and derides those who cannot find support for his conclusions within the text alone for not trusting to his non-Qur'anic sources. Along with particularising the general, this is one of his commonest strategies.

At the verses under discussion here, the Traditionalist attempts again to insert himself into the process since – according to him – there are four special months mentioned in the Qur'an, and without him and his extraneous set of histories created centuries after the fact, it is impossible to understand which months are meant.

The Qur'an poses many challenges. The *muqatta'āt* is a extreme example; lesser examples are found at verses 89:1-5, chapter 97, and confirmation of the *hūr 'īn* and *kawā'ib*. Given the progress made in this work in these cases, it is perhaps not unreasonable or presumptuous to apply ourselves to 9:36-37 also.

I am not going to argue against the Traditionalist's claims per se. His foundations have no validity in my view; if one wishes to understand him and his reasoning, it is best to ask him directly.

The question which will be examined here is whether it is possible to gain a robust, sustainable understanding of these verses based upon Qur'anic data. It is then a question for the individual student to decide which argument he finds more convincing.

The Traditionalist's understanding of 9:36-37 in summary

The Traditionalist's understanding (given expression by Saheeh International) of 9:36-37 is found below:

Indeed, the number of months with Allāh is twelve [lunar] months in the register of Allāh [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion [i.e., way], so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allāh is with the righteous [who fear Him]. (9:36)

Indeed, the postponing [of restriction within sacred months] is an increase in disbelief by which those who have disbelieved are led [further] astray. They make it lawful one year and unlawful another year to correspond to the number made unlawful by Allāh and [thus] make lawful what Allāh has made unlawful. Made pleasing to them is the evil of their deeds; and Allāh does not guide the disbelieving people. (9:37)

If one reads the Traditionalist's commentaries at this point one finds material (all of which derives from the *ḥadīth*, naturally) along the lines of that which has been added – one presumes posthumously – to Abdul Yusuf Ali's translation by an editor at verse 9:36:

This and the following verse must be read together. They condemn the arbitrary and selfish conduct of the Pagan Arabs, who, because there was a long-established custom of observing four months as those in which fighting was forbidden, changed the months about or added or deducted months when it suited them, to get an unfair advantage over the enemy. The four Prohibited Months were: Dhu al Qa'dah, Dhu al Hijjah, Muharram,

and Rajab. If it suited them they postponed one of these months, and so a prohibited month became an ordinary month: while their opponents might hesitate to fight, they got an undue advantage. It also upset the security of the Month of Pilgrimage. This very ancient usage made for fair dealing all round, and its infraction by the Pagans is condemned.

The question of a solar astronomical year as against the lunar Islamic year does not arise here. But it may be noted that the Arab year was roughly lunisolar like the Hindu year; the months being lunar and the intercalation of a month every three years brought the year nearly but not accurately up to the solar reckoning. From the year of the Farewell Pilgrimage (A.H. 10) the Islamic year was definitely fixed as a purely lunar year of roughly 354 days, the months being calculated by the actual appearance of the moon. After that, every month of the Islamic year came about 11 days earlier in the solar year, and thus the Islamic months travelled all round the seasons and the solar year.

The Muslims were at a disadvantage on account of their scruples about the Prohibited Months. They are told not to wrong themselves in this. If the Pagans fought in all months on one pretence or another, they were allowed to defend themselves in all months. But self-restraint was (as always) recommended as far as possible.

This, then, is a fair summary of the Traditionalist's position. The central tenets of this position are useful to the Traditionalist since they presuppose a requirement for his offices as the arbiter and keeper of the details pursuant to this understanding (the religion known as Islam is wedded to a calendar which features the months cited above) the implication being that if we need him and his extraneous literature for thus much, then surely we must need him for more.

As ever, we need to work methodically and to present our evidence consistently. If the approach here seems perhaps fuller than the material merits, it is because the sheer number of years the Traditionalist's interpretation of this segment has gone unchallenged puts the burden of evidence more heavily upon a rational approach than might otherwise be the case.

The process by which I demonstrate my case draws upon surrounding contexts, upon verses related to key terms, and upon derivative hermeneutical processes such as significant numbers of occurrences of particular words

Religious scholars

The context proper begins at 9:29 – and I recommend the student review the text from that point. In the interests of space, I will start at 9:34. My own translation (which differs little from the Traditionalist's understanding here) reads:

*O you who heed warning:
Many among the rabbis and the religious scholars consume the wealth of men in vanity
And forsake the path of God.
And those who amass gold and silver and spend it not for the cause of God:
Give thou them tidings of a painful punishment.
The day it will be heated in the fire of Hell
Then therewith will be branded their foreheads and their sides and their backs:
This is what you amassed for your souls:
Taste what you amassed! (9:34-35)*

Thus, the backstory – or broader surrounding context – prior to the verses in question treats of stinginess and hoarding originating with the religious elite. This will prove significant later. By reviewing where the Arabic *aḥbār* (rendered in my work *religious scholars*) occurs

at (5:44, 5:63, 9:31, 9:34), we gain a fuller understanding. These four instances are repeated below with their relevant contexts.

*We sent down the Torah wherein is guidance and light.
The prophets who submitted judged thereby those who hold to Judaism
As did the men of God and the religious scholars with what they were given charge of
from the law of God and were thereto witnesses.
Then fear not mankind but fear me
And sell not my proofs for a cheap price.
And whoso judges not by what God has sent down:
These are those who spurn guidance while claiming virtue. (5:44)*

The next instance (5:63) requires its entire surrounding context to be understood:

*Say thou: O doctors of the law:
Do you resent us save that we believe in God and what was sent down to us and what was
sent down before
And that most of you are wantonly perfidious?
Say thou: Shall I inform you of worse than that as a recompense with God?
He whom God cursed and with whom he was wroth and made of them apes and swine
When he served idols
These are worse in standing and further astray from the evenness of the way.
And when they come to you they say: We believe.
But they entered in denial.
And they left in it.
And God knows best what they concealed.
And thou seest many of them compete in falsehood and enmity and their consumption of
illicit gain.
Evil is what they did.
Oh that the rabbis and the religious scholars had but forbidden their speaking falsehood
and their consumption of illicit gain!
Evil is what they wrought.
And the Rabbinic Jews say: The hand of God is fettered.
Fettered are their hands!
And cursed are they for what they say!
The truth is: his hands are spread wide.
He spends how he wills.
And there increases many of them in inordinacy and denial what was sent down to thee
from thy lord.
And we have cast among them enmity and hatred until the Day of Resurrection.
Whenever they lit the fire of war God extinguished it.
And they strive in the land for corruption.
And God loves not the workers of corruption.
And had the doctors of the law believed and been in prudent fear
We would have removed their evil from them
And made them enter the gardens of bliss.
And had they upheld the Torah and the Gospel and what was sent down to them from
their lord
They would have eaten from above them and from under their feet.
Among them is a prudent community.
But many of them, evil is what they do. (5:59-5:66)*

*Fight those who believe not in God or the Last Day
 And make not unlawful what God and his messenger have made unlawful
 And adhere not to the doctrine of truth
 Among those in possession of the law
 Until they make reparation under supervision when they are brought low.
 And the Rabbinic Jews say: 'Uzayr is the son of God.
 And the Nazarenes say: The anointed one is the son of God.
 That is the speech of their mouths.
 They imitate the speech of those who were indifferent to warning before.
 God damns them!
 How are they deluded?
 They take their rabbis and their religious scholars as lords rather than God
 And the anointed one, son of Maryam
 (And they are not commanded save to serve One God.
 There is no god save he.
 Glory be unto him above that to which they ascribe a partnership!)
 Wishing to extinguish the light of God with their mouths.
 And God refuses save that he perfect his light
 Though those who spurn guidance while claiming virtue be averse.
 He it is who sent his messenger with the guidance and the doctrine of truth
 That he might make it manifest over every doctrine
 Though the idolaters be averse.
 O you who heed warning:
 Many among the rabbis and the religious scholars consume the wealth of men in vanity
 And forsake the path of God.
 And those who amass gold and silver and spend it not for the cause of God:
 Give thou them tidings of a painful punishment.
 The day it will be heated in the fire of Hell
 Then therewith will be branded their foreheads and their sides and their backs:
 This is what you amassed for your souls:
 Taste what you amassed! (9:29-35)*

The topic in all cases is the responsibility of the ruling religious elite to implement the revelations they have from God and not to sell them '*for a cheap price*' – a term which consistently treats of trading revelation for material gain – (2:41, 2:79, 2:174, 3:77, 3:187, 3:199, 5:44, 9:9, 16:95); the failure of that religious elite to implement the same (5:59-5:66) – again in a material regard; the responsibility of the believers to fight those among them who do not implement what '*God and his messenger*' have made unlawful (the term '*God and his messenger*' or '*messengers*' cannot be claimed to refer exclusively to Muhammad – despite what the Traditionalist claims when it suits him – when reviewed on a pan-textual basis, but includes other prophets; cf. 2:279, 3:179, 4:13, 4:14, 4:100, 4:136, 4:150, 4:150, 4:152, 4:171, 5:33, 5:55, 5:56, 7:158, 8:1, 8:13, 8:13, 8:20, 8:27, 8:46, 9:1, 9:3, 9:16, 9:24, 9:29, 9:54, 9:59, 9:62, 9:63, 9:71, 9:74, 9:80, 9:84, 9:90, 9:91, 9:94, 9:107, 24:48, 24:50, 24:51, 24:52, 24:62, 24:62, 33:12, 33:22, 33:22, 33:29, 33:31, 33:33, 33:36, 33:36, 33:57, 33:71, 48:9, 48:13, 48:17, 49:1, 49:14, 49:15, 57:7, 57:19, 57:21, 58:4, 58:5, 58:13, 58:20, 58:22, 59:4, 59:7, 59:8, 61:11, 64:8, 72:23) until they make '*reparation*' (Arabic: *jizya*) (9:29). This is followed by mention of the fact that the Rabbinic Jews and Nazarenes have usurped their respective revelations by means of their own inventions, taken their religious rulers in derogation to those revelations, and the ultimate futility of that policy (9:30-33). The segment closes with the statement that many among these same religious rulers '*consume the wealth of men in vanity*' and a warning of the recompense in Hell for such people.

Thus, the subject matter throughout the set incontrovertibly treats of the wrong treatment of wealth vis-à-vis former revelations by the respective religious scholars of those former revelations.

We are now ready to look at the verses which form the primary topic under consideration.

My analysis of 9:36-37

We have summarised the Traditionalist's assertions, and there is no need to rehearse them here. Suffice to say at this juncture that they bear no relationship to the immediate context other than in the mind of the Traditionalist – and only on a footing which assumes his conclusions and proceeds on that basis. Absent his assumptions and assertions, the facts on the page present a backstory which treats of the religious scholars of previous revelation.

Additionally, the verses under consideration contain the phrase '*that is the right doctrine*'. This expression occurs only three times in the Qur'an (9:36, 12:40, 30:30). In each case it is found either in close proximity to – and set in opposition to – '*the idolaters*' (9:36, 30:30) or explicit mention of men serving other than God (12:40). Thus, the term '*that is the right doctrine*' is found where it corrects doctrinal error.

But what doctrinal error pertaining to the religious scholars of previous revelation can the present text be correcting? The answer can only be: one pertaining to the count of time. We shall work through the segment methodically and explain our reasoning as we go.

Verse 9:36 opens:

The count of the moons is with God

The word 'idda means *count* (in the sense of *number*) and is rendered typically by the Traditionalist thus (or by means of synonym) in this context.

The next word in Arabic is *shuhūr* and means *moons* (in the sense of *months*); the singular *shuhr* has two plurals (*ashur* and *shuhūr*); *ashur* is the plural form commonly found in the Qur'an; *shuhūr* found at 9:36 is the only instance of this form in the text. This suggests – to me at least – that we should pay particular attention at this point; when the Qur'an says '*The count of the moons is with God*' using thereby a plural form of the word *moon* found nowhere else in the text, my sense is that one should begin counting – especially, given that what follows is a number:

Twelve moons were in the law of God the day he created the heavens and the earth.

I repeat: we are to anticipate that the segment is correcting a doctrinal point pertaining to the religious scholars of previous revelations; these facts give colour to the words '*in the law of God*' (rendered commonly '*in the book of God*' – Arabic: *fī kitāb allah*).

We will now work through the '*count*' and see what it reveals.

The count: twelve moons

Pan-textual analysis of the word moon (i.e. *shahr* – *moon, month*) across the text reveals that it occurs precisely twelve times in the Qur'an in the singular noun form. The full list follows with plurals marked with asterisks and the dual marked with a D (2:185, 2:185, 2:194, 2:194, 2:197*, 2:217, 2:226*, 2:234*, 4:92D, 5:2, 5:97, 9:2*, 9:5*, 9:36, 9:36, 34:12, 34:12, 46:15, 58:4D, 65:4*, 97:3).

I do not claim this observation to originate with myself; I read it so long ago that I regret that I do not remember the source.

The count: in the law of God

The collocation *fī kitāb allah* occurs four times: 8:75, 9:36, 30:56, 33:6.

The count: *day*

In all forms the word *day* occur a total of 405 times; however, if we discard all 30 non-singular forms – *yawmayni* (2:203, 41:9, 41:12), *l ayamu* (3:140), *ayyamin* (2:184, 2:185, 2:196, 2:203, 3:41, 5:89, 7:54, 10:3, 11:7, 11:65, 22:28, 25:59, 32:4, 41:10, 41:16, 50:38, 57:4, 69:7), *ayyami* (10:102), *bi-ayyami* (14:5), *l-ayami* (69:24), *wa ayyaman* (34:18), *ayyaman* (2:80), *ayyama* (45:14), *ayyaman* (2:184), *ayyaman* (3:24) – and all ten instances which have suffixes (e.g. ‘his day’, ‘their day’ etc.) – *yawmaku* (21:103), *yawmikum* (6:130, 32:14, 39:71, 45:34), *yawmihim* (7:51), *yawmihimu* (51:60), *yawmahumu* (43:83, 52:45, 70:42) – we find there are precisely 365 instances of the unadorned singular form of the word *day* in the Qur’an (1:4, 2:8, 2:48, 2:62, 2:123, 2:126, 2:177, 2:228, 2:232, 2:254, 2:259, 2:259, 2:264, 2:281, 3:9, 3:25, 3:55, 3:114, 3:161, 4:38:10, 4:39, 4:59, 4:87, 4:136, 4:162, 5:14, 5:36, 5:64, 5:69, 5:119, 6:12, 6:15, 7:14, 7:59, 7:167, 9:3, 9:18, 9:19, 9:25, 9:29, 9:35, 9:36, 9:44, 9:45, 9:77, 9:99, 9:108, 10:15, 10:28, 10:45, 10:60, 10:92, 10:93, 11:3, 11:8, 11:26, 11:43, 11:60, 11:77, 11:84, 11:98, 11:99, 11:103, 11:103, 11:105, 12:54, 12:92, 14:18, 14:31, 14:41, 14:42, 14:44, 14:48, 15:35, 15:36, 15:38, 16:25, 16:27, 16:27, 16:63, 16:80, 16:80, 16:84, 16:89, 16:92, 16:111, 16:124, 17:13, 17:14, 17:52, 17:58, 17:62, 17:71, 17:97, 18:19, 18:19, 18:47, 18:52, 18:105, 19:37, 19:85, 20:59, 20:102, 20:104, 21:47, 21:104, 22:2, 22:9, 22:17, 22:47, 22:55, 22:69, 23:16, 23:65, 23:100, 23:111, 23:113, 23:113, 24:2, 24:37, 24:64, 25:14, 25:17, 25:22, 25:25, 25:26, 25:27, 25:69, 26:38, 26:82, 26:87, 26:88, 26:135, 26:155, 26:156, 26:189, 26:189, 27:83, 27:87, 28:41, 28:42, 28:61, 28:62, 28:65, 28:71, 28:72, 28:74, 29:13, 29:25, 29:36, 29:55, 30:12, 30:14, 30:43, 30:55, 30:56, 30:56, 31:33, 32:5, 32:25, 32:29, 33:21, 33:44, 33:66, 34:30, 34:40, 34:42, 35:14, 36:54, 36:55, 36:59, 36:64, 36:65, 37:20, 37:21, 37:26, 37:144, 38:16, 38:26, 38:53, 38:78, 38:79, 38:81, 39:13, 39:15, 39:24, 39:31, 39:47, 39:60, 39:67, 40:15, 40:16, 40:16, 40:17, 40:17, 40:18, 40:27, 40:29, 40:30, 40:32, 40:33, 40:46, 40:49, 40:51, 40:52, 41:40, 41:47, 42:7, 42:45, 42:47, 43:39, 43:65, 43:68, 44:10, 44:16, 44:40, 44:41, 45:17, 45:26, 45:27, 45:28, 46:5, 46:20, 46:20:14 46:21, 46:34, 46:35, 50:20, 50:22, 50:30, 50:34, 50:41, 50:42, 50:42, 51:12, 51:13, 52:9, 52:13, 52:46, 54:8, 54:19, 54:48, 55:29, 56:50, 56:56, 57:12, 57:12, 57:13, 57:15, 58:6, 58:7, 58:18, 58:22, 60:6, 62:9, 64:9, 64:9, 65:2, 68:39, 70:4, 70:26, 70:43, 70:44, 73:17, 74:9, 74:46, 75:1, 75:6, 76:7, 76:10, 76:11, 76:27, 77:12, 77:13, 77:14, 77:35, 77:38, 78:17, 78:18, 78:39, 82:17, 82:18, 82:19, 83:5, 83:11, 85:2, 90:14, 2:85, 2:113, 2:174, 2:212, 2:249, 3:30, 3:77, 3:106, 3:155, 3:166, 3:180, 3:185, 3:194, 4:109, 4:141, 4:159, 5:3, 5:3, 5:5, 5:109, 6:22, 6:73, 6:73, 6:93, 6:128, 6:141, 6:158, 7:32, 7:51, 7:53, 7:163, 7:163, 7:172, 8:41, 8:41, 8:48, 19:15, 19:15, 19:15, 19:26, 19:33, 19:33, 19:33, 19:38, 19:38, 19:39, 19:95, 20:64, 20:100, 20:101, 20:124, 20:126, 24:24, 41:19, 45:34, 45:35, 50:44, 54:6, 60:3, 64:9, 66:7, 66:8, 68:24, 68:42, 69:35, 70:8, 73:14, 78:38, 78:40, 79:6, 79:35, 79:46, 80:34, 82:15, 83:6, 83:34, 86:9, 101:4).

The count: *he created the heavens and the earth*

The verse later states ‘*from it are four inviolable*’. The word *inviolable* (Arabic: *hurum*) indicates *things protected*, *things set apart*. Despite what the Traditionalist assumes and asserts, the object pronoun is in the feminine singular, and it makes more sense that it should relate to *count* (Arabic: *‘idda*) than to anything else. Thus far, we have had three ‘*counts*’; we should expect one more.

All but one of the statements pertaining to the number of days in which God (he) ‘*created the heavens and the earth*’ are listed below:

- One day: heavens and earth; (he) – 1 occurrence (9:36)
- Two days: earth; seven heavens; (he) – 2 occurrences (41:9, 41:12)

- Six days: heavens and earth; (he) – 6 occurrences (7:54, 10:3, 11:7, 25:59*, 32:4*, 57:4)

*Indicates the presence of the phrase '*and what is between them*'.

This is not the place to analyse the meanings of these statements; however, it is reasonable to regard the correlation between the incidence (or '*count*') of each formula and the number it contains as significant.

However, there occurs one further statement of this kind; in single instance the verb is in the first person plural (we) form:

*And we created the heavens and the earth and what is between them in six days
And there touched us no weariness* (50:38)

Thus, there are six mentions of '*six days*' plus one; and I assert that this formula both illustrates the six working days and Sabbath required of the recipients of the previous revelations and corrects the doctrine found in the Hebrew scriptures that God rested on the seventh day.

A summary of the four counts

We saw that the verse at 9:36 opens by telling us that '*the count of moons is with God*'. We saw also that it states later that '*from it*' (i.e. from the *count*) '*four are inviolable*'. Accordingly, we established a '*count*' of four things which do indeed impress themselves upon the mind as protected and set apart within the text:

- The count of months: 12 (there are 12 months in each year)
- The count of *in the law of God*: 4 (there are four seasons in a year)
- The count of days: 365 (there are 365 days in each year)
- The count of *created the heavens and the earth in six days*: 6 plus 1 (there are 7 days in a week, one of which is rightly a Sabbath for the recipients of the former revelations)

The verse continues: '*so wrong not your souls concerning them*'. Here the feminine plural object pronoun ('*in them*') denotes – I would suggest – the *counts* which are now established.

We find that the count of '*your souls*' (Arabic: *anfusakum*) occurs 50 times in the text (2:44, 2:54, 2:54, 2:84, 2:85, 2:87, 2:110, 2:187, 2:223, 2:235, 2:235, 2:272, 2:284, 3:61, 3:61, 3:165, 3:168, 3:186, 4:29, 4:66, 4:135, 5:105, 6:93, 9:35, 9:36, 9:41, 9:128, 10:23, 12:18, 12:83, 14:22, 16:72, 17:7, 24:61, 24:61, 30:21, 30:28, 30:28, 40:10, 41:31, 42:11, 49:11, 51:21, 53:32, 57:14, 57:22, 61:11, 64:16, 66:6, 73:20) and

I believe this is significant for the following reasons:

- It occurs in the concluding statement which treats of the religious scholars among those who are in receipt of a previous revelation at the end of 9:35 (while the Traditionalist's understanding of 9:36-37 has been side-tracked into conclusions required by his extraneous literature, we are still focused on the Qur'anic narrative as it is)
- The entire preceding context – as we have established above – treats of the wrong treatment of wealth vis-à-vis former revelations by the respective religious scholars of those former revelations
- The means by which the count of 7 days accrued both divided the count into 6 and 1 and established the fact that God was not wearied by his creation. This division is suggestive of those people of former revelation who are required to rest on the Sabbath

- When understood as a count of 50, the point of the campaign against those who ‘*make not unlawful what God and his messenger have made unlawful*’ among those in possession of the law makes sense as we shall see
- When understood as a count of 50, the meaning of the *reparation* (Arabic: *jizya*) at the end of 9:29 (which those defeated among those possessed of previous revelation are to be forced to make) becomes clear also.

The meaning, then, is this: the count of 50 indicates the fifty-year cycle of the jubilee; the year in which – according to the scripture to which the religious scholars among the Jews claim to hold – all debts are to be forgiven:

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.

Leviticus 25:8-13 (King James Version)

Thus, the believers are not being called to convert Jews or Nazarenes to a ‘religion’ of any kind or to extract a tax from them (9:29); rather, they are exhorted – when they have military mastery over the same – to enforce the jubilee; namely, that part of the scripture which the religious scholars are supposed to enforce but choose to ignore to their own damnation.

The verse continues:

*(And fight the idolaters altogether
As they fight you altogether
And know that God is with those of prudent fear.)*

The meaning of *idolater* is established in the context above at 9:30-34; it pertains to those who take their religious scholars, rabbis, or the son of Maryam in derogation of God. There is no other way to read the segment; thus, at 9:36 the idolaters mentioned simply must be the same as those mentioned in the lead-up to that point.

Verse 9:37 then introduces the question of ‘*postponement*’. As we have seen, for the Traditionalist, this treats of an extraneous matter related to his preferred literature. However, for us it is simply a continuation of the same subject; it relates to the jubilee.

*Postponement is but an increase in denial
Whereby those who are indifferent to warning are led astray.
They make it lawful one year
And make it unlawful another year
That the count might agree with what God made unlawful.
So they make lawful what God made unlawful.
Made fair to them is the evil of their deeds.
And God guides not the people who spurn guidance while claiming virtue. (9:37)*

Given the understanding we have gained which shows that this relates to the Jews and the jubilee, the meaning of this verse is entirely clear.

Conclusions

Nowhere does the text at 9:36 say explicitly: *make the Jews keep to their obligation to observe the jubilee*. However, neither does it state explicitly what the Traditionalist claims for it.

The Traditionalist imports his understanding from an extraneous literature, thereby effectively insinuating himself into the process as the arbiter and expert, while at the same time breaking the narrative across 9:29-37 into a disjointed mishmash of unrelated subjects.

We, on the other hand, have – by disregarding the Traditionalist and concentrating on the text and the evidence based on the ‘*count*’ arising therein – presented an interpretation which is entirely limited to the Qur’an and the Torah; is consonant with the meaning across the broader context; in which the clause ‘*that is the right doctrine*’ makes sense; which integrates the meaning of the single occurrence of the word *reparation* (Arabic: *jizya*) into the narrative on a rational basis; which explains the purpose of the campaign against the Jews on a basis consistent with the clear Qur’anic directives to allow others to follow their own religions; in which ‘*postponement*’ (9:36) makes intrinsic sense; and which makes 9:29-37 a single, coherent narrative.

Article XXIV

Al sujūd

My view is that the purpose of the segments identified between chapters 50 and 114 in Article XX is not only private vigil, but a reading to which believers are to invite others; that this nightly reading is not only for our private edification, but also comprises a key part in our own obligation to warn others.

The key to this point is the word السُّجُود. This occurs only six times in the text. This word has two meanings: a) *the submitting* and b) *the submission*. It occurs in the first sense – as a plural adjective – at 2:125 and 22:26 in the set phrase: ‘*the lowly, the submitting*’.

The remaining four instances are the singular noun I render *the Submission*; and I capitalise it because I think it indicates a proper noun.

*Muḥammad is the messenger of God.
And those with him are hard against the atheists, merciful among themselves
(Thou seest them lowly, in submission
Seeking favour and pleasure from God
Their mark on their faces **in the wake of the Submission.**)
That is their example in the Torah.
And their example in the Gospel is like a seed that put forth its shoot and became stout
And took its place upon its stem impressing the sowers
That he might enrage the atheists by them.
God has promised those who heed warning and do deeds of righteousness among them forgiveness and a tremendous reward. (48:29)*

*Then be thou patient over what they say
And give thou glory with the praise of thy lord before the appearance of the sun
And before its departure.
And some of the night:
Glorify thou him
And **at the ends of the Submission.**
And listen thou for the day the crier will cry from a place nearby
The day they will hear the blast aright.
That is the Day of Emergence
(We give life and we give death
And to us is the journey's end.)
The day the earth is rent asunder from about them rapidly.
That gathering is easy for us.
We know best what they say.
And thou art not a tyrant over them:
Remind thou with the Qur'an him who fears my warnings. (50:39-45)*

*The day the dread event is uncovered
(And **they are invited to the Submission**
But they are not able)
Their eyes are humble
Humiliation covering them
And **they had been invited to the Submission** when they were whole.
So leave thou me with those who repudiate this narrative.
We will lead them by degrees without them knowing
While I reprieve them.
My plan is firm. (68:42-45)*

It is interesting that this phrase occurs in this sense in the following three contexts only:

- At the only place in the Qur'an where Muhammad is explicitly (and positively) named the messenger of

God (chapter 48)

- In the chapter prefaced by ق (chapter 50)
- In the chapter prefaced by ن (chapter 68)

It is my opinion that *the Submission* (السُّجُود) is Qur'anic parlance for a single reading based on the divisions of that **range** within the the *qāf-nūn range* which we identify in Article XX (i.e. a segment between chapters 50 through to the end of the Qur'an); that *the Submission* (السُّجُود) is a nightly reading to which the believers are required to apply themselves; that others are to be invited to attend; and that the character of those who attend may be rightly determined based on their response (for more on this, see chapter 97 and notes thereto).

This reading vis-à-vis Traditionalist Islam

The reader will be assisted by the comparisons below which summarise points of divergence between this reading and what the Traditionalist claims for his religion.

Important: The author's understanding – and thus his translation – of the Qur'an is based upon that system of Qur'anic hermeneutics which is summarised and meticulously demonstrated in *The Qur'an: A Complete Revelation (Reference Edition)*.

That system of hermeneutics includes: preference for definitions found within the Qur'an over those found elsewhere; the application of detailed (fully referenced) pan-textual analysis; the consistent enforcement of proven values across the text; and the rejection of pre-existing allegiance to claims originating in texts other than the Qur'an.

The author considers engaging only those objections levelled at either his translation of particular terms or attendant exegesis which are comparably evidence-based; that is, they both demonstrate proper understanding of the system of hermeneutics employed in *The Qur'an: A Complete Revelation* (Reference Edition) and provide evidence superior to that which it provides – being based upon either the same system of hermeneutics, or upon one which demonstrates superior results when applied to the text as a whole (cf. 2:111, 21:24, 27:64, 28:75).

Traditionalist readings

*While not all Traditionalists hold to all of the views below in exactly the way described, the description is a fair one over the generality of those who would identify as Muslims.*⁹⁰⁷⁶

This reading

The points found below summarise positions held implicitly and explicitly across the translation and are, where necessary, supported in the Notes and expounded upon in the Appendix.

Islam is a religion with a set of tenets which one chooses or embraces and then begins to practice.

Islam means *submission*; it is a state resulting from a decision to submit to God. While those who call themselves Muslim may have this state, it is not the preserve of those who call themselves Muslim or in any way correlated with the religion commonly associated with them.

God has outlined in exact detail what a believer should do. These directives together form a religion. The particulars of this religion are so exacting and complicated only advanced scholars can understand them.

God is not a micromanager. He has given those who choose to obey him principles and boundaries. What a man chooses to do within those is his business. It is God who guides, not a religion or advanced scholars or anyone else.

9076. The points where Shi'ism and Sunnism differ arise due to their respective sets of traditions rather than issues of primary theology found in the Qur'an.

Ibrāhīm was a Muslim; the religion he practiced was materially like what the Traditionalist Muslim practices.

To illustrate why I reject this, I would simply ask what kind of Muslim Ibrāhīm was: Sunni or Shi'a – and what *madhhab*⁹⁰⁷⁷ did he subscribe to?

Beyond *taqwā* (prudent fear of God) where it exists among Muslims there is little the Ibrāhīm of the Qur'an would recognise in the cult today called Islam.

Ibrāhīm's example was that he removed himself from false religion and refused to be part of it.

We are called upon to follow Ibrāhīm's example.

The Qur'an is the holy book of the Muslims.

The Qur'an is a preaching to all men. It nowhere addresses 'Muslims' by name. In any case, the word *muslim* as used by the Qur'an means something distinct from what is understood by the term today.

Membership of the religion of Islam provides protection against the judgment of God.

There is no protection against the judgment of God beyond faith and good works. Membership of any cult, be it religious or secular, is a matter of indifference in and of itself.

If a person believes in God and the Last Day and does good works, he has his reward.

If one commits crimes in the name of religion, they remain crimes – perhaps more so than if committed without the cloak of religion.

We are judged on our faith and our deeds. Our religion will not save us; in fact, it damns us, if we know but do not act.

Christian, Jewish or other cults are in some way inferior to the Islamic cult.

The preceding answer applies.

The religion of Islam is built upon the Qur'an and *ḥadīth* literature, *fiqh*;⁹⁰⁷⁸ etc.

The Qur'an does not indicate a religion in the sense the Traditionalist means it. It contains core principles which can be implemented in any number of ways.

9077. Arabic: *madhhab* – school of thought within the religion of Islam. Clearly, no such schools of thought existed at the time of Ibrāhīm, and by the Traditionalist's own yardstick the fact that Ibrāhīm did not hold to one of those schools would render him beyond the pale of Islam were he alive today.

9078. Arabic: *fiqh* – understanding (i.e. the understanding of the scholars of the past and present).

Muḥammad came from Makkah.

Muḥammad cannot be shown to have come from Makkah.

Makkah did not exist at the time of Muḥammad and there is no objective historical evidence that it did.

Muḥammad not only never went to Makkah he likely never heard of it.

To be a 'Muslim' one has to conform to (generally) five 'pillars'.

These 'pillars' come from the *ḥadīth* literature and have no Qur'anic basis.

Whatever *muslīm* means in the Qur'an, it is not contingent upon the Traditionalist's claims for it.

You still have to conform to the five pillars.

The position of the 'pillars' vis-à-vis the Qur'an is as follows:

- *shahāda*⁹⁰⁷⁹ – a statement nowhere found in Qur'an and which – were it invented today – would rightly be rejected by the Traditionalist as an expression of *shirk*
- *fast during ramadān* – what month is meant by *ramadān* is uncertain.⁹⁰⁸⁰ The Qur'an does not say to fast during *ramadān*; it says to fast in a month you witness (i.e. in which you are alive), and no number of days is given
- *perform ṣalāt* – by *ṣalāt* the Traditionalist understands a set ritual prayer because that is what his *ḥadīth* literature tells him it means. There is no Qur'anic basis for thinking *ṣalāt* exclusively denotes prayer of any kind. The Qur'an treats *ṣalāt* as an abstract noun
- *give zakāt* – by which the Traditionalist understands a requirement to pay a set yearly tax. Nowhere is there an explicit Qur'anic statement that *zakāt* is a tax of any kind. The meaning derived from all instances of *āta al zakāt* within the text is *to give (what is conducive to)* – or *to pay (the price of)* – (*sexual*) purity (i.e. to abjure social activity of any type with an implied sexual connotation outside the bond of marriage); this value is based upon pan-textual analysis of contexts and usage. That we are to give (of whatever God gives us), seeking his countenance and in order to purify ourselves, is an explicit normative requirement of believers; the Traditionalist has imported his value for *zakāt* from elsewhere and conflated it with the Qur'anic requirement in order to create a tax on wealth
- *perform ḥajj* – this was a directive for a community which convened each year to trade and bury their dead and to call upon God. A visit to the original site for that purpose is now impossible since the Arabs themselves destroyed Petra and later created a cultic centre at Makkah. The Qur'an itself prohibits further visits to *al masjid al ḥarām* (9:28)

Stoning or killing for sexual misconduct is required by God.

Stoning and killing in such circumstances are capital crimes which themselves should be punished. There is no justification for such actions in the Qur'an.

9079. The *shahāda* (witness) is the formula taken to denote one's entrance into the religion of Islam (namely: *I bear witness that there is no god but God and I bear witness that Muḥammad is the messenger of God*). This very statement contravenes two fundamental Qur'anic principles: not to ascribe partners to God and not to make a difference between the messengers of God.

9080. It is questionable whether a month called *ramadān* existed prior to the Qur'anic revelation. Later Muslims chose a month and decided to call it *ramadān* to fit in with an agreed dogma. The Qur'an does not say that one should fast the month of *ramadān*. It says that the Qur'an was sent down in the moon (or month) of *ramadān* and that those who witness the moon (or month) should fast in it. The operative word is *moon* not *ramadān*.

The 'ulema' (or scholars) know best how to obey God.

The *ka'aba* is the stone structure found at Makkah.

One has to bow towards the '*ka'aba*'.

The box-like structure at Makkah was founded by Ādam and again by Ibrāhīm, and Makkah was a major centre at the time of Muḥammad.

The messenger was from Makkah.

Insofar as they go to sources outside the Qur'an as a basis for what they call religion they can – and should – be ignored.⁹⁰⁸¹

The idea that *ka'aba* means a box-like structure comes from non-Qur'anic sources. The word *ka'aba* is a simple Arabic noun which means *joint* (as in *leg-joint*) and in one instance in the Qur'an the Traditionalist himself renders the word thus. The position here is that explicit, clear meanings of words may not be superseded by spurious, unsubstantiated external claims.

Even if *ka'aba* meant the box-like structure the Traditionalist bows down to at Makkah, bowing down to anything is idolatry and contravenes core Qur'anic principles.

Bowing towards the so-called *ka'aba* is assumed by the Traditionalist. It is nowhere mentioned in the Qur'an.

Bowing towards anything is not mentioned in the Qur'an.

The Qur'an calls for the hearers to turn their faces (i.e. their selves, their attention) towards a *qibla*. The word *qibla* is found in the Qur'an in a context where it can only mean *focus* or *direction* or *general course*. Again, the position here is that an explicit value cannot be supplanted by one of dubious origins.

Objective history does not bear this out.

Makkah is nowhere found on any map until around 900 CE.

Makkah frustrates any serious attempt to link it with the city of the messenger on the basis of the Qur'an or real history.

The locus of *al masjid al ḥarām* as described in the Qur'an fits in every regard the place known today as Petra in Jordan.

Muḥammad may have been from Petra or from another place. Theories exist which point to both the 'Asīr-Ḥejāz region and the Arabia Felix region (Yemen). More work is required to establish the facts.

9081. I admit the possibility that there are good and righteous people among them, but I am not much interested in listening to what they have to say since so little of it relates directly to the Qur'an.

The purpose of the *ummah* (community) is to form a state, impose *shari'ah* law and expand outwards; the *shari'ah* law – as the Traditionalist Muslim understands it – is God's law for all people and governs every aspect of life.

The concept of *shari'ah* law is found nowhere in the Qur'an. It is a man-made ism, a mixture of good and bad.

The purpose of the *ummah* (community) is to follow the example of the messenger: to live by what is in the Qur'an and to warn nearby communities by the Qur'an to turn to the One God, and having done so to leave God to judge them.⁹⁰⁸² If attacked they are to defend themselves.

The Qur'an provides a small number of core legal principles which the faithful are called to adhere to and operate within.

All legal processes and human activities which are not contrary to this small number of legal principles are valid by default and can change over time.

The concept of a micromanaged society is nowhere found in the Qur'an.

The Qur'an is a holy book, the Traditionalist knows what it means and it (the Qur'an) is the foundation of his religion.

The claim that the Traditionalist's religion is not attached to the Qur'an in any meaningful way can be verified easily by attempting in any mosque to engage those inside in conversation about the Qur'an alone.

The Traditionalist typically never looks to the Qur'an for guidance, and when he does so his understanding is shaped by his non-Qur'anic interpolations. He sings small portions of the Qur'an at God since his extra-Qur'anic cult requires it of him. He rarely seeks to understand what he reads or sees any need to do so.

The majority of Muslims will never be wrong.

The majority is always wrong. The Qur'an nowhere says that the majority of 'Muslims' will never err.

The Qur'an is not to be tested or its supremacy questioned.

We are to test the Qur'an.

Were there a better revelation than the Qur'an we should follow it.

The Qur'an as a physical book has spiritual properties.

The Qur'an is a preaching and a teaching whose only value is in the consideration and application of its contents.

9082. The subversion of revelation is a common thread in human history and in no way the preserve of the Islamic civilisation. The Jews were chosen to take the fear of the Living God to all of humanity. Instead, they created an insular, racial creed. The Christians were called to take the gospel into all the world. Many obeyed, but they took the wrong gospel, preaching the inventions of Paul. The Muslims, likewise, were called to be witnesses to God; but they created an empire and a religion which eventually precluded genuine thought and were conquered culturally, economically and militarily as a result. The Muslims have failed in every way like their predecessors except that they have managed to maintain a textually reliable revelation.

The Qur'an is a book of religion.

The Qur'an is a handbook providing guidance on how to confront and overthrow tyranny, how to reach Eternity in the best possible condition, and on how to maintain decency within a community of believers.

When we do what the Traditionalist says, we will be rightly guided.

Only God makes the Qur'an accessible to a man's heart and guides him.

The Qur'an falls into two sections: revelation at Makkah and revelation at Yathrib and the significance of these two sections and where each was revealed is known.

The Qur'an is one book. The divisions assumed by the Traditionalist are based on non-Qur'anic sources and are rejected for that reason.

Dividing the Qur'an is an anti-Qur'anic stance.

Certainly, Qur'anic chapters tend to focus on two stages: that of living and warning under the aegis of a rejecting community and that of living and warning under the aegis of a believing community. Both scenarios have their challenges, but this is no basis for dividing God's revelation.

The life of any person or set of people setting out in earnest to follow the Qur'anic injunctions will fall into two stages:

- Warning at home followed – in all likelihood – by rejection
- The creation of an independent community

The purpose of the creation of an independent, God-fearing community is to form a base from which to continue warning, not to create an 'Islamic' state.

The Traditionalist's assertions regarding the time and circumstances of the revelation of particular parts of the Qur'an are mere hearsay and a distraction and have no Qur'anic basis or justification.

Those who refuse to convert to the Traditionalist's understanding of Islam are infidels.

The Traditionalist has never demonstrated a proper understanding of the Qur'anic definition of the word he renders *infidel*.

The Qur'anic definition of the word he understands thus (*al kāfirūn*) is very different from what he assumes.

Alcohol is *ḥarām* (forbidden).

To make *ḥarām* what God has not made *ḥarām* is itself a crime.

Alcohol is certainly discouraged, but no more.

Dogs are dirty.

Nonsense from the *ḥadīth* literature. Nowhere are dogs found in the Qur'an to be dirty animals.

Men may not wear silk or gold.

Nonsense from the *ḥadīth* literature.

The *ḥadīth* literature constitutes a basis for religion.

Nonsense from the *ḥadīth* literature.

The *ḥadīth* literature is, at best, hearsay.

Hearsay is nowhere admissible as evidence in the Qur'an.

Without the *ḥadīth* literature one does not know how to pray the ritual prayer known as *ṣalāt*.

The Qur'an nowhere indicates that *ṣalāt* is specifically a prayer – ritual or otherwise. The Traditionalist assumes it to be one on the basis of his non-Qur'anic sources and then proceeds to insinuate that the Qur'an is incomplete on that basis.

Without the *ḥadīth* literature it is not possible to follow Islam.

The Traditionalist is right if by Islam he means a man-made social and political matrix based on what his traditions contain.

However, since his traditions are not in the Qur'an and constitute (by universal consent) hearsay, they can have no bearing on what Islam may or may not mean.

The Qur'an cannot be understood without the *ḥadīth* literature.

The Qur'an itself claims to be fully detailed.

The Qur'an requires extra details not found in the Qur'an.

The Qur'an states that God could have given us infinitely more, but chose not to.

The Traditionalist's position implies that God made a mistake – a possibility which is not accepted here.

The Traditionalist's position replicates the position of Rabbinic Judaism which is that Mūsā received an oral Torah. The Jews are challenged by the Qur'an to bring the written Torah, never to bring the traditions created by their priestly class.

Muḥammad knew all sorts of things not found in the Qur'an.

Muḥammad had no special knowledge. The character of that name in the *ḥadīth* literature who appears to know about the future is difficult to reconcile with the messenger of the Qur'an.

Muḥammad was a special prophet and faith in him is a feature of what it is to be Muslim.

There is no difference between prophets. Placing a particular emphasis on any one of them is *shirk* (the act of diluting God's completeness).

Muḥammad had eleven wives.

This accusation stands in direct contradiction to the Qur'an.

Muḥammad took a child bride.⁹⁰⁸³

This is outright calumny originating with the *ḥadīth* literature. The Qur'an is clear: women accept or reject proposals.

The noun is *nisā'* (*women*). A woman is a female who has reached the age of majority.

Arabic is a special language.

Arabic is not a special language. Its root system has certain characteristics which facilitate the uncovering of the meanings of words which have been corrupted over time. This feature is especially useful in expunging the accretions and insinuations which have been attached to certain words in the Qur'an by the Traditionalist. This feature makes Arabic interesting, but nothing more.

The Qur'an can only be read in Arabic, not in translation.

Under the Egypt-Palestine thesis (see Article XVIII) the speech of certain people in the Qur'an would be necessarily presented in translation in any case, for example Fir'awn for whom Arabic was not a native language; under the Arabia Felix thesis (see same Article) this point is less pressing – although it is unlikely that the language of Ādam and Nūḥ would be intelligible without translation.

One should read the Qur'an to understand it and apply it.

Women must wear a headscarf.

There are dress requirements in the Qur'an but a headscarf is not one of them.

Historically, the wearing of a headscarf has indicated adherence to faith in God,⁹⁰⁸⁴ and the signalling of faith through dress to non-believers is a Qur'anic directive. On that basis, the wearing of a headscarf may be argued to be an act of piety. However, that is not the same thing as saying the Qur'an directs women to wear a headscarf, and the claim that it makes such a statement is false.

9083. With friends like these, one struggles to envisage any need for enemies.

9084. However, under the influence of modern media this association is being diluted and polluted and conflated with others, such as support for 'terrorism' and – in large part due to the Traditionalist's own failings – with intellectual retardedness, naked aggression, hypocrisy and lack of initiative.

You have to be an expert, to have studied at an 'Islamic' university and have a doctorate in Islamic Studies to be qualified to have an opinion on the Qur'an.

Islamic Studies courses are based on a series of religious sects which grew out of the *ḥadīth* literature and on the history of the lamentable deterioration of societies thus afflicted. Such a study bears little or no relation to approaching the Qur'an to derive knowledge.

The Qur'an says that it is easy to understand and to remember.

The Qur'an does not admit of a priesthood.

All religions based on a top-down structure – including what is called Islam – serve unstated agendas.

The *Mahdi* (Guided One) will return to save us and impose the religion of Islam.

The concept of a *Mahdi* is nowhere found in the Qur'an. It is a later invention found in the *ḥadīth* literature.

The creation of saviour mythologies is a standard operating procedure among rulers who want to inject passive and fatalistic tendencies into their subjects' worldview.

God does not change the state of a people until they change what is in themselves.

Music is *ḥarām*.

Music is not specifically mentioned or warned against in the Qur'an.

To make *ḥarām* what God has not made *ḥarām* is specifically mentioned and warned against in the Qur'an.

As a man draws closer to God his appetites will evolve and make vulgarity and immodesty in any form repugnant to him.

A man does not require a religious police to tell him what to do in the privacy of his own home.

The Arabs have some special understanding of and relationship with the Qur'an.

According to the Qur'an, on the Day of Judgment the messenger will lament that his people (the Arabs) have forsaken the Qur'an.

Only a man whose heart God has opened to the Qur'an will understand it.

The Ancient House is another word for the box in Makkah which the Traditionalist calls the *ka'aba* and bows to.

The Ancient House likely refers to the burial ground in the ancient burial city of Petra and is just one of many historical references in the Qur'an. Petra is now defunct and *al masjid al ḥarām* closed (9:28). Such references in the Qur'an have no relevance to us beyond general lessons.

We have to make *ḥajj* to Makkah.

The box at Makkah is an idol.

The traditional Arabian twice-yearly pilgrimage to Petra was the platform God assigned Muḥammad to deliver the warning of the Qur'an. At the end of that stage, *al masjid al ḥarām* was abandoned (9:28).

While it is understandable that after the destruction of Petra the Muslims created a new centre for their religion, the attempt to conflate that new centre with the original one by means of a fraudulent literature is without justification.

The rituals practiced at Makkah are a syncretic mixture of Hinduism, Arab paganism, sun worship, moon worship and Saturn worship.

The *jiz'* is a fixed tax on non-Muslims.

The *jiz'* indicates the requirement to hold those who claim previous scriptures to observe the Jubilee.

The six collectors of 'reliable' Sunni *ḥadīth* literature were reliable.

The six collectors of 'reliable' Sunni *ḥadīth* were Persian.

The Persians had been defeated by the Arabs militarily.

The Persians were an ancient people even then, well advanced in the arts of what today are called psyops and counter-intelligence.

One would need to be naïve indeed to suppose that such an advanced nation would have sat idly by in the face of military subjugation; rather, the question of how to defeat the Arab invaders would have occupied the best minds among the Persian intellectual and military elites.

The Persian elite created a long-term plan by which to defeat the Arabs ideologically by undermining their attachment to the Qur'an and insinuating something else between them and it, and the six collectors of the so-called reliable *ḥadīth* were educated and trained to that end.⁹⁰⁸⁵

The efficacy of their strategy may be gauged by the fact that the religion today called Islam is almost entirely built upon the result of this intelligence operation.

9085. My own opinion is that the plot is thicker than even this, one whose motivating and principle origins are, perhaps, to be found at Rome. However, this is a subject requiring further study.

Without the *ḥadīth* literature one cannot be guided.

The *ḥadīth* literature is hearsay and thus inadmissible.

It is God who guides, not the *ḥadīth* literature.

The Qur'an claims to be the best *ḥadīth*.

The Qur'an is the word of God, complete and uncorrupted.

The Qur'an is the word of God, complete and uncorrupted.

This does not extend to the diacritic markings, verse numbers, chapter names, punctuation and recital conventions.

The Qur'an should be sung according to particular rules.

The Qur'an should be read to be understood and applied.

It is best read individually or in small groups, meditated upon and discussed.

The Qur'an should be recited to God in prayer because it pleases him to hear it.

God gave us the Qur'an to understand and apply in our lives.

If you wish to recite it in your prayers that is your business.

The Qur'an allows men to beat their wives.

The Qur'an lists remedial applications in the case of a marriage which is going wrong. The last resort among these remedial applications is for the husband to spank the wife. Some choose now not to read this passage in this way under modern pressures, but the context and the Arabic are clear enough.

Naturally, some would see this as a barbaric abuse of a woman's rights. And people who think this way may take solace in the fact that within a Qur'anic marriage the woman is at all times aware of her rights: she knows the list of remedial applications should she treat her husband with contempt and – should that list be initiated – where the couple are on that list and what comes next. Also, naturally, she has the right to initiate divorce at any time before this last stage is reached.

For those who do not consider a man's exercise of undiluted mastery over his wife anathema to the natural order, the woman has the right – should she wish to exercise it – to remain within the marriage and indirectly require her husband to take charge.

This is within a broader legal context where outright violence against someone who has done no violence to you is itself a crime requiring equal requital.

The Muslims should band together and create a caliphate and relive the (largely imaginary) glory years practicing the religion of Islam while opposing the Western moral depravity.

The West is certainly depraved.

Those who follow the Qur'an should reason with and warn the godless and morally depraved nations and call them to pure monotheism – the worship of God rather than of self and material possession – and to prepare with pious circumspection for the Day of Judgment.

When they are rejected and persecuted on that basis they should fight only those who fight them.

Outside of this paradigm, Traditionalist Islam in its militant forms is – wittingly or unwittingly – serving a geopolitical agenda set for it by the broader New World Order elite and based on a Hegelian dialectic whereby the world is being guided towards a clash of civilisations.⁹⁰⁸⁶

The thief should have his hand severed.

The context in which such a punishment is warranted is clear: when under military attack. There is no Qur'anic indication of – or justification for – such a punishment outside of that scenario.

9086. As stated elsewhere, I suspect that the religion known as Islam was created by Rome via Persia. However, this is a subject requiring further study.

The Qur'an tells us to follow the messenger, and that is not possible without the *ḥadīth* literature.

The *ḥadīth* literature is clearly stated by those who hold to it to be hearsay in the *isnād* (chain of transmission)

Hearsay is not admissible as evidence.

The Qur'an says that it itself contains the best *ḥadīth*.

The messenger is dead. The Qur'an challenges us not to turn away after his death.

God and his messenger are treated in the singular in the Qur'an.

We have the example of the messenger in the Qur'an: he witnessed to the message. That message was: repent and turn back to God alone and then obey the messenger (i.e. bear witness to the message and do what it says).

The messenger himself followed a messenger: the Angel Jibrīl.

The messenger is told that he brings nothing but the Qur'an.

The messenger warned by means of the Qur'an.

The messenger is warned not to improvise.

Nowhere is provision made in the Qur'an for a later literature providing elucidation.

The following of later writings is the mistake made by Rabbinic Jews and Pauline Christians.

The *ḥadīth* literature was decreed and preserved by God to provide the details men needed to follow the religion intended by God.

The claim that a messenger brought a second, oral revelation is not new. This claim forms the basis of Rabbinic Judaism – a tradition which the Qur'an tells us has gone astray.

A holy war should be waged against those who do not accept the religion of Islam.

The religion of Islam is a man-made construct, and as such it is an idol if worshipped.

People are to be warned and then left to God.

The only people to be fought are those who fight you, and only for as long as they fight you and in a manner which is proportionate to how they fight you.

War is declared in only one case where no attack has previously occurred: against those believers who practice usury after ignoring the warning to cease.

Verses for consideration

The following list is taken – with kind permission – from the monoteist.se website. It makes, in my opinion, a fine compendium of verses for consideration.

To reflect upon

4:60-61, 4:135, 2:177, 6:153, 7:2, 33:39, 16:125, 20:44, 41:34, 25:30, 6:112-113, 6:115 33:67, 7:3, 9:31, 25:63, 31:6-7, 33:67, 33:73, 35:43, 39:23, 7:177, 17:36, 18:102, 42:13, 68:44.

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